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THE UNITARIAN

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EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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TO OUR READERS AND FRIENDS.

In entering upon our second year, as we do with this issue, we wish to repeat what we said last month.

Twelve months ago this magazine was an experiment; now it is an assured success. We have asked for no pecuniary help, either to begin it or to continue it. After our first start with 2,500 subscribers, worked up by the kindness of friends, we have made no further special effort. It has gone of itself. We k by week, month by month, new subscriptions have kept coming in from all parts of the country, until within the year it has grown to 6,000 paying subscribers, and we are glad to say it is self-supporting. As to the work which we have tried to do, it is before our churches. We believed that a periodical was wanted at once cheap enough to be taken by all, broad enough in interest and sympathy to be of equal use West and East, and unmistakably trying to meet and help the Christian feeling which is ever deepening in our churches. In the original prospectus of this magazine, we said:

"The only basis upon which Unitarian churches anywhere can ever prosper and do their true work, is that of earnest, rational, distinctly avowed Christianity. So, it is this for which this monthly will stand, while yet desiring to keep *our fellowship* as wide as aims of common work and worship will allow. We want to do our part to promote in the homes and churches of our people a warmer piety, a reverent, intelligent study of the Bible and of the truths of religion, more active and united church life and work, and especially more zealous efforts to make known the broad, progressive gospel which has been committed to us."

This aim we have constantly held in view. It has involved some controversy which we would gladly have avoided. But so long as our Unitarian position is misunderstood or misrepresented by those who wish to widen it by putting Christianity and religion in the background, we suppose it will still be necessary to refute the sophistry and correct a blunder which is so crippling and injurious to our work as a church. We hope, however, that the recent emphatic reaffirmation of the Christian position of Unitarianism by our National Conference has settled that matter beyond the need of much further protest. And to the quiet, constructive, helpful work in our churches and in our homes, for which this magazine was established, we once more dedicate its pages.

EDITORIAL NOTES.

An English exchange mentions that one Thomas Schofield, aged 91 years, walked nine miles to pay his subscription to his newspaper! It was certainly very meritorious; still, we do not think it is necessary that our friends generally should wait till they are that age, and a prompt study of the notices on this subject on our cover would be helpful and encouraging to us.

We doubt if we have given our readers anything since we began which will be more serviceable in missionary ways than the interesting and excellent paper of President Livermore on "What Liberal Christianity has done for the World", which we print this month. The facts there brought to light will as-

tonish many who have known Unitarianism all their lives. But to the public at large they will be eye-openers indeed. It is not three months since the question was publicly asked by an Evangelical minister in a large union temperance meeting in one of our western cities: "What has Unitarianism ever done to benefit men?" with the answer implied, if not made in words, that it had never done anything. President Livermore's article modestly, but very clearly, answers the question.

Why should not the "Lowell lecture" plan be adopted in our churches? In these courses of free lectures, given each winter in Boston under the Lowell Trust, every lecture begins at a quarter to eight, exactly. The admission tickets, which are procured on application beforehand, are all numbered, corresponding to the seats, and up to 43 minutes past 7 the seats are reserved. Then, however, just *two minutes* before the lecture begins, all seats not taken are free, and the people unprovided with tickets, who have been waiting in the vestibule, come right in and take the vacant places, and without the slightest confusion, in less than a minute every comer is seated. It wants to be more clearly understood in our churches that the owning or hiring of seats gives the right to *occupy them*, but *not* the right to *keep them vacant*. This is sometimes forgotten, and in some of our churches there are people who expect to come in even in the middle of the service and find their pews still waiting, empty, even on occasions when there may be very many strangers waiting for seats. We do not believe that there are many persons of this kind in any church, but even a few such can nullify the hospitality of a whole congregation and get a church a bad name as selfish and exclusive. If we are to have the pew system, let us at least have it arranged so as to minimize its evils. As carried out at present in many churches, it is an outrage on the name and spirit of Christ.

One of the most interesting signs of the drawing together of religious thought that we have met with is the publication of a hymn book for Jewish worship.* Whether it has yet been actually adopted and come into use in any of the synagogues we do not know, but its compilation by a rabbi held in such universal respect as Dr. Gottheil indicates unmistakably a movement that way among our Jewish friends. The special interest of it is, that while some very noble poems are by Jewish writers, especially some of the finest by Dr. Gottheil himself, it also includes many from Christian hymn writers, such as Montgomery, Mrs. Hemans, Sir John Bowring, Doddridge, Charles Wesley, and our own S. Longfellow, Emerson, Whittier, O. W. Holmes, Furness, Lowell, Chadwick and Alger.

We are sorry to see that the resolutions of the Missouri Valley Conference at Topeka, looking toward the possibility of reconciliation in the West are met by *Unity* with strong opposition. We would remind our readers that the resolutions adopted were as follows:

Resolved, that this Conference recognizes the entire independence of each Unitarian congregation, and claims no ecclesiastical authority whatever. Its relation to the churches represented is advisory only.

Resolved, that this Conference stands for the upbuilding and maintenance of pure Christianity.

Resolved, that in thus declaring plainly the nature of our organization, we do not intend to limit our fellowship, but on the contrary declare that our fellowship is conditional upon no dogmatic test, and we welcome all who are willing to work with us for the establishment of truth, righteousness and love in the world.

Against these resolutions *Unity* comes out with a long article by Mr. J. N. Sprigg, attacking the term "Pure Christianity" as a creed than which none is "more essentially dogmatic"—as it has previously attacked the words "God" and "worship" on the same grounds. Against such a feeling argument and controversy are useless. We can only express our deep regret that our *Unity* brethren are willing to take such a position, and are not willing to acquiesce in

* Hymns and anthems adapted for Jewish worship, selected and arranged by Dr. Gustav Gottheil, rabbi of Temple Emanuel, New York.

so broad and fair a proposition for re-united action as that suggested by our Missouri Valley friends, who were not at the Cincinnati Conference, and had no part in the action there taken, either for or against it, and have only desired to find a *via media* which should express the religious object of our Western work in the broadest and most absolutely undogmatic way, while guarding the perfect freedom of our welcome to all who really wish to work with us. It is difficult to see how other than serious results can come from this extreme and uncompromising attitude of the *Unity* brethren if it is persevered in. Do they not realize its consequences?

Since so strong intimations have been received that we are not to be allowed the use of the Methodist church at Saratoga in 1888, and since it is well known that there is no public hall in the city suitable, the question is naturally being raised in different quarters, What is to be done? We are glad to find that the answer is beginning to be whispered in Boston, if not elsewhere, Why not build a Unitarian Hall? At the last meeting of the Boston Unitarian Club, Vice-president Leverett Saltonstall proposed as the next work of that club the erection of such a hall. Already has that organization, brief as its history has been, honored itself by giving to the denomination a splendid Headquarters Building in Boston—the finest denominational edifice in America. It is almost too good to be hoped that we may have from the same source a Denominational Hall in Saratoga. Yet stranger things than even this have happened.

Chicago is to have a Training College for City Missionaries. The movement to establish it was undertaken by Mr. Moody a year ago. Before an immense audience in Farwell Hall he urged the importance of such an institution, and promised that if $250,000 could be raised for its founding and proper endowment he would spend several months of each year in Chicago laboring in connection with it. The money has now been secured. We see in such a training school an institution of some theological narrowness, of course, and yet of great practical good. It looks to the raising up of a ministry for the poor—something of the highest possible importance. We wish it was to be Liberal Christian; but we are glad it is to be established, even if it must be dominated by the religious views of Mr. Moody. We cannot but remember with shame that in this great city of 700,000 people, with all its poverty, ignorance and crime, we as Unitarians have no city missionary, and have had none, we believe, since Robert Collyer established Unity Church.

We think there is a growing demand among the more thoughtful of our own people, and also in other communions, for little hand-books of daily devotion —handy volumes which gather up the choicest words of Scripture and the noblest utterances of the religious life of our times—especially in poetical form —for use morning or evening, or at some quiet hour, as helps to the religious life. This seems to us a sign of spiritual health. We are glad to see an increase in the number of such volumes, produced in convenient and tasteful form and at moderate cost. The American Unitarian Association has long published two of proved excellence, namely, "Daily Praise and Prayer" and "Day Unto Day". Others, compiled more recently, may also be obtained from the same place or almost any other bookstore. We name "Daily Strength for Daily Needs", "Beckonings for Every Day", and "Help by the Way",—all excellent collections. There are also several little volumes of religious poetry of the most devout and helpful kind, not arranged a portion for each day, and yet well adapted for daily use. Among the best of these are "Sunshine in the Soul", vols. I and II, "Quiet Hours", vols. I and II, and "The Blessed Life".

We are sure no person can spend a few quiet moments once or twice a day with such a book as any one of these named without finding his aims elevated, his motives ennobled, his life growing more peaceful and strong.

And no family can regularly assemble themselves together for the same purpose without blessing to old and young.

THE BI-CENTENNIAL OF KING'S CHAPEL, BOSTON.

Perhaps no more impressive commemoration service ever took place in Boston than that held December 15th, in King's Chapel, to celebrate the two hundredth anniversary of the founding of the historic society that worships there. In the decoration of the chapel nothing was omitted that could assist in bringing to mind the long and eventful history through which building and society have passed. The edifice and its furnishing are themselves, as they ordinarily stand, venerable and noble relics of old Boston—*ancient* Boston, it seems to us—surviving in the midst of the Boston of to-day. But the venerableness of the place and its associations was made vastly more impressive by the decorations, draperies, portraits, mementos that on every side met the eye; among these a restoration of the great square pew of the royal governors; the royal coat of arms hanging upon the pulpit; around the clock the royal cross of St. George and the flag of Scotland; the flag of England before the union of Scotland and Ireland; the great flag of New England under Sir Edmund Andross; the banner of Massachusetts Bay previous to 1700; the regular provincial flag; the Pine Tree flag, carried at the siege of Louisberg; the flags and banners of the Revolution, ending with the American flag; copies of the coats of arms of many distinguished persons belonging to the parish of King's Chapel in the pre-revolutionary period, most of which at that time were placed in the church; portraits of six or eight of the old colonial governors who regularly attended the services, and of ministers and many eminent members of the society in earlier and later times. The array was most striking, taking us back not only beyond the birth of our own nation, but actually to the days of James Stuart in the mother country, and Louis XIV in France.

Of course, the addresses made on the occasion were mainly historical and backward-looking, but their aim was, after all, to trace the growth of religious thought, and the broadening and deepening of religious life, and to do homage to the noble men whose influence for good still so powerfully remains; and thus the whole effect of the service was tonic and consecrating as well as tender and promotive of reverence for the past. The fact that the King's Chapel congregation was the first in America to become Unitarian, and the further fact that it came to Unitarianism from Episcopacy, and not from Orthodox Congregationalism, as most of our other older churches in New England did, of course gave to the occasion a peculiar historic interest to Unitarians.

The speakers were Mr. William Minot, of the King's Chapel congregation; Rev. Henry W. Foote, the minister of the church; Governor Robinson; Dr. George E. Ellis, president of the Massachusetts Historical Society; Rev. George A. Gordon, minister of the Old South Church, which has had some close historical relations with King's Chapel; President Eliot, of Harvard University, who was a King's Chapel boy; Rev. Phillips Brooks, of Trinity Church, which sprang from the King's Chapel society; Dr. J. H. Morison; Rev. James Freeman Clarke; Dr. A. P. Peabody, and Prof. Francis G. Peabody. A poem was read by Oliver Wendell Holmes.

The lessons of the occasion were impressively gathered up by Prof. Peabody, in his closing address, a part of which we give. Speaking of the hurrying, eager methods of many churches to-day, as contrasted with the quieter and more serious feeling which has always ruled in King's Chapel, and of the social spirit which in many a place is seeking to dominate if not to cast out the distinctly religious spirit of the former time, he said:

I hear much about adapting our churches to the life of to-day, and making them social, homelike and modern. I am thankful that my memories are not of church sociables and parish kitchens, but of a place filled with the sense of God, and in which human associa-

tions were subordinated and accessory. I hear much, also, about making the Sunday-school the children's church, and freeing the young from their fatiguing attendance on general worship. I am thankful that I was born before this new regime, which puts asunder on the Lord's day the families whom God hath joined together, and which makes the Sunday-school the rival, if not the enemy, of the church.

I thank God for the influence of a worshipful church, and as I, with the younger generation, look forward from this commemoration of the past to the problems of the future, it is the element of a permanent faith for which we look to a church like this. What the religion of our time has to fear is not that it shall be unscientific in its thought, or unpractical in its conduct. Never before have the churches applied themselves as they are now doing to the worthy tasks of scientific theology and of practical usefulness. But what we have to fear is this—that in this great and wise transition into clearer thinking and better doing we may pass out of the atmosphere of devout feeling and prayerful meditation, the only atmosphere which is religion's native air.

We should, then, be trying to gather the fruits of life without nourishing the roots of life. We should find small gain in the science of religion if we lost the experience of religion. We should have no legitimate basis for a common life of work if we had no common life of prayer. Such is the lesson which many a soul has learned, as it has turned alike from its thought and from its work to the influences of this holy place, and such will still be its message to a restless and fretful world. May it still stand among us for the foundations of religion, for reverence, for piety, for worship, so that the young of the new time shall bless it as the fathers of the old time have done. Let the tides of the city ebb with the night about it into rest, and let the returning flood sweep about it with the roar of each new day. Still may it stand, as it so long has done, like a lighthouse set in the midst of a surging, dangerous sea, with its light kept burning and its message of a quiet harbor for the soul.

SOCIAL SCIENCE AND RELIGION.

We have been struck by the following utterance from Julian Hawthorne in the New York *Sunday Herald*. In a popular review of a work on Social Science, Mr. Hawthorne says:

> He [the author of the book under review] tries, like other reformers, to suggest some plan whereby the present civilization and prosperity can be maintained without such terrible inequalities of social conditions as now mar it. But who can affirm that our present civilization and prosperity are desirable at all, or can be made compatible with general contentment and happiness? Certainly the happiness of no human being can be traced to these causes. Man has never succeeded in any effort to increase the happiness of his fellowman by material benefits. All successful efforts in that direction have been operative in a more interior sphere. Money, and money's worth, are of no essential or permanent use. We stand on what we have and want more. Were all men Rothschilds it would make no difference to any man. These are the baldest commonplaces, but they are true. It is the man, and not his circumstances, that is ailing.

Some of these sentences are clearly extravagant—*so* extravagant that we cannot for a moment subscribe to them. And yet we believe there is lying at the bottom of the whole a profound truth, which it is gratifying to see writers writing from a standpoint outside of that of religion, calling attention to. The scientific and mechanical progress of our century has been so marvelous and unparalleled as well nigh to turn the heads of our generation.

Must not there come a reaction from this worship of the external? Must not quick transit, electricity, the rapid production of goods, come to have in our eyes less relative importance than we have been giving them in our civilization? We think of our civilization as of an exceptionally high type. Is it so high as we think? For the past ten years we have had no end of talk of the power of circumstances, and the importance of environment; and the great push has been to elevate the degraded by bettering their outward conditions. This is well, if it doesn't blind our eyes to the still deeper significance of *inward* conditions. But woe to us if we forget that beautiful lives may be lived over bare floors, and miserable and despicable ones in palaces. It doesn't necessarily ennoble life to be able to travel sixty miles an hour, or dine at great cost, or indulge one's taste in art. Of course the physical and material must not be neglected, but social science and philanthropy must look deeper than these in their efforts to elevate humanity, or miserably fail. In a word, education and religion,—an education which shall be wise enough to push forward the moral even pace with the intellectual,

and a religion wise enough to ally itself with light,—these forever must be the great, all important agencies for the elevation of the race and the ennobling of human life.

Looking at the inequalities of social conditions around us, and the discontent and suffering more or less connected with the same, we would not say, "it is man and not his circumstances that is ailing". But we would say, that any amount of betterment of circumstances that leaves the man unimproved in mind and spirit, can be but a very superficial good. Knowledge, hope, courage, self-respect, self-reliance, the feeling that the world is not a prison but a school, a part of a Father's house, the faith that life is full of possibility and promise not only for today but for infinite tomorrows—these are the deep needs of man, these and only these are the things that have power really to lift up and ennoble his life. We are glad to see signs that not only popular writers like Mr. Hawthorne, but also not a few of the more thoughtful and trained of our social scientists, are giving increasing attention to the moral and religious side of the great social and industrial questions before our age. It is growing increasingly clear that in the solution of these the Christian church must have a most important part.

UNITARIANISM IN POLAND.

The series of articles we are giving upon the ancient Unitarian church in Transylvania has set me wondering how many of our readers are aware that at one time there was a strong body of Unitarian churches in Poland. Perhaps it may add interest to the valuable papers of Mr. Boros if I interrupt them by one on this kindred subject.

The story of the Polish Unitarians is one of the sad pages of history, something like that of the Huguenots,—one of the noblest elements in a nation's life crushed out by persecution, and the nation being irretrievably weakened by the loss. When the Reformation began, Poland was, religiously, about the freest country in Europe. It was the one country of Europe in the sixteenth century in which there was almost entire freedom of religious opinions and worship. This was the work of the two Sigismunds,—two of the most enlightened kings of the age. Soon after the first of them—Sigismund the Great—came to the throne, Luther began his memorable struggle with the papacy. In most countries this created fierce conflicts and mutual persecutions and exclusions. Eck, the great champion of the papacy, applied to Sigismund to take severe measures with the Polish Lutherans, to "separate the goats from the sheep", but the wise king replied that he "wanted to be king of goats as well as king of sheep." So the Lutheran Protestantism got a strong foothold in the country; and then something else followed in which our readers are interested. Some of the Reformers could not stop where Luther and Calvin stopped. They went back to the pure Christianity of the first century, not only before the Papacy had sprung up, but before Orthodoxy had sprung up. One of these "reformers of the Reformation" was Servetus, whom Calvin burned for denying the doctrine of the Trinity. But the blaze of that fire only attracted wider attention to the cause for which he suffered. Unitarianism became a wide-spread heresy. Its leaders were Lælius Socinus and Faustus Socinus, from whom the Unitarians were often called Socinians. Now in most of the countries, even where the Reformation held sway, Unitarians were persecuted. But Sigismund would not allow either the Catholics or the Lutherans to persecute in Poland, and so those who held Unitarian views were not crushed out in Poland, as they were in Geneva or in Holland. They grew into a party, few, but of strong independence and intelligence; they were strengthened by the visits of Italian and Swiss refugee Unitarians. Gradually they began to assert themselves in the Lutheran synods, —for they were in the Lutheran church at first—and then at last the Trinitarians at a great assembly excluded them from their synods, and they had to set up a separate little Unitarian church and

synod of their own. The people called them the leper church; they called themselves the "Polish Brethren" and the "United Brethren" or "Unitarians". It was at first a very feeble church; but then came Faustus Socinus to find a refuge in Poland; and his rank and high scholarship gave him a standing at the court and with the higher classes, and many of the nobles began to espouse his simpler doctrines. Unitarian churches sprang up in the capital and in many cities and villages all over the country. But the culmination of their fortune was when Prince John Sienienski, one of the highest Polish nobles, invited them to settle in his new city of Racow or Racovia. There the Unitarians of Poland made their headquarters. There they set up a famous college of the higher learning, which became so famous that it was called the Sarmathian Athens, and often had as many as a thousand students at once. It is good to hear that, even so early, these Unitarians so well understood the principles of religious liberty and of respecting other people's opinions, that many Catholics sent their sons to that college at Racow, because the education was so good, and no one was interfered with by Protestant proselyting. Perhaps this fact of some of the Catholics sending their sons there angered the priests, for, in spite of the government toleration, we find that the Unitarians had occasionally to suffer. On Ascension day, 1598, a mob, under Jesuit instigation, dragged Socinus, an old man now, half naked from his sick bed, burned his books and papers in the market place, and with a drawn sword over him threatened their poor victim to burn him also unless he would recant. Did he recant? "I retract nothing", he cried out. "What I was I am, and by the grace of our Lord Jesus Christ shall be to my last breath! Do you what God permits"! Socinus was rescued, indeed, this time, and for half a century still, the Polish Unitarians maintained their church. But then came trouble. By the middle of the seventeenth century, 1649, the zeal of the Reformation had a good deal weakened throughout Europe. Catholic reactions had taken place here and there. A Catholic reaction was taking place in Poland. In that year—1649—the Catholic party were strong enough to procure the election to the throne of John Casimir, who before his election to the throne had been a cardinal and a Jesuit, and who was still a vehement Catholic. Then the religious disputes broke out. On one side were the Catholics—the majority of the nation, with the king on their side. On the other were a strong minority of Greek Christians and various Protestants, including Unitarians, who were all classed together as the "Dissidents". If the Catholics could not crush all the Dissidents, it would be something to crush the Unitarians, who were among the boldest and bravest of them. It was not hard to find a pretext. Two boys in the Racow college were seen to throw stones at and break a crucifix. Straightway the Diet of Warsaw, in which the Catholics had a majority, decreed that the college should be demolished, its teachers banished, and the Unitarian press stopped and churches closed. It was terrible; but resistance was impossible. Not a Protestant church in any of the great countries but was glad to see the Unitarians crushed. The sister Unitarian church of Transylvania was trembling for its own existence, and powerless to help. In a few years these measures were followed up by still severer ones; and at last, in 1658, the Polish Diet, at the instigation of the Jesuits, decreed the absolute expatriation of all Unitarians! Three years were given them to leave the country. They petitioned for longer time and the three years were changed into *two;* and finally, in the year 1661, the Unitarians were all driven from Poland and it was made a death crime to profess their doctrines or to harbor their persons. A few lingered on in miserable concealment; very many died of their sufferings; the bulk passed into other lands. The Unitarian Church in Poland—one of the bravest and truest constituents of the national life—was wiped out! B. H.

The Andover Review is beginning a series of editorial articles on "Christianity and Its Modern Competitors", which promises much.

ONE UPWARD LOOK EACH DAY.

Sunday.

Every day is a fresh beginning,
Every morn is a world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Let them go, since we cannot re-live them,
Cannot undo and cannot atone;
God in his mercy receive, forgive them;
Only the new days are our own.
To-day is ours and ours alone.

Every day is a fresh beginning;
Listen my soul to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

Monday.

And I will bring the blind by a way that hey knew not; I will lead them in paths that hey have not known: I will make darkness ight before them, and crooked things straight. These things will I do unto them, and not forsake them.

I know not the way I am going,
But well do I know my guide;
With a child-like trust I give my hand
To the mighty Friend by my side.
The only thing that I say to Him,
As He takes it, is, "Hold it fast,
Suffer me not to lose my way,
And bring me home at last."

Tuesday.

The ship may sink,
And I may drink
A hasty death in the bitter sea;
But all that I leave
In the ocean-grave
Can be slipped and spared, and no loss to me.

What care I,
Though falls the sky,
And the shriveling earth to a cinder turn?
No fires of doom
Can ever consume
What never was made nor meant to burn.

Let go the breath!
There is no death
To the living soul, nor loss, nor harm.
Not of the clod
Is the life of God:
Let it mount, as it will, from form to form.
What is excellent,
As God lives, is permanent.
Hearts are dust, hearts' loves remain;
Heart's love will meet us again.

Wednesday.

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go right on,
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move, and love, and smile and pray
For one more day.

And lying down at night for a last sleeping,
Say in that ear
Which hearkens ever, "Lord, within thy keeping,
How should I fear?
And when to-morrow brings Thee nearer still,
Do Thou Thy will."

I might not sleep for awe; but peaceful, tender,
My soul would lie
All the night long; and when the morning splendor
Flushed o'er the sky,
I think that I could smile, could calmly say,
"It is His day."

Thursday.

But if, instead, a hand from the blue yonder
Held out a scroll,
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clew,
What should I do?

What could I do, O blessed Guide and Master,
Other than this:
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by Thee?

Step after step, feeling Thee close beside me,
Although unseen;
Through thorns, through flowers, whether the tempest hide Thee
Or heavens serene;
Assured thy faithfulness cannot betray,
Nor love decay.

I may not know, my God; no hand revealeth
Thy counsels wise;
Along the path a deepening shadow stealeth;
No voice replies
To all my questioning thought, the time to tell;
And it is well.

Let me keep on, abiding and unfearing
Thy will always,
Through a long century's ripening fruition,
Or a short day's.
Thou canst not come too soon; and I can wait,
If Thou come late.

FRIDAY.

As violins in foreign lands,
Broken and shattered o'er and o'er,
When mended and in skillful hands
Make sweeter music than before,
So oft the heart, by sorrow torn,
Gives forth a loftier, sweeter song
Than that which greeted us at morn,
When it was new and brave and strong.

Well to suffer is divine;
Pass the watch-word down the line,
Pass the countersign "Endure!"
Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure.

I hear it singing, singing sweetly.
Softly in an undertone—
Singing, as if God had taught it,
"*It is better further on.*"

SATURDAY.

Like a cradle, rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On a little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow,
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss, and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best,—
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

WHAT HAS LIBERAL CHRISTIANITY DONE FOR THE WORLD?

It has recently been asked, What good has Unitarianism, or any other form of Liberal Christianity, ever done?

The question set me thinking; and here is the answer that came to my mind.

I. The first good I thought of as arising from Liberal Christianity, was a *better Theology*. A great and good theology is one of the best things anybody can give the world. Noble principles, true ideas, heavenly truths produce good results. By Liberal is meant, to be free from the hindrances and corruptions to which other forms of Christianity are subject, to be charitable in its fellowship, to be large-minded in its plans and purposes, to be inclusive rather than exclusive in its spirit, to hold the unity of spirit in the bond of peace. Many doctrines receive the sacred sanction of the truth, which are the traditions of men, not the commandments of God. The trinity, total depravity, original sin, eternal punishment, predestination, particular grace, the Godship of Christ, miraculous conversion, the Liberal theology rejects. In the place of these its Christianity of Christ gives one God our Father in Heaven; one beloved Son of the Father whom to know is Life Eternal; the capacity of all men to be sons of God; sin its own hell and goodness its own heaven; life an education; the supreme end of our being service to God and man.

II. Next to the gift of a new and purer theology, which the Liberal Church under its various denominations has given the world, we come to the good it has done in *applying Christianity* to the wants and woes and sins of our race. In enumerating its acts of *philanthropy*, far be it from me to boast of them or glory in them. Rather would I say that with such a theology we ought to have done far more and better. With such views as we entertain of God, of Christ, of man, his nature, his destiny, we have come far short of our duty. All that has been accomplished is but the first few drops of the shower of beneficence that is some day to pour down to fertilize the earth and wash white its bloody stains of war, intemperance, lust and misery, which have polluted the fair face of the universe and destroyed the happiness of its children.

I will proceed to enumerate some of the *philanthropies* which have sprung from the Liberal churches and their members, and which date back to the great philanthropist Christ, and the greater philanthropist God.

1. The movement for *Peace* in America was due to Dr. Noah Worces-

ter, a Unitarian, the intimate friend of Dr. Channing. He wrote the first powerful remonstrance in 1814 against resorting to brute force to settle the disputes of nations. It was a tract called a "Solemn Review of the Custom of War." It was widely circulated in this country and abroad, and was one of the earliest impulses to the American Peace Society and the British Peace Society. It was translated into several languages in Europe. Dr. Worcester founded and edited for ten years *The Friend of Peace*, a magazine devoted to promote the cause. He has been truly called "the Apostle of Peace", and honorably won that name, the Peace Maker, pronounced "blessed" in the beatitudes of Jesus.

2. The first decided *Temperance* movement in America began under the inspiration of the Liberal faith. It was in Boston, Salem and Beverly, under the auspices of such men as Nathan Dane, Robert Rantoul, Abiel Abbot, Dr. Kirkland, Chief Justice Parsons, and later of W. E. Channing, Dr. Lowell, John Pierpont, and Moses Grant and others, that a society was formed to promote the cause, which has now gained such strength in the world. Other beginnings were made elsewhere, but the weight of public opinion was given to the enterprise in the Pilgrim City and in the Pilgrim State. And it was baptised in the name of the Christian faith.

3. The *Anti-Slavery* cause was so largely the result of Liberal thought in religion as well as in philanthropy, that it has always been difficult to establish Liberal societies in the South, and is so to this day. Garrison, May, Channing, Sumner, Hale, Adin Ballou, Parker, Emerson, Lowell, Whittier, and many others in the Abolition ranks, were largely believers in the better Theology, which has always taught that to help the helpless, to free the oppressed, to save the lost, to bring deliverance to the captive, was more than the Thirty-nine Articles or the Assembly's Catechism.

4. *Sunday-schools* were first introduced into America by three churches of the Liberal faith, in Beverly and Boston, Mass., and Wilton, N. H. Robert Raikes, their founder in England, might be called an evangelical Liberal. Many of the churches of past ages have imitated the first disciples of Christ, in rebuking little children and repelling them from his presence, rather than Christ himself in his tender love for them, saying, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." The Liberal theology vindicates the Christian birth-right of the child, and would allow no break requiring a violent and abrupt revolution in character. The growth of the blade, and then the ear, and then the full corn in the ear, or the light shining more and more unto the perfect day, it believes to be the best emblems of the religious life.

5. The answer to the question, What good has liberal Christianity done? may again be answered by citing the *Ministry at Large*, which was created by Dr. Tuckerman, of Boston, and followed up by C. F. Barnard, F. T. Gray, H. Wood, S. B. Cruft, S. H. Winkley, E. J. Gerry, W. P. Tilden and many others—a noble work which has been extended to many cities in this country and in Europe. The old idea of city missions and relief unions was either to render physical aid by itself or spiritual aid by itself, either the loaf of bread or the tract, each separately. The Tuckerman ministry was to combine the two, to relieve poverty and at the same time to provide worship and faith. Dr. Tuckerman was an intimate friend of Dr. Channing, and drank in inspiration from his lips, as he went forth to minister to the lowest and the most unfortunate of the race. It was a remark casually dropped by Dr. Tuckerman in the presence of Mary Carpenter, of England, that sent her forth as a noble philanthropist to raise the fallen of her sex, to provide ragged schools in the great cities, to accomplish measures of British legislation for the elevation of the perishing classes, and to raise the women of India to the rights and dignity of their sex.

6. *Ragged-schools* in England were first started by John Pounds, a poor

shoemaker of the Liberal faith. They have probably done more to save the outcasts in the great cities than almost any other instrumentality. The history of John Pounds is a chapter in Liberal Christian philanthropy never to be forgotten.

7. The first active agitator of public hospitals for the *Insane* was Miss Dorothea L. Dix. She also was a member of Dr. Channing's church, from which many philanthropies sprang forth to ameliorate the sorrows and sins of mankind. Miss Dix, like John Howard, went forth through the length and breadth of the land to arouse public opinion for the relief of these most unfortunate members of our humanity. She visited the State Legislatures, the Congress of the United States, gathered statistics, awakened the attention of public men, appealed to the churches, drew up memorials and petitions and was instrumental in soon getting established nineteen hospitals in as many states. The good work went on, and from the zealous impulse she gave, state hospitals, one or more, are to be found in every state, and not only so, but the attention of the whole civilized world has been more carefully and earnestly devoted to this cause. Nor was Miss Dix satisfied with limiting her work to the insane. She has visited most of the jails and states' prisons in the United States and Canada for the relief of prisoners and the promotion of better methods of prison discipline. In the sanitary work in the Crimea, in the war between Russia and the Allied Powers, she was engaged in ministering to the sick and wounded soldiers and sailors; and in the civil war in our own country she went to the front and devoted herself to hospital and field service in the same way. Her life, when written, will tell a wonderful tale of what one frail and often suffering and invalid woman can achieve when she stretches out her hand in the name and the spirit of Jesus of Nazareth. Wonders of benevolence have sprung to light, and her path through life has been a series of moral and spiritual victories.

8. This leads me to speak of *Miss Florence Nightingale*, and her work in the Crimea and in England, for army hospitals and the relief of the sick and wounded in the field during war. She is a Liberal Christian of devoted piety. Perhaps no woman in the world wears a brighter crown of pure, disinterested benevolence.

9. This again brings me to the noble *Sanitary work* done for the soldiers and sailors of our war by Rev. Dr. Henry W. Bellows, of New York, a most earnest preacher and illustrator of the Liberal faith. In the spirit of Miss Florence Nightingale of England, and of Miss Dix of America, in their labors and sacrifices in the Crimean war, he took up the plan of creating a comprehensive *Sanitary Commission* of the United States, to raise money to send to the front hospital supplies and medical and other stores, and to organize corps of physicians and nurses for army and navy relief, and thus supplement all the Government could do for the remedy and alleviation of the inconceivable sufferings of the camp, the field, the prison and the ship. Sixteen millions of dollars were raised, two millions in California alone, by the energy of Starr King and Dr. Bellows, for this magnificent charity. An army of agents, nurses and physicians were sent into the field, and an amount of good was accomplished such as eternity only can measure or reveal. If we raise statues and monuments to those whose dread office it was to destroy men's lives, why should we not honor in a similar or some nobler way him who was the savior of multitudes of lives, and whose single hand lifted the burden from countless thousands, and smoothed the pillow of distress and death for the wounded and dying? If any man in America deserves a statue in the Capitol, or in Central Park, it is Dr. Bellows.

At the same time in the war his friend and brother of the same church, Rev. John H. Heywood, of Louisville, Kentucky, devoted himself to the same work, and accomplished a vast amount of good in connection with the Sanitary Commission of the United States. Many other noble, self-sacrificing men and

women—Revs. Messrs. Knapp, Fuller, Staples, Richardson, Forman, Conant, Collyer, W. H. Channing and Mrs. Mary A. Livermore ought to be mentioned in this connection, but they can only be referred to here. They all hailed from the faith of Channing and Ballou.

10. Rev. Dr. W. G. Eliot, of St. Louis, created a *Western Sanitary Commission*, which disbursed half a million a month for the relief of the soldiers in the armies and hospitals of that part of the country. He resigned for one year his duties as pastor of the large Unitarian church in that city to devote himself to this work. The history of that noble enterprise is one of the most cheering chapters in the history of the great civil war. Dr. Eliot is also the founder of the Washington University, of St. Louis.

11. If asked further, by some unsatisfied inquirer, what good has ever been done by Liberal Christianity or Liberal Christians, we will point to the *Cooper Institution* of New York, founded and endowed by Peter Cooper, a member of Dr. Bellows' church, and a constant, devout attendant on his ministry. This institution, with an endowment of over two million dollars, was established to give an industrial and artistic education free to the children of the people, to open a library and reading-room to all.

A similar institution, though different in details, called the *People's Palace*, has recently been established in London. Mr. Beaumont, a Liberal Christian, was the founder. It was dedicated last year by the Prince of Wales.

12. The movement for the *more Humane Treatment of Animals* may be said to have originated from the members of the Liberal church. It was Mr. Richard Martin, a member of the British Parliament from Belfast, Ireland, who first proposed a bill in that body to ameliorate the condition of animals. He was a Unitarian. In America it is Henry Bergh, a member of Dr. H. W. Bellows' church, who has been the great philanthropist in this cause, and he may be said to have been appointed and set apart to this office by his pastor. And in Boston the leading spirit in this work has been Mr. George T. Angell, who is also a liberal Christian. So was Mr. Abram Firth. The most efficient worker in this noble cause in the West has been the Unitarian, Rev. Gustavus E. Gordon, of Milwaukee, Wis., who is President of the American Humane Society.

13. *Free town and city Libraries* were first opened in this country by Rev. Dr. Abbot and Rev. A. M. Pendleton, Liberal ministers, in New Hampshire. The Boston Public Library was largely due to Prof. Ticknor, a Liberal layman of Boston; and Rev. Theodore Parker bequeathed to it his private library of 15,000 volumes. Very recently, by the bequest of Enoch Pratt, of Baltimore, a public library has been created in that city and endowed with over a million of dollars. Mr. Pratt is also a liberal donor to the Colored Orphan Asylum of Maryland, to the Hampton Institute for the Education of Indians and the Colored Race, to the Meadville Theological School, and to the Free academy of his native town in Massachusetts. He is a member of the Unitarian church of Baltimore, Rev. Chas. R. Weld, pastor.

14. *The Flower Mission*, which is now in operation in America and in Europe, by which flowers are distributed to asylums, gaols, prisons, hospitals, and to the sick among the poor of the cities, is due to a lady missionary at large in Hollis-street Church, Boston, under the ministry of Rev. George L. Chaney. Coming one morning into the city from the country with flowers in her hand, she was followed by a group of poor children, eagerly asking for a flower. The thought then occurred to her, what a blessing to many shut up in close quarters in hospitals, children's and old people's homes, and in prison, it would be to furnish them with bouquets of flowers fresh from the country gardens and fields! No sooner thought than done. From this little seed-germ has burst into bloom a philanthropy that has spread not only over our own country, but has reached England and Europe.

15. The same tender thought and care for others which is the very genius of Christianity has appeared under another form largely through the agency of William H. Baldwin, the founder and manager of the Young Men's Christian Union in Boston. It is *the Fresh Air Mission, the Country Week* and the *Seaside Outing*, designed to take people, both young and old, young children immured in foul tenement houses, seamstresses and mothers worn and weary with singing "the song of the shirt", tired teachers who cannot afford to travel, convalescents from the hospitals, and give them fresh country air, fresh country fare, a sight of the hills and forest and sea.

16. *The Children's Aid Societies* which have been in operation now for many years are largely due to the Liberal faith. The Arabs of the street are provided with lodging houses, with free dinners, with free evening schools, and employment obtained for them. Another branch of this charity is to provide permanent homes in the country for orphans and those worse than orphans who have intemperate and brutal parents. Dr. Bellows, Albert Fearing, John E. Williams, William Crosby and many others have aided this blessed ministry.

17. Probably no man has done so much for the *Free Public Schools* of our country as Horace Mann, the President of Antioch College. Others have done nobly, but he excelled. He enkindled that zeal and devotion to the cause which has never died out, and which, lighting from soul to soul and from state to state, has wrapped the whole educational corps in a warm and glowing interest and devotion to this supreme interest of our country and the world. Nor has he a less worthy successor in Rev. A. D. Mayo, who is devoting his life to the mission of education in the South, with singular devotion, ability and success.

18. The Universalist brethren have a brilliant record in philanthropy. Their doctrine of the Love of God is fitted to make philanthropists. The *abolition of capital punishment* in the States where it has been brought about has been largely due to the labors and eloquence of such men as Rev. Charles Spear, George W. Quimby, E. H. Chapin and others. God bless their memories.

19. *The Kindergarten movement* in this country has been chiefly furthered by Miss E. E. Peabody, Mrs. Horace Mann, Mrs. Quincy Shaw and other devoted philanthropists and educators of the Liberal faith.

20. The work of Dr. Samuel G. Howe ought never to be forgotten in this glorious record of philanthropies. After his chivalric devotion to the cause of Greek freedom abroad, he returned to his own country to consecrate himself with an equally self-sacrificing spirit to the cause of liberty at home, and especially to the amelioration of the condition of the *blind* and the *deaf and dumb* and of the *feeble minded*. The Institution of the Blind at South Boston received his untiring labors to the close of life. His wonderful success in the education of Laura Bridgman and Oliver Caswell, his efforts in printing works for the blind in raised letters, and his intellectual sagacity and originality in devising methods of relief for his hapless fellow creatures, were only surpassed by the whole-souled love and tender sympathy of his ministry of benevolence. His son-in-law and successor, Mr. Anagnos, has followed in the same path of philanthropy. That institution in South Boston, with the mingled lights of Christian beneficence and literary and reformatory labors of Dr. Howe and his wife, Mrs. Julia Ward Howe, and their children, has been a city set on a hill, radiating light far and wide over our country and the world.

21. The cause of the *Indians* has found in the ladies of the Liberal faith some of its most earnest and disinterested laborers, speakers and writers. I need but mention Mrs. Helen Hunt Jackson, the author of "Ramona", Mrs. Horace Mann, Miss E. E. Peabody and Miss Mary F. Eastman.

22. Nor ought the work of Miss Amy Bradley, among the *colored* people in Wilmington, N. C., to be forgotten, or that of her noble supporter, Mrs. Hem-

enway, with her gifts of one hundred thousand dollars for education.

III. After these splendid evidences of benefits rendered to the world, if the question should still be asked, What good has the Liberal Faith done? I should point to *American Literature*, and claim that Liberal Christianity has contributed the largest share of the works of which we are all proud, and which have tended so much to raise our character in the eyes of all the other nations of the earth. It is scarcely seventy years since it was contemptuously asked by the *Edinburgh Review*, Who reads an American book? But see what a fruitful and original outburst of genius and power has glorified our literature in these later years. The poets Bryant, Pierpont, Longfellow, Lowell, Holmes, Whittier, the Cary sisters, Chadwick and Mrs. Jackson, are of the Liberal Christian faith. The historians, Prescott, Hildreth, Motley, Higginson, Palfrey, Parkman, Bancroft, are of the Liberal faith. So are the orators Webster, Sumner, Edward Everett and Dewey. So are the essayists Emerson and Thoreau and King and Whipple, and the novelist Hawthorne, and the scientists Pierce, Agassiz, Wyman and Dr. Hill. Take these men and women and their works out of American literature and how large a part would be gone!

Nor in the highest form of literature, the *Hymns of Devotion*, the closest communion of the human with the divine, has the Liberal Faith been a dumb witness of the everlasting Glory and Goodness. If we should, out of all the hymn books, select the one strain that is most frequently and fervently sung by all sects, it would probably be, "Nearer, my God, to thee", written by Mrs. Sarah Flower Adams, of London, a Unitarian. And not far behind is Miss Helen Maria Williams', "While Thee I seek, Protecting Power", or Bowring's "In the Cross of Christ I glory". While Emerson, the Longfellows, Bryant, Chadwick, Clarke, Very, Hill, Lowe, Mason, Holmes, Hedge, Hosmer, Gannett, the Carys, Bulfinch, Barbauld, Furness, Johnson, Norton, Parker, Peabody, Sears, Ware and Chapin have given us lyrics of praise and consecration that angels might sing, and doubtless do sing. But enough.

To the question, then, What has Liberal Christianity done for the world? I have now given briefly the answer that comes to my mind. A brighter, truer and more cheerful *Theology*, a more tender and comprehensive *Philanthropy*—as proved by the too long details given,—and a vastly enlarged, improved and ennobled *Literature*—these are contributions, priceless in their value, which the Liberal Church has made to the Church Universal.

In no spirit of self-glorification or depreciation of others is this vindication made, but in the interests of truth and self-respect.

A. A. LIVERMORE.

WHY "MORALS" ALONE?

Every one will agree, I suppose, that the received and universal definition of a church down to this time is that of a religious body. It has always been understood to mean a body which includes worship *and* action, love to God *and* love to man, religion *and* ethics, faith *and* works, spiritual life *and* righteous conduct. It has been believed that the advantage which a church has over an ethical society lies in this, that it uses religious motives to produce moral conduct. A merely ethical society seems to some of us to resemble a train of cars full of passengers, but with no locomotive to move it. That faith in God is a powerful motor for good conduct was believed by Socrates and Seneca, by Marcus Aurelius and Epictetus, just as much as it has been believed in the Christian church.

I hope, then, that it will not be called persecution if we ask our Western friends, simply as a practical question, why, when churches have always been founded on this double basis of religion and morals, they think it best to make a change and put them on morals only? Why, when they themselves believe in God, are they not willing to say so? We have all seen in works of decorative art the æsthetic stork standing on a single leg. We know that he has, in reality, two legs; why does he

hide one carefully away and choose to stand supported only by the other?

As a practical question, we believe that the double basis is larger than the single one. Certainly Christianity includes ethics and religion, but an ethical society stands for ethics alone. There is no truth taught by ethics which has not also been taught by Christianity. Why, then, when we have the Christian church which includes morals and religion, is it thought necessary to found another on morals alone? This course reminds one of the action attributed to Sir Isaac Newton, who, wishing to provide an entrance into his house for his two cats, first cut a hole large enough to admit the big cat, and then thought it necessary to cut another, through which the little cat might come in. This did not argue the lack of genius, goodness and wisdom in the great philosopher; but only that he did not show much practical faculty on this occasion.

JAMES FREEMAN CLARKE.

ILLUSTRATIONS OF UNITARIANISM.

ONE HUNDRED CENTS ON THE DOLLAR THE CREED OF UNITARIANS.

Samuel Sharpe, a distinguished London banker, who was a Unitarian through and through, was once asked by a business friend what the Unitarian creed was. He replied that Unitarians were not very strong upon creed, but that what Unitarianism meant was twenty shillings in the pound. That is, it meant a hundred cents on the dollar, and, whenever it was asked to divide its assets, you always found there was a hundred cents for every dollar of promise. I like that statement. It means that Sunday and Monday and Tuesday are the same thing. When I say this, my Presbyterian friend, my Roman Catholic friend, my Episcopal friend, say, "That is a very outrageous brag for a Unitarian minister to make". "Why, I preached a sermon last Sunday", they say, "on honesty, from the text, Let him that stole steal no more". That is all true, but yet, when I come to examine a little into what these gentlemen say they believe on Sunday, or what is found in the book which they have in their hands on Sunday, and when I contrast that with what I find them saying on 'change or at the caucus on Thursday and Friday, it does not seem to me that I get a hundred cents on a dollar. For instance, I go to conference with my Presbyterian friend; and, after he has asked me to lead in prayer out of courtesy, and I sit down, he stands up and tells the people that they are all born totally depraved, that there is no help in them, and that the fraction is very small of those who by divine grace will ever get into heaven, but that all must try to come into that fraction. I go out of the church feeling rather sad; but my Presbyterian friend and I meet the next night at a caucus, and he makes an address, and says, "If you can only get at the unbiased voice of the American people, all will be well. The voice of the people is the voice of God; and, if only these demagogues and tricksters hadn't got hold of the people, the whole thing would be right". Then I say to him: "How is this? I heard last night we were all totally depraved and incapable of good". He replies: "That is what we were in the church. We were totally depraved and incapable of good; but when you come to universal suffrage, it is quite another thing, and, when I come to inform the people what is what, I tell them they are none of them totally depraved, but all are capable of the highest good".

Some of my excellent Unitarian friends go to the Episcopal church, because they like the decorous order of service, they say. But, when I go to their church, I find it stated in the back of their book that my best friend, Jesus Christ, the Savior of the world, is now sitting at the right hand of God, in the same flesh, bone and body which he wore in Palestine. I say, "How is it about that"? "Oh", they say, "that is an accident of the bookbinder: that is bound in at the end of the book. We have nothing to do with that; all we want you to do is to say the Lord's Prayer and obey the Ten Commandments". I don't like it. I don't like to have a thing bound in at the end of the book, and I am very glad not to

have anything bound in at the end of the Unitarian book. I am very glad that we are able on Wednesday, Thursday, Friday and Saturday to stick to exactly the thing we said on Sunday.

E. E. HALE.

A SON'S ADVICE TO HIS FATHER.

VI.

SOME MORE ABOUT PREACHING.

You received so kindly, you dear old father, the little suggestions I made a month ago, about beginning your sermon with some short, clear statement of what your subject is going to be, that I will venture upon another hint or two. You see, I have to go around the country a good deal on business, and often, on a Sunday, I find myself in some town where there is not one of our own churches, so that I have many opportunities of hearing the preachers of other religious bodies. I always like to go somewhere, it feels more Sunday-like and home-like. In thus going about I have been a good deal interested in noticing where the other preachers differ from ours. Of course, I need hardly tell you that on the whole I infinitely prefer our own, or, at least, feel that I ought to do. Why, father, there is more real, solid feeding matter in one of your sermons than in any dozen that I have ever listened to among the —ists and —ians. Only think, for instance, of that magnificent sermon you gave us two months ago on the metaphysics of ethics, that sermon which little Mrs. Flinders afterwards asked you to read at the Polycultural Club; or that on the religious philosophy underlying Browning's poems. I don't believe there is any church on this continent, except ours, in which such sermons could have been heard. And though I don't mean that you always give us such efforts as those, still for scholarly abstruseness, and the mental stimulus of sustained unintelligibility, I do think, without vanity—it is hardly a subject for vanity, perhaps—that our pulpits are quite unapproached. But what has specially struck me, in these Methodist and Baptist preachers whom I occasionally hear, is a certain directness, which seems to appeal to common minds with a curious power—and after all, we are most of us common minds, however, we may pretend not to be. I notice this kind of difference, for instance: Supposing you, father, are going to preach a sermon on the "the wages of sin is death," you will spend at least two-thirds of your time in refuting all the modern scepticisms which shade off the distinctions of right and wrong into mere self-evolved prudential regulations, or which evaporate the struggle of conscience into a game of *solitaire*. I know you do it admirably, and yet sometimes when I have seen in the pews near me young fellows whom I meet about town, and poorly dressed men and women who look as if the struggle of life was very hard upon them, I have wished that somehow you could treat these matters of sin, and doing right, a little more down on the level of common daily living. I heard a man preach, three Sundays ago, in the Methodist church at Bampton, Conn., on that very text, and he did not philosophize about sin, but just took for granted that people knew what it meant, and plunged right into the matter—speaking of the temptations there are in the world, and how hard it is to keep right, but still putting it: what a sad thing it is when a man gives way before his temptations, and how sin does grow upon one like a fatal disease. He did not say much about hell, and what little he had about it was about the hell which wrong-doing brings right away, in this world; but he made everyone feel that; and it was all in such a kindly spirit, as of one who had a great pity for poor, struggling sinners, and felt that God had, too, and who wanted to help them to be a bit stronger. I could not help thinking afterward, why can't our ministers preach a little more in that fashion?

And the same difference comes out in other ways. It seems to me as if our ministers have such a way of preaching *about* things, rather than preaching the things themselves. Where a Methodist would preach repentance, one of our ministers will preach about repentance.

There's cousin Tom,—all the time explaining and justifying! If he has a text about God's love, his sermon will be almost all a sort of explanation of why we should believe in the love of God, how all religions have had something of this in them, of how the difficulties in the subject (which he always states with special force) are capable of being met,—and giving here and there a side hit at some of the errors of other churches on the subject, such as the idea that God only loves the elect, or, that other doctrine, that after death the wicked will be eternally shut out from his love. It is all very good, and Tom seems very earnest about it, and it makes one go away feeling that it has been well put, and is quite unanswerable; and still, somehow, it does not help a fellow much. It is a little as if one had come in cold and hungry for supper, and, instead of being warmed and having a good square meal, had been entertained with a dissertation on food and an explanation of the most improved warming apparatus. Meanwhile, when I hear the Methodists, they go straight to work, just pressing home the thought of God's love, showing how it actually comes in in life, giving here and there some illustration of how people have felt it, and how it has cheered them up and helped them to keep pegging away. I know all this is very common compared with the high intellectual standard that we have been used to, but then there are a good many common people in the world, and, moreover, I am not at all sure that even the uncommon ones would not really like such preaching better, though they might not say so. Anyhow, father, I do think *I* would try it, if I were *you*, instead of being your

"——Co."

THE FALASHAS: A CURIOUS JEWISH SECT.

The *Jewish Chronicle* of November 19 contains an account from the pen of D. A. Neubauer of the Jews in Abyssinia. There are about 200,000 of them, and they go under the name of "Falashas", which means emigrants or exiles. There are three different traditions of their origin, one of which is that their settlement dates back to the time of the Queen of Sheba, whom the Abyssinians claim to have been their queen, and to have borne a son Menelek to Solomon, from whom the Abyssinian kings are supposed to be descended. With this son, on his return from being educated in Jerusalem, came twelve priests; the tradition even preserving the name of their high priest as Azariah, the son of Zadok. A second tradition says that they are Jews who escaped to Egypt from the Babylonian exile, went up the Nile, and settled first in the western part of Abyssinia, called Quara, —in favor of which is the fact that they still speak among themselves a dialect closely related to that of Quara. A third tradition reports that they were refugees from Palestine at the time of the destruction of Jerusalem by the Romans. As to which date is most likely, modern authors differ. The missionary Flad thinks that they came to Abyssinia between the time of Solomon and that of the emigration in the time of Jeremiah. The passage in Zephaniah iii, 10, "From beyond the rivers of Ethiopia my suppliants, *even the daughters of my dispersed*, shall bring offerings", seems to imply that the Jews knew of their fellow-religionists being there, before the exile. Various other tokens of high antiquity are to be noted. They know nothing of *Purim* and *Harukah*, whence it will appear that they must have left Palestine before the Book of Esther was recognized as canonical.

In most of their ways they are strict Jews of a very early type. They observe circumcision, are very particular about clean and unclean meats, require the blood to be removed from the meat, and use long graces in the name of "the Lord God of Israel, the God of Abraham, Isaac and Jacob, who is the God of all men". Their Sabbath, however, begins at daybreak on Saturday, and no fires are allowed during the day, food being all prepared on the Friday, and a common Sabbath meal being eaten in the synagogue. More curious is it to find that they still offer blood sacrifices,

animals being slaughtered by the priests on the altar. The most singular thing about them, however, is that from the 4th century they have had orders of monks and nuns, and practice death-bed confession. They have not forgotten Jerusalem, and look forward to an eventual return thither, but they have no fixed idea about a Messiah, "in fact they scarcely know the word Messiah at all", says Dr. N., "they call him Son of the Lion", which is perhaps an allusion to the son of Judah; sometimes they call him "the great Theodorus", which they have borrowed from the legends of the Abyssinians. They know no Hebrew, and possess scriptures only in an Ethiopic translation, made according to their tradition by the first high priest Azariah. Their Book of the Law, which they call *Orith* (the Aramaic and Syriac word *Oraitha*), consists of the five books of Moses, Joshua, Judges, Samuel and Ruth.

Each village has a house of prayer, which consists of the holy place, and the holy of holies which only the priest can enter, and on the table in which is kept the *Orith*, or Law. There is an altar, on which the sacrifices are offered; and the women and men are separated in their worship. They keep the passover, and fifty days later observe the feast of the Harvest. On the new moon of November is the day of General Assembly, when they all gather on the top of a mountain (query—a relic of the old "high-places"?) for prayer and sacrifice. It is also noteworthy, that they keep a special festival, the 11th day of the new moon of July, as "the day of the memory of Abraham".

FORGIVENESS OF INJURIES.

Forgiveness of injuries is well illustrated in our Sunday-school lessons on the Teachings of Jesus by the story of a schoolboy who borrowed his teacher's pocket-knife. By hitting upon a nail in the board he was cutting, the boy injured the knife, and threw it away rather than own the harm he had done. By and by, the master in his talk to the school declared that it was never too late to mend; whereupon the boy's conscience woke; he recovered the knife from the swamp where he had thrown it, and handed it back to the master, imploring his forgiveness. It was the very spirit of Christ which answered him: "John, I forgave you long ago. I did not believe you would keep the knife, and I am only too happy to say from my heart I forgive you. I don't believe you will ever do such a thing again".

A more touching instance is what Captain Ladd told me of himself. His nearest neighbor at Minot was a man perpetually quarreling with everybody. And one day Mr. Ladd's hens strayed into the neighbor's yard. Without any ceremony they were all thrown back over the fence with their necks rung. Good Mrs. Ladd thought she could not put up with such treatment; but Mr. Ladd said he would wait till his time came.

One night not very long after he discovered his neighbor's swine in his cornfield. When their owner hunted them up they were finishing their breakfast in the Captain's pig-pen. The quarrelsome neighbor was almost unmanned; he could only say: "Mayn't I pay for them fowls"? From that time on he was the best of neighbors; and when Mr. Ladd went abroad on a mission of peace he took excellent charge of the house and farm and would not hear of any pay for his trouble.

Still more remarkable was Dr. Bowditch's self-conquest when he discovered the piracy of his "Practical Navigator" by a neighbor who was selling the book under another name in a little disguised form. Becoming aware of the man's utter poverty, Mr. Bowditch corrected the mistakes of the book, headed a subscription list for its sale, and promised the penitent fellow to help him through future difficulties if he would only be steadfast in the right. This is a far better memorial of his excellence even than the beautiful monument near the chapel in Mount Auburn.

F. W. H.

One of the most interesting and instructive books for children is "Young Folks' Pictures and Stories of Animals". By Mrs. S. Tenney. Lee & Shepard: pp. 149. Price forty cents.

WOMAN'S WORK.

CHICAGO.

We called attention some months ago to the admirable work being done in the direction of practical beneficence by the Women's Club of Chicago. This work seemed to us worthy of notice, first because of its intrinsic excellence, but chiefly because it was work planned and carried into successful operation by a club of ladies organized for literary purposes, which has maintained from its beginning nine years ago an enviable reputation for the able literary papers and discussions which have been furnished for its fortnightly sessions. This club has tried the experiment and demonstrated the feasibility of making a literary organization an efficient agency for the uplifting of society in moral as well as purely intellectual lines, an example which other ladies' literary clubs might wisely copy. Three new lines of practical work have been undertaken by the Chicago Club since our former notice which we are sure our readers will be glad to have us report.

Last spring the Home Committee (the club does its work through a number of distinct committees of its members) opened a Training School for Domestic Service; also the Home, Reform and Philanthropy committees, together with some other women's organizations, opened a Protective Agency for Women and Children, which has already demonstrated its right to be and the need there was for it by what it has accomplished, and the work is growing upon its hands. This winter the members of the club have reached out helping hands in still another direction, by organizing an Association for the purpose of Teaching the Minor Arts (drawing, modeling in clay, wood carving, etc.) to children unable to pay for such instruction. The association will aim to do a work similar to that of the London Home Art Association,—the special purpose in view in Chicago being to reach the boys upon the streets and give them work which will be both interesting and of practical value.

CINCINNATI, OHIO.

The post-office mission work, which was so efficiently carried on by Miss Sallie Ellis, has been taken up by Miss Belle Fithian, 315 Elm street. She has charge of a loan library of Unitarian books and sends out Unitarian literature through the mails to applicants. Unitarian books may also be purchased of her.

The Cincinnati Branch of the Women's Auxiliary Conference meets monthly at the residence of Mrs. Thayer, 119 Garfield place. The organization now has sixty members, and makes its special work a free circulation of our denominational literature in the West. It has issued its programme for nine monthly literary meetings during the season—three having been already held. The topics to be presented and discussed are: The Childhood of Jesus; Dress in Relation to Health; What Doctrines did Jesus Teach? Punishments; The Friends of Jesus; The Miracles of Jesus; The Higher Education of Girls; The Death and Resurrection of Jesus.

BOSTON.

The monthly business meeting of the Suffolk Branch of the Women's Auxiliary Conference was held the 6th of December.

Post-office mission work has been resumed with vigor, the Arlington street church, which was the starter of the work in Boston, reporting that during the month of November they had sent over one thousand tracts, besides packages and letters, to their correspondents.

Religious study classes either are already or soon will be formed by the First Parish Church, Dorchester, and King's Chapel. The reading of some religious book, followed by a discussion, has for some time been a feature of the meetings of the Branches of the Second Church, South Congregational Church and Church of the Disciples. The First Parish Church, Dorchester, will send four hundred dollars, part proceeds of a fair held by them this fall, to aid in building the church in Gardiner, Mass., and over one hundred dollars has been pledged by different Branches for Arcadia, Wisconsin. Before the close of the meeting Gen. Marshall kindly gave a brief statement of the most urgent needs of the Crow Indian agency, showing that although much has already been done there still remains much more to do. The Auxiliary will doubtless during the coming year "lend a hand." M. C. S.

WORDS OF ENCOURAGEMENT FROM IOWA.

Not long since the mail brought me a letter from one of the interior towns of Iowa, which contains much to encourage our workers in the Post-office Mission and the

Women's Auxiliary Conference. The writer says:

"In 1852 I joined the church calling itself 'The Church of God', known as Winebrennarians. I served as elder for about twenty years, then about five years as a minister among them. * * * I never could believe their doctrines of total depravity, trinity, and vicarious atonement. Last spring I entered into a correspondence with the Women's Auxiliary Conference of the Unitarian Church, at Jamaica Plain, Mass., and received from them various tracts, papers, periodicals, and two books,—Channing's and Peabody's sermons,—and I find them so beautifully and delightfully in accord with my views of religion, and have received from them such comfort and consolation in my trials, that I feel a love for the simple, helpful faith they have taught. I desire a better acquaintance with the people teaching such inspiring truths in such plain and simple language. * * * I preach regularly at two places. And since I am alone, except my children, all of whom are of age, I desire to widen my circle of acquaintances and of labor. As society is constituted it seems to me that I ought to have some standing in a church if I can reasonably do so. * * * The secretary of the W. A. C. at Jamaica Plain has given me so much aid, and her correspondence shows so much of the spirit of Christ, that I find myself wishing I could have the benefits of such a church as theirs affords its membership. * * * I prize the letters I receive from the East very much, and would be glad to have such a correspondent as long as I live, but fear it may trespass on the time of the secretary, and have said so in my letters."

These words of recognition have such a genuine and manly tone that I have thought they would be grateful to all the workers in the Auxiliary Conference and the Post-office Mission, and that perhaps they would aid in inspiring others to take up the work which has boundless opportunities for good.

O. C.

LITERARY NOTES.

Everybody should read George Frederick Parsons' powerful article on "The Saloon in Society", in the January *Atlantic*.

The American Unitarian Association expect to print as tracts Dr. James Martineau's two able addresses entitled, "Ideal Substitutes for God", and "The Relations Between Science and Religion".

"Bits from Browning" is the title of a most dainty little pamphlet of selections from the poet named, made by Mrs. N. V. Walker. Price, 50 cents. For sale at the rooms of the American Unitarian Association, 25 Beacon street, Boston. We do not see how the choosing of passages could have been better done, or the printer and binder have performed their work with more exquisite taste.

From the same compiler we have two other pamphlets of not less attractiveness—one "Thoughts from Channing" and the other a poetical collection which she entitles "Undertones", made up of some fifty short poems or parts of poems, religious in their character, rather in the minor key, but of exceptional beauty. Price of each, same as the above. For sale at 25 Beacon street, Boston.

Nims & Knight, of Troy, N. Y., have published a volume entitled "The Two Voices: Poems of the Mountains and the Sea," selected by John W. Chadwick. Price, cloth, $1.00; Russia or seal, $2.25.

Geo. H. Ellis, Boston, has published a new edition of "Christmas Day and All the Year", twenty-five excellent stories selected from the *Christian Register* for publication in book form, by Mrs. Fanny B. Ames.

With the new year Rev. James De Normandie retires from the editorship of the *Unitarian Review*, and Rev. J. H. Allen takes his place. Mr. De Normandie's retirement is caused by press of parish and other duties.

A considerable number of friends seem to think that the selections from the standard creeds of Orthodoxy which we gave our readers last month would make a useful tract. We have accordingly printed the same as a leaflet, which will be furnished from this office at fifty cents a hundred.

The *Unitarian Review* for January, 1887, will contain articles on "The Great Refusal", by Rabbi G. Gottheil; "The Revival of Learning", by J. W. Chadwick; "Man Infinite", by Thomas Hill; "An Old Boston Preacher and Wit", by E. F. Hayward, and "Is the Course of Religion a Progression or a Degeneration?" by J. T. Bixby.

The very able and satisfactory paper given by Prof. Le Conte before the recent Pacific Coast Liberal Christian Conference, in San Francisco, on "The Relation between Religion and Evolution", will soon be printed as a tract. The Conference will issue at once four tracts—the beginning of a home series in the interest of Liberal Christianity.

Rev. J. B. Harrison has just returned from a six months' tour of observation and investigation among the Indians of the west. A full report of his journey and observations, with suggestions, resulting therefrom, as to what ought to be done with or for the Indians, will soon be published, and will be sent free to those who apply for it. Address J. B. Harrison, 1316 Filbert street, Philadelphia, Pa.

The January number of the *Magazine of American History* contains "A Group of Pre-Revolutionary Editors, or, Beginnings of

Jouralism in America," by Hon. S. G. W. Benjamin; "A curious Chapter in Vermont's History," by J. L. Payne; "A Tribute to Ex-President Arthur," by J. M. Bundy; "The First American Rebel," by Hon. John W. Johnston: "The Baltimore Convention, 1860," by A. W. Clason.

Now that the Baptists have abandoned the attempt which they have been making for more than twenty years to build up a college in Chicago, there seems to be some probability that a real university, unsectarian in its character, and worthy of the city and of the west, may be established. According to the Chicago *Tribune* the matter is receiving serious attention from certain prominent and wealthy men of the city.

Two new Social Purity leaflets of the excellent Philanthropist Series have just been published. No. 8, "The Double Standard of Morality", by Mrs. Josephine E. Butler; and No. 9, "Clean Lips", by Rev. J. P. Gledstone. They are a valuable addition to an important branch of literature, and should be widely circulated. Price, ten cents a dozen; fifty cents a hundred. Address, The Philanthropist, P. O. Box 2554, New York.

"Devotions and Meditations, with Responses", is the title of a most excellent little Service Book for use in Sunday-schools and children's meetings, which has been prepared by Alice E. Wilson and published by the Unitarian Sunday-school Association, London, England. The services are thirty-seven in number. If it could be republished in this country and bound up with one of our song-books it would be a valuable addition to our Sunday-school literature.

Lend a Hand, the noble monthly magazine of organized philanthropy, edited by Edward Everett Hale, is just entering upon its second year. We do not know how much of a subscription list it is getting, but we know it deserves a large one. The Charity Organization Society of Brooklyn, N. Y., subscribed for three hundred copies, last year, for distribution among its visitors. If all charity societies would supply their workers with this wise magazine there would be better charity work done.

Rev. Robert Collyer has written a history of his native town (Ilkley, in Yorkshire, England),—a book upon which he has been engaged, as an aside, for many years. Into it he has put not only a vast amount of care and research in verifying historical facts, tracing out important genealogies, etc., but also his heart, making it a real work of love. The book is so entirely local in its character that of course it can never find more than a very limited class of readers, yet we have seen nothing more thoroughly characteristic and delightful from the pen of its gifted author than some of these picturesque pages. It is of course published in England.

The Unitarian Year Book for 1887, published by the American Unitarian Association, is out promptly, and contains, besides the usual information about our American churches and denominational interests, also similar information, in condensed form, concerning the Unitarian churches and denominational organizations of Great Britain, and to some extent of the continent of Europe. We wish more of our people were in the habit of supplying themselves at the beginning of each year with this exceedingly handy and valuable little annual. Price 20 cents.

"A White Heron, and other stories." By Sarah Orne Jewett. Boston: Houghton, Mifflin & Co. Price, $1.25. This is a dainty, gilt-edged volume in white, with a heron in outlines on the cover. These stories, like all of Miss Jewett's writings, are full of interest. One almost holds his breath while the fate of the "White Heron," with his "slender neck and crested head," hangs in the balance. Though "The Gray Man" and "Marsh Rosemary" give us an indefinable feeling of sadness before we are aware of it, "The Dulham Ladies" and "The News from Petersham" bring involuntary smiles. M. E. C.

Of the eight beautiful calendars for 1887 which are published by Houghton, Mifflin & Company, two are new. These two are compiled from the works of Robert Browning and Nathaniel Hawthorne. The calendars published in previous years, made up of selections from Emerson, Holmes, Longfellow, Lowell, Whittier and Mrs. A. D. T. Whitney, are also reissued for 1887. All the calendars are mounted on cards most attractively decorated in gold and colors. All except the Whitney calendar contain portraits and other artistic designs. Especial attention is called to the fact that these calendars, although not less artistic than those of previous years, and containing many features which render them of greater value, are sold at one half the price, namely, fifty cents.

The Chicago Browning Society has published a pamphlet of "Outline Studies of Robert Browning's Poetry"—twenty-five cents; for sale by Charles H. Kerr & Co. The object of the pamphlet is to furnish a brief guide to the study of the great poet. Half the space is devoted to a careful classification of his writings, and in such order as will lead the student most gradually from the simpler and more popular poems to the more profound and difficult. For students or readers who cannot go through all his works two shorter programmes are offered. We are also given a chronological list of Browning's writings; some hints as to "helps" in Browning study; brief information regarding the Chicago, London and other Browning societies, etc. Persons who desire to become acquainted with this most difficult, and, to some, most fascinating of our modern poets, will find very valuable help in this pamphlet.

An excellent pamphlet, entitled "What is Unitarianism?"—answering the question in view of the present issue in the west, has recently been published and somewhat widely circulated. It bears the following signatures: Charles A. Allen, New Orleans; William S. Barnes, Montreal; G. W. Cutter, Buffalo; Henry W. Foote, Boston; A. W. Jackson, Santa Barbara; A. A. Livermore, Meadville; T. G. Milsted, Chicago; John Snyder, St. Louis, Charles R. Weld, Baltimore; Theodore C. Williams, New York. The pamphlet is a kindly, but clear and strong discussion of the movement in the west, which aims at putting Unitarianism on a solely Ethical basis. It should be read by every Unitarian and every one interested in Unitarianism. It can probably be obtained from either one of the gentlemen named above.

It is generally conceded that James Russell Lowell is nowhere more felicitous or able than in his addresses on special occasions. It is a fitting thing, therefore, that Houghton, Mifflin & Co. have just done in publishing a volume of the more notable of his occasional speeches, delivered in this country and England within the past five years. The book is called "Democracy, and other Addresses." Price, $1.25. The subjects treated are "Democracy," an inaugural address on assuming the presidency of the Birmingham and Midland Institute, England, October, 1884; "Garfield," "Dean Stanley," "Fielding," "Coleridge," "Books and Libraries," "Wordsworth" and "Don Quixote," these being the subjects of addresses delivered on various interesting occasions. The volume closes with the recent Harvard Anniversary Address.

Rev. James Freeman Clarke said in a recent sermon: "Perhaps you may know that these sermons which I deliver on Sunday are printed every week in a newspaper. Between four and five hundred have been thus published. People ask me, "How can you think of new things to say after all these years?" I answer, first, that I do not care to be always saying new things. I often say what I have said before. The truth, if it be the truth, needs to be said a good many times. And then again, no one can tell what treasures of thought are stored away in the soul, unless he has constant occasion to draw upon them. When I began to preach I found it very hard to think of anything to say. Now I find it hard to say all I think."

PUBLICATIONS RECEIVED.

To PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowledged under the head of "Publications Received", with statement of publisher's price, if known.*

The Great Debate. Verbatim Report of the Discussion at the Meeting of the American Board of Commissioners for Foreign Missions, held at Des Moines, Iowa, Oct. 7, 1886. Houghton, Mifflin & Co. Paper. Pp. 86. Price.....25 cents.

Essays. By J. Vila Blake. Charles H. Kerr & Co. Chicago. Pp. 216. Price.....$1.00

Poems. By J. Vila Blake. Charles H. Kerr & Co. Chicago. Pp. 188. Price.....$1.00

Heart's Own. Verses. By Edwin R. Champlin. Charles H. Kerr & Co. Chicago. Pp. 69. Price.....

Robert Browning's Poetry. Outline Studies, published by the Chicago Browning Society. Charles H. Kerr & Co. Pp. 50. Price.....25 cents.

Democracy and Other Addresses. By James Russell Lowell. Houghton, Mifflin & Co. pp. 245. Price. 1 25

Bartholomew Legate, The Last Smithfield Martyr. By Florence Gregg. Swain, Sonneschen & Co., London, Eng. pp. 275.....

The Labor-Value Fallacy. By M. L. Scudder, jr. Published by the Patriots' League. Chicago. pp. 95. Price..... 10

Manual of the Unity Church. Springfield, Mass. (1886).....

ENGLISH NOTES.

The *Freeman* says that a lady has just died leaving £10,000 to the Dogs' Home at Battersea, while to her executor, a poor parson with a large family, was left £100.

The Rev. Henry Williamson, of Dundee, Scotland, editor of the *Unitarian Christian Magazine*, is visiting America to study the methods of the Universalist and American Unitarian Churches. He is one of our most earnest missionary ministers, and has done a noble work in Scotland.

The *Christian Life* says: "In France during the last seventy years there has been a great and striking development and growth of Protestantism. The number of pastors has increased from about 140 to nearly 1000; and whereas at the commencement of the century Protestantism had no charitable or evangelistic institutions, to-day it has nearly forty orphanages, the same number of asylums for the aged poor, two large reformatories for adults, and a number of homes for all kinds of afflicted ones."

Rev. John Page Hopps, one of our most successful English Unitarian preachers to the people, has just recommenced (in addition to his regular services in his own church, the great meeting, Leicester) the seventh season of his special gatherings for "the masses", in Floral Hall. An immense audience assembled, completely filling the great hall. Some who were present, says the *Christian Life*, report that it was one of the most impressive sights they ever witnessed. The audience was a remarkable one, including all classes, from justices of the peace to the poorest of workwomen and representatives of the old Leicester stockingers. Nothing could have exceeded the interest, devoutness, and intense attention manifested from beginning to end.

Professor Francis W. Newman, brother of Cardinal Newman, has come out with a pamphlet renouncing the doctrine of a future life. Always brilliant, always restless, one of the purest and best of men, but one of the most crotchety, this is not likely to shake anybody's faith except his own. But what a comment it is upon one of his own favorite argu-

ments against the attitude of Christian discipleship, viz., that the great truths of theism and immortality are too secure in individual intuition to need the help of specially revealing souls. We may well set against Mr. Newman's latest position the latest word from Frances Power Cobbe, in a letter to Rev. James Freeman Clarke, in which she says: "Now, in my old age, I feel glad when I find my friends tending in the direction of Christianity and not in that of the dreary desert of agnosticism."

There is to be an Indian Theistic church in London. A branch of the "Arya Samaj" is being opened, says the *British Weekly*, by the Indian and Anglo-Indian residents in Bayswater. The members of this communion meet regularly on Sunday, in a room lent for the purpose, pending the provision of more ample and permanent accommodation. So far they have had the help of Baboo Lakshmi Narayana, F. A. S., hon. secretary to the London Arya Samaj, who has compiled a hymn-book for their use, which has just been published at 97 Westbourne-grove. The hymns are nearly all taken from Christian, and in many cases evangelical, sources—from Cowper, Watts, Hannah Moore, and Charlotte Elliot (whose memorable hymn, "My God, my Father, whilst I stray", is amongst them), as well as from Addison, Mrs. Hemans, Montgomery, and Archdeacon Farrar. The following are specially notable: "Lord, what a change within us one short hour"! "O God, our help in ages past!" (Watts), "How are Thy servants blest, O Lord!" (Addison); "One prayer I have, all prayers in one" (Montgomery).

In one of our recent articles on "Unitarianism in England", mention was made of "Essex Chapel", situated in Essex street, Strand, London, as the first avowedly Unitarian church in England, opened by the Rev. Theophilus Lindsey, when in 1774 he gave up his Episcopal living at Catterick, Yorkshire, and went to London to preach Unitarianism. This chapel continued to be one of our foremost London churches as late as through the ministry of Rev. Thomas Madge, and it has always been a center of great interest to English Unitarians. Accordingly, when a few years ago the population had drifted so completely away that it was no longer needed as a church, a movement was made to retain it as a permanent home for the British and Foreign Unitarian Association, the Sunday-School Association, and our other denominational activities. This has accordingly been done at a cost of nearly $150,000. About $40,000 of this sum, however, was still lacking when the building was opened, and a vigorous movement is now going on among our English churches (which, though as numerous as our American churches, are usually much poorer,) to clear off this amount. One of the most interesting features of this movement is that our Hungarian churches, having heard of it, have made a general collection to help it on, and have just forwarded five hundred dollars—a large sum for Transylvania. It is a very pleasant token of good will. "Essex Hall" is now, for English Unitarians, what the Unitarian Building in Boston is for those in this country.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs send it immediately on a postal card.—EDS. UNITARIAN.]

The Board of Directors of the American Unitarian Association at its last meeting voted to make Indiana, Ohio and Kentucky into a Missionary District, and put Rev. A. G. Jennings, who for several years has been the State Missionary of Indiana, in charge of the same.

The fund for the erection of the Orville Dewey Memorial Building at Sheffield, Mass., has reached $2,500. More money is wanted. Contributions may be made through Rev. Grindall Reynolds, Boston. A plan for the building drawn by Mr. W. R. Emerson has been accepted. The land for a site has been secured, and work on the structure will be commenced soon.

Rev. Oscar McCulloch's church in Indianapolis, Ind., has what it calls its "Round Table"—an association organized to assist in advancing the interests of the church in a novel but most sensible way. Each week slips of invitation to the evening services of the church are sent out to such persons in the offices, stores and factories of the city as have agreed to distribute the same. And on Saturday evenings the hotels are visited and invitations are addressed to the strangers stopping over Sunday.

At a meeting of Universalist and Unitarian ministers held in Channing Hall, Boston, a few weeks ago, a committee of six persons,—three from each denomination,—was appointed to arrange for a larger union meeting of ministers and their wives during the next Anniversary Week.

The Pacific Coast Liberal Christian Conference, which met in San Francisco in November, seems to have been a more than usually interesting gathering, on account of the earnestness and harmony of its spirit, the very wide region of territory represented, the impressiveness and strength of the papers and addresses, and the fact that during its continuance two young men, C. P. Massey, Jr., and F. H. Gillette, were ordained to the ministry.

Chicago.—On January 6 the Channing Club is to give a reception to Rev. Kristofer

Janson, on which occasion he has promised to read his new romance, entitled, "East of the Sun and West of the Moon: A Norwegian Fairy Tale, with Explanations".

—The Board of Directors of the Western Unitarian Association held a meeting at 115 Monroe street December 20, eleven members present. Letters were read or reported from other members, and from many sympathizers, West and East. Judge McCrary reported a correspondence which he had been having with Mr. Effinger, the Secretary of the Western Conference, resulting in the statement from Mr. Effinger that he and his associates would consent to no basis for that Conference containing the words "pure Christianity", for reasons stated in *Unity* of December 11. After full discussion, therefore, the Board of the Association unanimously adopted the following resolutions, namely:

Resolved, That it is the sense of this meeting that any attempt of the Western Unitarian churches to restore the Western Unitarian Conference to a Christian or Theistic basis, against the wishes of those who are now its officers, would provoke bitter antagonisms and would be highly inexpedient.

Resolved, That it is the sense of this meeting that it is very doubtful whether the abandonment of executive and missionary functions by the Western Unitarian Conference would be (under existing circumstances) conducive to satisfactory harmony.

Active usefulness for the Association in several ways was planned, namely:

1. By maintaining Head-quarters, Board meetings for consultation from time to time, and correspondence.
2. By endeavoring to secure, wherever practicable, the adoption of the American Unitarian Association Hymn and Service Book in western churches.
3. By stimulating western interest in the work of the American Unitarian Association, and directing contributions to its treasury.
4. By distributing the tracts of the American Unitarian Association throughout the west, and assisting in the selection or preparation of new tracts.
5. By encouraging and supporting the UNITARIAN.

Alton, Ill.—J. B. Frost, recently from the Meadville Theological School, has been called to the pastorate of the Unitarian church.

Arcadia, Wis.—To meet a very pressing need, a new parsonage has been built. But it had to be done partly "on faith." However, both the local society and the Wisconsin Conference are determined that the debt incurred must be paid up without delay. Who of our readers would like to help? Send sums, large or small, to Rev. T. Grafton Owen, Arcadia, Wis., or to Rev. T. B. Forbush, Milwaukee.

Baltimore, Md.—Rev. Charles R. Weld has been preaching a series of sermons on the Bible, a part of which have been printed in the *Baltimore American* and have attracted much attention.

Battle Creek, Mich.—The Independent Liberal Church here, which Rev. Reed Stuart left to accept the pastorate of the Unitarian society in Detroit, has called Rev. Theo. W. Haven.

Belmont, Mass.—Rev. Hillary Bygrave was installed pastor of the Unitarian Church Nov. 18.

Boston, First Church.—The Rev. Stopford Wentworth Brooke, son of Rev. Stopford A. Brooke of London, after preaching at the First Church several months received an unanimous call, and entered upon his ministry by a very interesting installation service held Wednesday afternoon, December 29, in which Revs. E. E. Hale, A. P. Peabody, J. F. Clarke, E. A. Horton, George E. Ellis, F. G. Peabody, John W. Day and Brooke Herford took part. The church was crowded and the spirit of the occasion was full of hope for the future of this noble old church.

—The annual meeting of the Suffolk Conference was held at the Church of the Disciples December 9, afternoon and evening. Fourteen churches and four chapels, with 153 delegates, were represented. The principal subjects, very earnestly discussed, were, "Temperance Work" and "Our Duty to Boston".

—Mr. Edwin D. Mead announces a course of fifteen lessons on Aristotle, to consist of readings, exposition, criticism, discussion, and directions for further study—the whole as a help to the understanding of Greek philosophy and especially as a preparation for the Aristotle week at Concord next summer.

—The Cambridge Brotherhood, made up of some of the later Harvard Divinity School graduates who are settled with churches in or near Boston, have arranged to hold a series of Sunday evening meetings for the people, in King's Chapel, to begin soon after the holidays. It will be an earnest effort to reach the non-churchgoing classes.

—The Unitarian ministers, at their Monday club, on Dec. 20, discussed the question: "Is Conversion a lost art?" Rev. Francis Tiffany leading the discussion.

—The Unitarian Club at its December meeting, at the Hotel Vendome, for the first time in its history opened its doors to ladies.

Brooklyn, N. Y.—Mr. Camp and his society are very happy in their attractive and exceedingly home-like new church home. He is preaching evenings as well as mornings, and to excellent congregations.

—Mr. Chadwick has a varied but interesting programme on Sunday evenings, made up partly of religious services and lectures by himself, partly of special lectures by distinguished persons outside of his own congregation, partly of exchanges, and partly of meetings for the discussion of important philanthropies and reforms.

—The Church of Our Saviour is still filling its pulpit by means of supplies; its congregations are good.

—Rev. Dr. Farley, who is now in his eighty-seventh year, keeps his vigor of mind and body to a most remarkable degree. No one is a more regular or interested attendant at the church where he so long ministered than

he, as no one could be more honored or be loved in parish and community.
—The Willow Place Mission of the Church of Our Savior is doing a vigorous and excellent work, under charge of its devoted minister, Rev. A. D. Smith. Its Christmas entertainment for the poor children, and its Christmas services, were specially interesting.

Brunswick, Me.—Rev. E. C. Guild has recently been giving courses of Sunday evening lectures on "The Foundations of Honesty" and "Religious Poetry of the Seventeenth Century".

Concord, Mass.—Robert Collyer and Dr. A. P. Putnam have been lecturing in the Lyceum Course.

Exeter, N. H.—Rev. A. C. Nickerson assumed the charge of this society in April last. Ex-Governor Charles H. Bell has taken the students' class in the Sunday-school. The Academy numbered two hundred and sixty-eight students at the beginning of the autumn term, and the importance of our work in this academic town is not slight.

Grand Rapids, Mich.—At last Rev. Mr. Hugenholtz, minister of the liberal Dutch Society at Grand Rapids, Mich., who was aided so heartily by the National Conference at Saratoga, has finished and dedicated his new church.

Hanover, N. H.—A Unitarian society has been organized here, called All Souls Church. Rev. W. H. Fish, of Lebanon, is the minister at present, and services are held in Precinct Hall.

Highlands, N. C.—A Unitarian society has been organized here, which carries on a Sunday-school, a Bible class and lay services every Sunday afternoon.

Jamestown, N. Y.—Dr. Townsend has just dedicated his new church.

Manistee, Mich.—Mr. Walkley's new society has held a fair to raise money toward furnishing the beautiful house of worship which rapidly approaches completion. The sum cleared was $400,—and "with no raffles nor chance, but with plain, honest dealing."

Midland, Mich.—This vigorous society, among its other activities, has a good Unity club, which is making a series of studies of "The Puritans", "Edwards", "Franklin", "Hamilton", "Jefferson", "Cooper", "Irving", "Hawthorne", etc., varied by two lectuers by Rev. Albert Walkley and Rev. J. T. Sunderland, "An Evening with the Microscope", and a paper on "National Airs."

Neponset, Mass.—The Church of the Unity has extended a unanimous call to Rev. Geo. Herbert Hosmer.

New Orleans, La.—Rev. A. D. Mayo preached for Mr. Allen in the Unitarian church, December 19, on "Religious and Moral Education". The sermon was printed in the *Times-Democrat* of Monday. The same paper recently printed an excellent sermon of Mr. Allen's on "Evolution not un-Christian."

New York City.—Nowhere was Christmas kept more heartily than here, whether in ways social, charitable or religious; whether in church, through music and sermon, or in the Sunday-schools, through festivities for the children.
—The large Mission school, carried on by All Souls' Church, prospers excellently. It had in all, last year, 461 scholars.
—Miss Mary Dewey, daughter of Dr. Orville Dewey, has been giving a series of readings in New York parlors.

Oakland, Cal.—Mr. Wendte continues to preach to a considerable congregation. Nearly a hundred families are interested. The Sunday-school is especially bright and promising. A class for religious inquiry conducted by Prof. Herbert Miller, late of Yale college, has an average attendance of thirty, and is engaged in a lively discussion of the points at issue between the idealistic and the materialistic philosophies.

Philadelphia, Pa. — A correspondent from Mr. Ames' church writes: "Our Spring Garden Society seems alive with its various activities—the most encouraging feature, to my mind, being the greater interest shown by our young people,—and to meet them, our charter has been changed, lately, so as to bring a greater number into our working fellowship."
—At the First Church the course of special Sunday sermons by leading ministers is going forward well. Drs. Hedge, Hale and Peabody have already spoken, and to very full houses. On the third Sunday in January Rev. Howard N. Brown is to speak.

Portland, Oregon.—Rev. T. L. Eliot was detained *en route* by sea on returning from the conference at San Francisco, and did not arrive till 11.30 A.M. on Sunday. Hastening to the church, he was relieved to find his faithful helpmeet, Mrs. Eliot, in the pulpit conducting the services to the evident edification of the congregation. During Mr. Eliot's absences his people are accustomed to assume the service, both laymen and laywomen reading original or printed sermons.

Sacramento and San Jose, Cal. — Rev. C. W. Wendte and C. P. Massey are seeking to organize the Liberal sentiment in these towns, and with good prospects of success.

San Diego, Cal.—After ten years of faithful and able service at this point, Rev. David Cronyn retires for a year's vacation and study at the East. During his ministry

the Unitarian society has grown to be, perhaps, the most influential in the town, a particularly attractive church edifice has been built and paid for, an excellent Sunday-school conducted, and Mr. Cronyn takes with him the universal and deep regard of the congregation and the community. He will also have the satisfaction to see installed in his stead a worthy successor in the person of Rev. B. F. McDaniel of Salem, Mass., who, on a recent visit to California, was induced by a class-mate and friend, Rev. C. W. Wendte, to do some missionary work while in the state, and received a unanimous and fervent call from the San Diego society. Mr. McDaniel has accepted, and will begin his new work about January 1. His excellent record as a man and minister, and his ability and experience, assure our church in this remarkably prosperous and attractive little city a continued and increasing success in all social and religious ways.

San Francisco, Cal.—Rev. Dr. Stebbins has been appointed a trustee of the new Leland Stanford Jr. University, the first clergyman so honored. He fills the place made vacant by the late U. S. Senator Miller.
—Rev. C. W. Wendte is giving to large audiences in the Unitarian church his lectures on "Great Church Composers", which are illustrated by a chorus, quartette choir, string quartette, etc.
—Dr. Stebbins is preparing a series of lectures on the American poets in their religious aspects, for his Sunday evening service.

South Natick, Mass.—The ordination of G. H. Badger as pastor of the Unitarian Church took place December 22, Rev. Brooke Herford, of Boston, preaching the sermon, and Prof. F. G. Peabody, of Cambridge, offering the ordaining prayer.

Spokane Falls, W. T., is a little city only six years old but already numbering four thousand souls, and with every prospect of becoming to the vast district east of the Cascades what Portland is to the western division of the territory. The fertile regions to the north and south, the great forests and rich mines to the east, its railroad facilities and superb water power—finer even than that of the falls of St. Anthony—will make this a second Minneapolis. A Unitarian society has recently been organized here as a result of Mr. Wendte's visit last summer. At present lay services are held, but a pastor will ere long be settled. This is a fine opportunity for an able and devoted man to emulate the example given by Mr. Eliot at Portland.

Springfield, Mass.—Unity Church Sunday-school (Rev. John Cuckson's) have voted to relinquish their Christmas tree this year, in order to send $25 to the Crow Indians. They are also going to send a box of clothing and toys for Rev. Mr. Bond and his wife, missionaries among the Indians.

St. Louis, Mo.—The Church of the Messiah had as a part of its Christmas morning service, on Sunday, December 26, some noble Christmas music by a choir of sixteen voices, and in the evening a beautiful Sunday-school service.
—The Unity Club of Mr. Learned's church is studying Wordsworth this winter. Nine evenings will be given to "The Excursion."

Tacoma, W. T.—Mr. Greer has returned from his two weeks' conference trip, which necessitated a six day's sea voyage—a very rough experience—and permitted only eight days' stay at San Francisco. What an example for lazy ministers! A new church edifice is soon to be erected at this point.

Templeton, Mass. — Rev. Nathaniel Seaver, Jr., has accepted a call to the Unitarian Church.

Washington, D. C. — A course of monthly free popular lectures is being given in the vestry of the Unitarian Church. Hon. Simon Wolf speaks on "Egypt", Hon. Arthur McArthur on "Industrial Education", and Rev. Wm. A. Bartlett on "The Huguenots". On Sunday, December 12, Rev. M. J. Savage, of Boston, preached, exchanging with the pastor, Rev. R. R. Shippen, and on Monday evening lectured on "Laughter in Earnest." The Parish Union, at its Wednesday evening "Study Meetings", is taking up the different religions of the world, and contemporaneous movements of religious thought in this and other countries.

Winchester, Mass.—At the last annual parish meeting action was taken which has in important ways widened and increased the interest of the members of the parish.
—The Ladies have organized a branch of the Women's Auxilliary Conference, and just now are sending help to Arcadia, Wis.
—A course of concerts and lectures is under way in the church, the proceeds for the support of the church music. They are well patronized. The lecturers include Prof. Winchester on "As You Like It", and Rev. H. B. Carpenter on "Lord Chatham, the Champion of American Independence".
—The last meeting of the Good Will Club took "Christmas" for its topic. The programme included papers on "Christmas in History", "Christmas in the Church", "Christmas in Song", "Christmas in Literature" and "Christmas in Art", and a very pleasant evening it was.
—The Sunday-school had a Christmas festival Christmas eve, and united with the congregation in a church service Sunday afternoon.

To all Unitarian Ministers and Churches:
We take pleasure in saying that Rev. Charles B. Roberts, of Upper Alton, Ill., formerly a minister in the Baptist denomination, and Rev. E. C. F. Krauss, of Kansas City, Mo., formerly a minister of the Lutheran

denomination, having applied for recognition in our Unitarian fellowship, we, the Committee on Fellowship for the west, appointed by the National Unitarian Conference, have made due investigation concerning their moral and religious character, and take pleasure in commending them to the fellowship of our ministers and the confidence of our churches.

J. T. SUNDERLAND.
JOHN R. EFFINGER.
December, 1886. J. C. LEARNED.

FEWER CONUNDRUMS, PLEASE!

The beginning of a new year of the UNITARIAN, and the renewal of subscriptions, prompts us to some rather personal and perhaps we should say confidential, communication with our correspondents. If there should be any trace of levity in our manner of expression, let no one suppose that we do not have a very serious meaning.

We wish we were good guessers, but are troubled lest we never shall be. For more than twelve months, now, we have been practicing the guessing art pretty assiduously, assisted by one or two other persons who in other business matters are bright and competent, but we have to confess to some discouragement.

We have thought of employing a clairvoyant or a mind-reader, but the revenues of the UNITARIAN will hardly yet justify that, and so we are unable to see what else to do except appeal to our correspondents, kindly asking them to send us fewer conundrums this year than last.

When a subscriber sends us his name as from "Quincy" without naming any state, we cannot for our lives tell whether his paper should be sent to Quincy, Ill., or Quincy, Mich., or Quincy, Mass. The subscriber evidently himself knows, and pays us the compliment of taking it for granted that we know as much as he does. We are appreciative of the compliment, but painfully conscious that he is mistaken. We are diligent students of the U. S. Postal Guide, and flatter ourselves we are becoming quite proficient in its lore. Among the many things we are learning from it is the fact that a very large proportion of our names of post-offices in this country appear in more states than one, some in six, eight, twelve or more states. And yet, alas! about twenty per cent of our letters leave us the conundrum to guess, which one of these two or twelve states they are from. And if we can't guess the state of our correspondent, we don't succeed any better when the state and town both are left off, as is often the case!

And when—Mrs. Israel Smith, say—writes asking us kindly "to *change the address* of her copy of the UNITARIAN to San Francisco", but doesn't tell us *where from*, we are puzzled again. We do the best we can, setting ourselves heroically to the task of looking through our 6,000 names of subscribers, which are all arranged by states and towns, to find that of the good lady. The chances are that we shall find it three or four times over, and then comes the new conundrum—Is it Mrs. Israel Smith of Johnstown, N.Y., or of Johnstown, Pa., or of some other Johnstown, that wants her paper sent to San Francisco? Sometimes we have a clew in the post-mark, but often not, and then there is nothing left for us but to write to all our Mrs. Israel Smiths and ask which one wants her paper changed as indicated. Or when a kind friend earnestly interested to extend the circulation of the UNITARIAN sends us this week the names of twenty new subscribers and incloses money from nine, but does not tell us which nine, how for our lives can we know? and then when next week he sends us the money from four more, how again are we to divine which four?

All of which we say not in anger, but in sorrow—sorrow that we cannot serve the friends, who do all this forgetting, so promptly or well as we want to and could, if they would always just tell us, and tell us plainly, who they are and where they are, and what they want us to do for them.

To sum up, please don't leave us to guess anything! Be sure to sign your name, and sign it at least plainly enough so that the three persons to whom we submit difficult signatures will not each come to a different conclusion, as has more than once happened. Be sure to give your full address, including your state. If you order a change of address, please always tell the place *from which* as well as the place to which you wish the change made. If you send money and more subscriptions than one, please tell *which* subscriptions the money is designed to pay for. In a word, please be careful and explicit in all communications; then with care on our part, which we promise, you will be well and promptly served, and we shall all be reasonably happy. But life is too short for conundrums!

BEGINNING OF A NEW YEAR. RENEWAL OF SUBSCRIPTIONS.

We have reached the beginning of a new year,—the time for renewing subscriptions has come. May we ask that these renewals be made with little delay. As we publish at so very low a price, promptness as well as pay in advance is necessary? To the friends in all parts of the country who last year volunteered to act as agents for the UNITARIAN, *and in many ways helped us in getting subscribers, we return our thanks. If such are willing to continue their aid the coming year we shall be grateful. But let no subscriber wait for some one to solicit his renewal, but send his subscription, with the money accompanying, directly to us.* ***Address, Rev. J. T. Sunderland, 115 Monroe street. Chicago.*** *For directions for sending money see page ii of cover.*

Although, as we inform our readers on another page, the UNITARIAN *has now reached so large a subscription list as to be self supporting, get we are naturally desirous of a still wider field of usefulness for it. And this it may easily have, if those who believe in the work it is trying to do, will help make it known.*

What can friends do, and ***now,*** *at the beginning of a new year, to help on? We answer:*

They can promptly renew their own subscriptions.

They can subscribe for an extra copy, for a friend or relative at a distance.

They can act as volunteer agents for it among neighbors and acquaintances.

They can use their influence to get their church canvassed, and if possible a regular agent appointed and announced from the pulpit.

If they are ministers, they can recommend it publicly to their people.

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THE UNITARIAN

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THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

Preparations are already well under way for the second annual session of the Lakewood School of the New Theology to be held on the shore of Chautauqua Lake in August next. President Livermore is this year, as last, an active member of the Educational Committee for securing speakers.

With the February number the *Unitarian Review* passes under the editorial management of Rev. J. H. Allen, of Cambridge, Mass. The committee that have control of the *Review*, in choosing Mr. Allen as its editor, to succeed Mr. De Normandie, have selected confessedly one of the ripest scholars and most able and fair-minded thinkers in the denomination. Nor is this all: few men in our number have had so varied an experience, or know personally so many of the leading Unitarians and other liberal thinkers and writers of this country, England and the continent of Europe. All this would seem to give him somewhat peculiar fitness for the responsible position to which he has been chosen. It would hardly seem possible that the *Review* could contain abler writing than it has done in the past, or better represent the thought and scholarship of the denomination; and yet with the high qualifications which the new editor brings to it, and the greater amount of time than his predecessors could spare from their duties as preachers and pastors, it is but reasonable to expect the appearance of new vigor and strength in its pages, and a career for the *Review* of steadily enlarging influence. We wonder that a periodical of such ability as this has shown from the first, has not more subscribers. We suppose that most of our ministers take it—certainly we do not see how any can afford to be without it, especially as it is furnished ministers at two dollars a year. But there are also large numbers of educated, thinking men and women among our laity who are interested in the great themes of liberal religion, and who surely ought to be interested in this review, and ought to take it, for we are sure they would read it with satisfaction and delight. We wish we might do something to call the attention of such to it, especially now as it is entering upon its new career.

The prominence of Unitarianism in Massachusetts literary circles has been often commented upon. Its prominence in the political circles of the same state has perhaps not been so often noticed; and yet the latter seems about as marked as the former. How true this is in connection with the governorship of Massachusetts was well brought out in the witty speech of the new governor, Oliver Ames, made at the last meeting of the Boston Unitarian Club. Said Mr. Ames:

"In the Republican convention this year every candidate voted on for governor was a Unitarian. There was Mr. Crapo, Mr. Brackett, and myself. And so, in the Democratic convention, the Unitarian son of the great War Governor John Albion Andrew, was nominated by acclamation. It really begins to look as though, when the people of Massachusetts

want an ideal candidate for governor, they go to the Unitarian body for it." (Laughter.)

Must the wholesale slaughter of birds for their plumage go on? The sharp cry of indignant protest against the unwomanly and cruel fashion of wearing birds for ornaments on hats and bonnets that arose last year had some effect in checking the practice, but the fashion seems to have revived again. The number of birds' heads, birds' wings and whole birds now being worn in all parts of the country, in our largest cities and our smallest country villages, is simply shocking. We concur heartily with the thought of the following paragraph from the *Christian Union:*

"It will be a disgrace to the women of this country if the attempt to reintroduce the wearing of birds, or parts of them, on bonnets is successful. How can a woman of refinement or taste be a partner in the wanton destruction of these woodland and meadow music souls? To destroy life for nourishment is one thing; to destroy life and an endless source of delight, to gratify a fancy that already has an almost unlimited field from which to choose, is cruelly wicked."

An Eastern minister (one of the later Cambridge graduates) writes: "I am warmly interested in the welfare of the UNITARIAN, holding it, as I do, to be the really progressive paper in our church, because the one that invites expression of our newest tendencies. I find in the UNITARIAN a register of the new convictions that are forming the staple of our church's most progressive life; the expression of the tendency to desist from the appeal to the intellect, even though it be in the name of liberty, and with heart and mind and soul to appeal to the whole man as a child of God, and as one whose noblest nature consists in a constant sense of dependence on God."

IN his anniversary sermon preached in Harvard University Chapel, November 7, Professor Francis G. Peabody pointed out what is clearly one of the greatest dangers threatening liberal religion in our day. We quote:

"Among the essays of Mr. Hutton, there is one which deals with what he calls the 'hard church.' It is the body of those whose faith is rigid, dogmatic, authoritative, obligatory. Certainly the Puritans belonged to the hard church, and we may be grateful that a gentler age has come. But a kindred peril besets the modern world. It is the danger of falling into the ranks of what we must call the 'soft church'—soft, because instead of faith it has a mush of sentiment, with no vertebrated thought or rigid ethics, with the nature of a mollusk rather than the nature of a man. The hard church sees the obligations of religion, and fails to see its gentler graces. The soft church sees the opportunities of religion, but builds on no rock of obligation. It is tolerant toward other beliefs, because it has no strong belief of its own. It is broad, but thin. It calls itself liberal when it is only spiritually indolent, and is liberal only because it is soft. Oh, for some renewal of a more strenuous faith, amid this world of religious opportunity which opens so easily before us in our day!"

The *Inquirer*, of London, in a recent issue, gave an account of a discussion which had just taken place at the Manchester New College—where Dr. Martineau was so long an instructor—over the action of the Western Unitarian Conference at Cincinnati in May last. We quote from the *Inquirer's* report:

"The question really discussed was, whether what we know as a church and mean as worship can possibly exist apart from the conception of God, and of God accessible by prayer, and willing to help all those who seek Him. To judge by some expressions which fell from one and another of the older speakers, there was some doubt as to whether the young prophets, whose voices are to guide and cheer the lives of our children, were not more or less affected by the seeming fairness of the modern proposals for a system of 'worship' oblivious of God, and seeking to grow, as it were, a crop of morals apart from the soil of the Spirit. The discussion revealed a wholesome repugnance to such misty schemes. While expressing full sympathy, as might be expected of our men, with every effort to 'by any means save some'; while the yearning desire, which we all share, to save for Agnostics the remnant of ancient conscience from sharing in the modern eclipse of faith, was repeatedly expressed, there could be no mistaking the ring of intense conviction which prevailed as to the immutable verities which alone can keep religion a living thing."

The *Index* has ceased to be. Well, it has been an honest, good paper, after its kind, though its kind has not been ours, and we say "good-bye" to it with a certain regret. It was a faithful ex-

ponent of the Free Religious Association, which some one has described as "an association for finding out the good in all religions except Christianity". The *Index* always seemed to find it hardest of all to be just to Unitarianism and Unitarians. But it has done good service, especially in trying to keep the Free Religious movement morally clean and pure. It recommends to its constituency, as the legitimate continuator of its aim and work, the *Open Court*, a new magazine to be established by Mr. B. F. Underwood, and—*Unity*. Mr. F. E. Abbot goes further; denies that the *Open Court* (which he stigmatizes as the organ of agnosticism), is any legitimate successor of the *Index*, and says: "I declare that *Unity* alone is the sole legitimate heir, successor and continuator of the *Index*." This is rough on *Unity!* Though in no utterance of ours have we ever gone half so far as this, yet we have been charged with misrepresentation. And now this unequivocal declaration from Mr. Abbot! Is it *true?* *If so*, it should be understood, and *Unity* should give up its claim to be a representative of Unitarianism.

One of our Postoffice Mission workers objects to the plain speaking of the UNITARIAN about the Western issue as destroying the usefulness of our monthly as a missionary publication. Well, we can see that there is a standpoint from which the matter may look so, yet other workers write us in exactly the opposite strain. The sad fact is that the unfortunate and hurtful action of the Western Conference at Cincinnati is known everywhere. The daily and weekly papers, and especially the orthodox papers, have published it through the length and breadth of the land. The very thing, therefore, that persons who are inquiring their way toward us want most to know is, whether that action fairly represented Unitarianism, or whether our church, with its rational thinking, stands also firmly and unswervingly for worship, religion, the Christianity taught by Jesus in his sermon on the Mount, and his precepts of "love to God and man". This is what they are in doubt about. The course of the UNITARIAN has aimed to remove this doubt. It is painful to have to do it, and shameful that it should be necessary, and we hope that the necessity will not long continue. But so long as the need remains, no missionary work is more important. Many of the workers East and West see this, and write us warmly of the service which the UNITARIAN is rendering wherever it goes, not only in disseminating our thought, but in restoring confidence in the denomination and its future.

We are glad to see that the practice is becoming more common of receiving members into our churches with some simple form of recognition and welcome before and in behalf of the whole congregation. Such a practice seems eminently fitting, and the influence of it on both the incoming members and the church cannot but be good. It seems only cordial on the part of the church to extend to the new-comers such an open welcome, and at the same time it lifts church-joining up into a matter of some fitting seriousness and dignity. It is interesting to notice that the same practice obtains among our Liberal Holland brethren. One of the most impressive parts of the service at the recent dedication of the new Dutch Liberal church in Grand Rapids, Mich., was the acceptance of twenty-eight new members. The candidates stood in line in front of the pulpit and listened to an address from their pastor, Mr. Hugenholtz, who then descended from the pulpit and gave the hand of welcome to each in turn, saying to each as he did so some earnest and fitting word. Nor was this quite all. Afterward each was given a certificate of membership bearing the seal of the church.

Just as we are ready to go to press the sad word comes of the death, at Pass Christian, Miss., whither he had gone for his health, of our beloved and honored Rev. Dr. William G. Eliot, of St. Louis, Chancellor of the Washington

University—for thirty-seven years Pastor of the Church of the Messiah. This event was not wholly unexpected to his friends, for he has been for some time seriously indisposed; but none the less will it be felt widely and deeply, in St. Louis, where he had made himself a part of all that was best in the city's life for more than half a century; in the large and important university, which he had virtually created; and in the Unitarian denomination in this country, of which he had been so long one of the best known and most esteemed ministers and leaders. In the history of Unitarianism in the West, up to this time, nobody doubts that by far the most conspicuous and honored place belongs to Doctor Eliot. He died at the age of seventy-five.

NUNC DIMITTIS.

Fain would I breathe that gracious word
"Now lettest thou thy servant, Lord,
Depart in peace;"
When may I humbly claim that kind award,
And cares and labors cease?
With anxious heart I watch at heaven's gate
Answer to hear;
With failing strength I feel the increasing weight
Of every passing year;
Hath not the time yet fully come, dear Lord,
Thy servant to release?

Be still, my heart! In silence God doth speak,
Here is thy place; here, not at heaven's gate;
Thy task is not yet finished; frail and weak,
Doing or suffering, steadfast in thy faith
Thy service is accepted, small or great;
His time is thine—or soon or late,
If daylight fades, work while the twilight lasts,
Then "stand and wait."

W. G. Eliot.

August 5, 1886.

ABOUT TEACHING THE OLD TESTAMENT.

A renewed interest in the ancient Hebrew literature and life is one of the features of our time. When I was a child the Old Testament was little read among Liberal Christians—was (except the Psalms) almost passing out of use. It was felt as a difficulty rather than a help. "Let us keep to the New Testament", people said, "then we shall be all right!" But all that is changing. There is an ever-growing delight, today, in every trace of the world's most ancient life and thought. The spade of the archæologist is digging up the beginnings of civilization, and it was inevitable that with such interests quickening them, men should turn with a new eagerness to this wonderful treasury of the beginnings of our religion—this *literature* rather than a *book*, rich in traditions, almost photographs, of old-world life, but richest of all in the divine thread running through it, of the development and incoming of the great thoughts of duty and religion.

The book which opened the Old Testament to me in this large, living, religious interest, was Dean Stanley's "History of the Jewish Church." And there is still nothing to compare to it in our language. It may not be up to the latest criticism, and it sometimes deals with the difficulties in a rather evasive fashion; but on its positive side—for its wonderful historical insight, for its feeling of the old-world life, for its power of vivifying the shadowy figures of the far past into real, fighting, praying men—there is no book like it.

Now, what Stanley has done with the Old Testament, for students and teachers, some one wants to do for pupils and children. And as it is not done yet, each teacher and each parent should try to do it for himself and herself.

On the very threshold, however, do not let anyone think that the Old Testament is to be taught easily, or with any slight hand-to-mouth preparation. I don't know any subject that is to be taught easily—but certainly not the Old Testament; but I will say this for your encouragement, that in the whole range of study there is nothing more interesting when you do go into it lovingly and heartily. The intense humanness of the Old Testament, its rude, old-world picturesqueness, its constant flavor of story, incident, adventure, make it, when really well taught, specially interesting to children. It is the childhood of the world speaking to the childhood of the individual.

Let me give a few practical hints for the study of it, especially of study with a view to interesting others in it.

1. *Take hold of it firmly;* feel that you are on firm ground—not of historical records indeed, but of tradition, real traditions of real times and real people; not myths, or fables, seeming to fill a really blank, lost past with invented figures—but traditions, real memories and folk-lore coming actually down from that past, and moreover traditions so sacredly guarded and handed down that they even constitute a rude but decipherable history. Here is where I am persuaded that Kuenen and the Dutch critics, with all their marvelous microscopic literary acuteness, have gone too far and will have to come back a little. They are probably right about the age of the old Hebrew documents, but they have altogether undervalued, underestimated, the traditions which those documents embody, and the set, careful, *memoriter* form in which those traditions must have been handed down. So, when I say, "Take hold of them firmly," I do not mean, accept them literally. You have got to look out at every step for the exaggerations of national pride, and tone them down; for sudden or marvelous events colored into divine interpositions, and try to discern what may have been the natural fact; and, everywhere, for the glosses, additions, gaps and manifold confusions of the long-after times when the traditions were finally written and re-written as we read them. But, make all allowance for this, and still we are among the real men and real thoughts of that morning time of the world's noblest line of piety and faith. That is an actual Abraham whom in the farthest past we see wandering off from the Chaldean home to found a new people on the basis of his real, though doubtless only elementary, monotheism! That is a veritable Moses whom we can trace—not perfectly, but clearly and vividly enough—leading his people in that strange "exodus", and establishing their one-god-worship on large, and broader and more lasting lines.

The second point for Old Testament study, is—*familiarize yourself with it.* It is not work that you can make anything of by mere cramming from any text-book. You want to read it and read it, till, like as when you gaze long at a dim old picture, you begin to see the details coming out, and the quaint old-world figures really moving about as living beings. You want to read it until you know your way about it as you used to know that country-side where you once lived as a child—in which you knew where the first violets came out, and the best place for sitting quietly with a book, and the point on the hill from which you could get the last glimpse of the setting sun. It is then, when you know the Bible so as to be familiar with its old-world life, that you come to feel how there is no other old-world life to compare with it, no other in which, amid all the earthliness and darkness, there is such a line of moral and religious light, rising ever and again to points of permanent, enduring Revelation.

One other suggestion, besides this of familiarity with the Old Testament itself, is, *to keep your eyes and ears open for illustrations of it*, in history and in what is going on in the East to-day. I do not mean that you need to become a scientific historian or archæologist—but keep your eyes open in that direction. You want to acquire a sort of sense of what that old-world was, in its broad ways and motives and qualities of character. And every glimpse into it, anywhere, will help you. Every half hour spent in reading Herodotus, or Greek history, or in looking over the pictures of Egypt or of Nineveh, or Schliemann's investigations and discoveries at Hissarlik—uncovering such curious relics of the old world, whether of actual *Troy*, or not, matters little—is sure to bring you upon some point that makes the old Hebrew stories — so strange, often, to our western and modern ideas—more credible and more living. We do not half know the East, nor that curious Arab nature and desert life to which the "*B'nai-Israel*"—the children of Israel, the very name still telling of the old desert stock—origin-

ally belonged. Why, take all that strange story of the exodus, and of how in a few years one strong religious leader knit into an irresistible force those demoralized Hebrew refugees from Egypt,—until, when at length they entered Canaan, they overran and mainly conquered it in what seems the incredible short space of five years. People shake their heads over that. But see! Read the story of how Mohammed's Arabs, similar tribes to those twelve clans of Israel, and just as cowardly at first—once fired with religion, that ever latent and incalculable factor in Eastern life—overran that very same country—yes, and overran it when occupied not by Canaanites, but by Roman legions, and conquered it not in five years but in two. Or, better still, you have an illustration here in our own day. You may find parallels for almost every feature of the old story of Israel in its great struggling age, in El Mahdi and his wild Arab followers of the Soudan. They were nothing, of no account, those tribes of his, a few years ago. A few garrisons of the more civilized Egyptians kept them completely down—as superior to them as the settled Canaanite peoples were to the rude tribes who surrounded Joshua. But read what El Mahdi made of them —that tremendous fanaticism that shook the best soldiers of England, and before which their former Egyptian conquerors simply collapsed. When I read of the dread that went before those Arabs I half understand that fear of those Hebrews which comes out in the stories of Joshua's wars. And when I read now Baker Pasha's Egyptian regulars gave in, and made absolutely *no* resistance, I can understand how the people of Jericho may verily have made no resistance to Joshua when he and his Israelites simply marched round and round the city, and that it collapsed so utterly that tradition hardened the metaphor into the actual falling down of the walls.

I can only give you a glimpse into the subject—and I have done that at its poorest point, at that part of the Old Testament which has the least of the higher life in it. But it is all profitable. Out of those rude times and rude hearts has grown as a fact the ever nobler religion of the Psalms, of the Prophets, and of Christ. And it is good to feel our roots there—not merely in the thoughts and discernings of to-day, but down in those rock strata of long past ages. Faith rooted so, is not at the mercy of the gusts of doubt that are ever blowing to and fro, but stands firm as the everlasting hills of God.

BROOKE HERFORD.

CHURCH ATTENDANCE.

In a recent sermon in Boston, the statement was made that in our great American and English cities barely half the people attend church. This was questioned by a correspondent of the *Transcript*, who pointed out, what is often overlooked, that a large proportion of the half of the population *not* in the churches is out of the churches by virtue of necessity—the very old, the very young, and attendants upon them, invalids, the necessary workers on Sunday, the absentees by reason of present methods of transacting business, etc. It would be very interesting to have some careful statistics on the subject. There have been none reliable in England since the census of 1851, the statistics collected in 1861, and subsequently not including any *religious* items. Nor has the census in America afforded any clear light on the subject. In a late number of the *Transcript*, however, we have a contribution to more accurate knowledge from one of our own ministers, which will be read with interest, and has a bearing beyond the mere matter at issue. Our contemporary says: Rev. William L. Chaffin, in his recently published "History of the Town of Easton" (Mass.), gives some statistics concerning church attendance in that town, which are, to say the least, suggestive. The statistics are the result of a careful canvass made by Mr. Chaffin and the town census-taker. On the 1st of May, 1885, there were 900 families in town. As regards the matter of church attendance, these families were divided as follows: Roman Catholic,

274; Orthodox Congregational, 103; Unitarian, 96; Methodist Episcopal (with two churches), 77; Swedish, 42; Adventist, 6; and non-churchgoing, 302. There were 66 Protestant families, and of these 48 per cent were non-churchgoers. Deducting the 42 Swedish, of the native American nominally Protestant families nearly 42 per cent are connected in no way with any religious society, and seldom if ever attend church. These are not to be accounted as heathens; they live in the midst of all the enlightening influences of a modern Christian civilization; they avail themselves of certain of the benefits which arise from the Christian churches; they are simply on the one hand indifferent to the claims of Christianity, or are grossly irreligious on the other. These statistics of the town of Easton are, as we have said, suggestive. Mr. Chaffin is undoubtedly right when he says that Easton is a fairly representative New England town, neither worse nor better than New England towns generally. It is a country town, far enough removed from large cities to be in a large measure free from what are termed "the demoralizing influences of the city." It has more than the average country town school and public library privileges; these are justly a part of the boast of Easton. The facts revealed suggest the question: What is to be done for the "unchurched masses" of the *country towns?* These towns are, to a large extent, the feeders of our city population. The reaching of the "unchurched masses" in the city is a recognized problem, but is not the reaching of such masses in the country towns the question of first and prior importance?

RAMONA.

The American continent in the first century after its discovery was the scene of a sad tragedy; nothing less than the extinction of two high civilizations.

Since the birth of our republic, another tragedy, even greater, has been slowly enacting on the same theater; this, the extinction, not of a civilization, but of a people, the original owners of the soil of North America.

One of the saddest chapters in the history of the American republic—and it is only one of very many similar chapters—is the driving out of the many Indian tribes from the Everglades of Florida, whither they had fled from their civilized oppressors and pursuers, and from which they were finally expelled by the blood-hound and the bayonet.

From that time, step by step, have the native Indian tribes been pushed westward, that their American conquerors might occupy the soil which had been theirs. The history of this wholesale robbery of the Indians of the United States has been written by one of our most talented women, Helen Hunt Jackson, in her volume entitled, "A Century of Dishonor"; but in gathering the facts for this volume, Mrs. Jackson's heart became so deeply touched for the unfortunate red-men, the *victims* of this Century of Dishonor, that she could not lay aside the subject until she had given a heart interpretation of the figures and facts contained in her first volume. This comes to us in the form of story under the name that stands at the head of this article,—Ramona.

A story of Indian love, and suffering, and death! The scene is laid in California. The heroine is a half-breed Indian girl, taken as a child, and brought up in the family of a Mexican gentleman. Sweet and gentle, with the simplicity of the uncultured children of nature, Ramona wins the affection and confidence of the family in which she is foster daughter and sister, and wins, too, the love of each reader of the word-picture drawn by Mrs. Jackson of her beautiful nature and simple girlhood.

Reaching womanhood, circumstances bring her into contact with Alasandro, a noble specimen of the highest type of Indian manhood. Alasandro, too, had grown up under the influence of Mexican civilization,—his father having been an employé in one of the early Catholic missions. This father was the chief of a small tribe, and his son expected to become his successor. Both

father and son were loved and honored by their people, for characteristics which appeal to the Indian nature; while the literary and social acquirements which had resulted from their relations with the mission gave them acquaintance with and the respect of their white neighbors. But the tribe was poor and small, and had been growing poorer and smaller, year after year, by the steady encroachments of the white men, drawn to California soil by rapacity for gold, and kept there by a pleasant climate and fertile, arable land. Only a little of their original possessions as a tribe remained to them; so little that they were unable longer to obtain a living from their land, and were earning a precarious existence by sheep-shearing and other work for the Mexicans. It was in one of these sheep-shearing expeditions abroad that Ramona and Alasandro met, became acquainted, and loved,—loved with a fervent passion hardly possible in a colder climate and under the restraints of greater civilization.

Ramona left her adopted home to share the life of a roving Indian lover. But before this union, the last sad blow had come to Alasandro's tribe. They were ruthlessly driven from the last bit of soil they held, to become wanderers and vagabonds in the land of their fathers.

The story gives us a vivid, touching, powerful picture of what this meant: the anguish and the heart-break of it all, ending in the insanity and death of Alasandro, and the death of their first child.

Here the interest of the story as a study of Indian life ends, but not until every reader of Ramona has become conscious of the sad tragedy involved in those two very common words, "Indian Affairs", and not until every reader has been made to feel how deep and how foundationless are the race antipathies and prejudice which have allowed us, during all the century, so lightly to dismiss the Indian from our thought, as having no moral or sympathetic claims upon us.

The characters in this volume are of course idealized. Even Cooper probably would not have dreamed of portraying just such Indian characters as those of Ramona and Alasandro. But idealization is the province of the novelist, and Mrs. Jackson has not availed herself of it beyond the legitimate limits of her art.

In Alasandro she has admirably preserved most of the special traits of the Indian,—his taciturnity, his quickness of observation, his intimate and loving acquaintance with nature, his passionate hatred of injustice and oppression, and his undying spirit of revenge for wrongs received. Her object doubtless was, not only to illustrate Indian character, but Indian character plus the possibilities open to it through the medium of civilization. The Indian is a human being, capable of all the joys and sorrows and suffering of any other human being, responding, it is true, to injustice and oppression, but responding also to the highest and noblest impulses of human nature.

Some of the strongest passages in the book are those that portray the rapacity and greed, indifference and barbarity manifested toward the Indians, and the utter helplessness of these children of the forest to protect themselves against the white man's superior strength and knowledge.

The book was a labor of love, consecrated by its author to the cause of the poor and the oppressed, to which she gave the last months of her life. Whether or not it shall accomplish what she was earnestly longing to accomplish for a poor and oppressed people, at least our imagination may well picture the noble writer hearing from the Master, as she laid down her earthly work, the "Well done! Inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me." E. R. S.

"THY GIFT AT THE ALTAR."

Bring thy gifts unto the altar!
Bring thy trouble and thy care,
Bring thy service, bring thy treasures,
Give thyself, an offering there!

Lay thy wants before the altar!
God will heed them one and all,

For a loving Father's healing
Not one trouble is too small!

Bring thy service to the altar!
Help the needy, thou hast heard
Whoso helpeth these, his children,
Serveth also Christ, the Lord!

Bring thy treasures to the altar!
Bring thy talents, bring thy love!
Give thy riches, and give freely,
As God giveth from above!

Come thyself unto the altar!
Give thyself, an off'ring free,
And an answ'ring gift God giveth;—
His own peace shall come to thee!

M. L. D.

RELIGION AS AN EXPERIENCE.

A SERMON, BY REV. J. T. SUNDERLAND.

"Wherefore do ye spend your money for that which is not bread? And your labor for that which satisfieth not?"—Isaiah.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—Jesus.

"Blessed are the pure in heart, for they shall see God."—Jesus.

Religion presents itself to men under four aspects: As something to be gone through with or performed; as something to be believed; as something to be studied, analyzed, classified, discussed or speculated about, and as something to be experienced. In other words, it presents itself as a Form or Ceremonial; as a Creed; as a Science or Philosophy, and as a Life.

What are we to say of these differing conceptions of religion? Doubtless we should say that all are legitimate; all are useful; but no one taken alone is complete—each needs the others to round it out to wholeness. Especially is it true of the first three that they need the fourth. Experience or life is the end toward which each of the others ought to lead—the only result which gives them adequate and full justification for being.

A little looking at each will make this clear. First, as to forms or ceremonials. Doubtless these are good, if there is something behind them—something real which they represent—something living which they are the forms of; just as vessels are good if there is something for them to hold; and just as bodies of human beings are good if souls are within to animate them. But as bodies without souls are dead—only corpses; and as vessels that hold nothing are worthless, so religious forms, and rites and ceremonies, that do not stand to those who engage in them for deep spiritual realities, are empty, hollow,—mockeries of religion and not religion. It is only standing for, symbolizing, typifying to the imagination, and, so, stirring to life real soul-experiences, that makes religious forms and rites and ceremonies valuable. When they do that, as they often do, and as they always ought to or else not be used, then they are a help to religion. Then they may well be used; for they are things of life and power.

It is equally true that religion as a belief or creed must grow out of experience, and tend to keep alive experience, or else it, too, as well as a religion of forms, becomes a thing of emptiness and death. Religion, as belief, is legitimate, useful, essential, but it must be real belief—belief entertained for good reason; belief understood; but, above all, belief *felt*—belief that has not stopped on the surface of mere lip confession or intellectual assent, but that has gone down into the soul's experience and life. Such a belief, thus transfused with heart's blood, is the deepest thing in man. Religion at its best is that.

So, too, religion as a philosophy, religion as a thing to be merely studied, examined, reasoned about, analyzed, classified, discussed, is a poor thing. Not but that reason is good in everything, religion included. Not but that study, analysis, classification, philosophy are all good in religion. But these *alone*, as well as creeds alone, or forms alone, are mere semblances of religion, and not religion. As well say that discussion about bread is bread, as that discussion about religion is religion. As well suppose that scientific analysis of meat will feed the hungry body, as that scientific analysis of, or logical disquisition upon, religion, or its problems, will feed the hungry heart and spirit. The form, the ceremony, the rite, to be of any value must be a living not a dead thing. The belief or creed, unquestioningly accepted from another, and lightly repeated on

the lip, must deepen, *deepen* into a heart-faith, tried in the fire of adversity, if it would render much service to human beings. The philosophical and scientific apprehension of religion—its understanding by the intellect merely, must give place to an *experience* of its peace, its strength, its joy in the soul. Then, but only then, religion completes itself, attains its true end, rises to its real power and glory, is able to fill the great place it ought to fill in the life of man.

Experience of religion! I know there is a prejudice in many minds against the thought of religion as an experience. To some, such experience seems only superstition, or cant, or pretense; to others, an empty dream of the imagination. Persons with habits of free thought, or who care much for science and reason, are perhaps particularly liable to be among those who look upon religious experience with incredulity and disfavor. But why should this be so? Can any one give a good reason?

No one denies the validity of experience in matters outside of religion. Indeed, the scientist and the man of independent thought are the very ones who, in other things, are likely to appeal to experience most. They do not want speculation, they tell you; they want to know. They want the testimony of somebody who has seen, heard, felt, experimented, experienced. They of all men, then, should show not least but most respect for experience in matters of religion.

If I believed that religion rested upon a foundation of mere hypotheses and speculations I certainly should not be a religious teacher. Indeed, if I did not believe that the main, central truths of religion are as evident, certain, verifiable as anything known to man—as the facts of science, or as the demonstrations and axioms of mathematics—I certainly should not be standing to-day in a Christian pulpit. I do believe that nothing in man's knowledge rests upon a more secure foundation—upon one more absolutely incapable of being disturbed, than religion. Why? Because it rests upon the foundation of *the soul's deepest experiences.* Below these it is impossible to go. If here is not reality, then indeed

> "The pillar'd firmament is rottenness,
> And earth's base built on stubble."

For even the validity of our knowledge of the outward world depends upon the truthfulness of the world within.

You say, agriculture you know about, for that has to do with tangible things; and a science like geology you can be sure of, for that deals with hard facts. But do you really think that a stone is any more a hard fact than is love or hope? Are you any more sure that the stone is out there, than you are that you love your child or your friend? I think not.

Are you any more certain, when you plant your corn in the spring, that you will get a harvest in the fall; or when you go to bed at night tired from your toil, to rest for the next day, are you any more sure that there will be any next day, than you are that justice is better than injustice, and truth than falsehood? I think not.

As regards any object of external nature, as a flower or a tree,—are you any more sure that it really exists, as to your senses it seems to, than you are that over the tree and over all else you see, and over your own life, there is a Power higher than the tree, and higher than yourself, from which, somehow, the tree and yourself came,—a Power and Wisdom that can be trusted—which you have learned by all the experience of your life can be trusted? I think not.

Men talk strangely, sometimes, about the physical world—the world of external nature—being certain, and the internal world of the mind and the spirit, being uncertain,—as if the distant could be more certain than the near—as if knowledge of England, France, Germany, Europe—foreign, far away lands—could be more reliable than knowledge of our own country wherein we live. For, do we not know, the things of external nature—trees, grass, houses, hills, other persons, animals, skies—are really our souls' foreign lands, the lands which the mind reaches by journeying away to a distance? The *own country* of us all, the land in which we habitually dwell,

is the internal world of our own thoughts, our own feeling, our own desires, aspirations, hopes, fears, memories, longings, loves, imaginations, emotions. Shall we say that our knowledge of this near, familiar land is uncertain, untrustworthy? and to get knowledge that we can rely on we must travel away from home, sailing out from port of eye and ear, over oceans of air and mysterious spaces we do not understand, to the foreign land of objective things—physical, external nature—stone, tree, river, sky?

No, there is nothing so near to us as ourselves. There is nothing we so immediately and certainly know as ourselves. Our deepest knowledge is experience, and not even that experience, either, that comes to us from without, indirectly and roundabout by way of the senses, but deepest of all is that immediate, internal experience, which is of the mind, the heart, the conscience, the moral and spiritual nature, upon which true religion ever builds.

"The things which are seen are temporal, but the things that are not seen are eternal."

One of the striking things about the preaching of Jesus when he was on the earth was his constant talk about what he called "the kingdom of God", or "the kingdom of heaven". He represented his constant desire, his great aim, as being to establish that kingdom, to build it up among men. He taught his disciples to pray, "Our Father who art in heaven, hallowed be thy name, . . . *thy kingdom come*". He pronounced blessings upon the humble and lowly in spirit, and those who were persecuted for righteousness' sake, saying, "Yours is the kingdom of heaven". When men desired to know what that kingdom was, he represented it as the reign of truth and love, of peace and good-will, on the earth. And when asked further about it, he said, "the kingdom of heaven is within you."

Now, what did the ordinary hearers of Jesus, those who saw only superficially, think about this talk? Undoubtedly they thought it nonsense. The "kingdom of heaven" to them was probably nothing but a fancy, a hallucination of the brain of the Nazarene. As for them, they preferred solid, enduring things, not dreams and moonshine.

A kingdom! Herod had a kingdom that was real; for could they not see the swords and spears that supported it. Kings in other nations round about had kingdoms that were substantial; for were they not guarded by powerful armies? Especially was the empire of world-commanding Rome solid. But this kingdom that this religious enthusiast declaimed about, which consisted simply of ideas, principles, truths, sentiments, and that was declared to be within the mind and heart—let him go and preach it to silly women! Were they not men with too much shrewdness and judgment to be caught with such chaff? And yet, now that nigh 2,000 years have gone, how stands the case? Which do we see to have been right, the prophet of religion, who proclaimed a kingdom of the soul, or they who could see nothing strong or enduring, or worthy of regard, but that which appealed to the eye and the ear, and the physical senses of men? Alas! in a few brief years every vestige of Herod's kingdom was gone. Rome stood longer, but in spite of her unparalleled strength, she too fell. And all these eighteen centuries since the prophet's voice was heard, have been full of the noise of toppling thrones and the wrecks of kingdoms, empires, dynasties. But how about that kingdom of the spirit of which Jesus spoke? Has it faded or failed? Not so. Steadily has it strengthened; century by century has its dominion widened; never was it so powerful, and never were its foundations so firm as to-day. Amidst a world of change it has proved the one enduring reality.

"In vain the surge's angry shock,
In vain the drifting sands;
Unharmed upon the Eternal Rock,
The Eternal Kingdom stands."

Truly, indeed, the things that are seen are temporal; the things that are not seen are eternal. Verily, the solid things are not those which we hear and see and taste and handle. The solid

things are those of the soul. Religion builds upon what cannot be shaken, because she builds upon what is deepest in the nature of man.

And this, too, is why she can supply man's deep and permanent needs, as nothing else can.

What are the deepest and most permanent needs of man as he journeys through the land of earth? Of course, he must have food to eat and water to drink by the way, and clothing and shelter to protect him from the cold. These are essential, for without these he dies. But these alone, and everything else on the plane with these, satisfy the wants of only the brute beast in him. Is he only a brute beast? Has he no wants other than the ox or the tiger? Ah, there is a higher side to his nature which has its needs as deep and imperative as those of his body. He was made to think, and feel, and hope, and love, and will,and pray; to cherish truth, to obey reason, to champion right; to care for his fellow-men, to help every good cause; to abhor evil, to spurn wrong; to aspire after that which is above him, to love nature, to walk joyfully and holily through the world, to keep his heart full of patience and trust to the end, and when the evening of his life's day comes,

> "Approach his grave
> Like one who wraps the drapery of his couch
> About him and lies down to pleasant dreams."

But where is he to get help to do all this? Yet his need for all this is quite as great as his need for food or drink or shelter for his body. For what could compensate if he should feed the animal in him and let the angel starve?

To be sure, in this world of so sore poverty and physical want and physical suffering, it is a great problem how to supply adequately the bodily needs of the poor. The importance of this should not be overlooked. And yet the larger, deeper, graver problem is how to supply the spiritual wants of both poor and rich. For, oh! how much ignorance, fear, sorrow, disappointment, pain, heartbreak, despair, sin, lust, greed, cruelty, pride, profanity, hate, misery and evil in ten thousand forms is to be seen all up and down the world, among rich and poor alike! And where is this spiritual want and misery to find relief?

When man is hungry with that hunger which is of the soul, and which physical bread only mocks; when he thirsts with a thirst which the things of sense cannot quench or touch; when he is tired, so that no bed can rest him, weary in mind and heart, tired of life itself; when hope fails; when strength is gone; when courage departs; when the currents of human friendship and love freeze; when sorrow and disappointment fall upon him and break his heart; when bereavement and death stand coldly, bitterly in his path and must be met; and saddest and most terrible of all, when temptations to evil roll over him like billows and sweep him under; and when sin, like a body of death, fastens itself on him, dragging him down, down, with resolves broken, desire baffled, will enfeebled, down, down—then, *then* where is help to be found? In what direction, in such deep needs as these, may we look for light or hope?

There is no direction but one; in all the world's ten thousand years of search for help in these her experiences of mightiest need, no at all adequate resource but one has ever been discovered. What is that? I need tell none of you who have thought, none of you who have observed, none of you who have read history, none of you who have hearts—that resource is religion—the personal experience of religion in the soul—the conscious, purposeful, earnest opening of the soul's doors to the incoming of the spirit of God, the power of God, the peace of God, the love of God, the life of God. The tides of life from above once set flowing through a man, then, but only then, there is hope for any human soul. And that is the reason why religion, particularly the Christian religion, of God's Fatherhood and everlasting and unfailing Love to all his children, has been able to reach, quicken, ennoble, sanctify, transform, save men in every condition of life, among all classes, rich and poor, bond and free, high and low, learned and un-

learned, kings and peasants,—transforming sorrow into joy, disappointment into hope, weakness into strength, fear into courage, hate into love, selfishness and pride into generosity and self-forgetfulness, ill-doing into well-doing, oaths and curses into blessings and thanksgiving and songs of trust.

Do not misunderstand me. There are other influences in this world besides religion that have elevating, ennobling, saving power. I would not undervalue or make light of these. Among the more important of such influences are doubtless education, homes, association with the good—and in their way, science, philosophy, laws, physical environment. All these should be employed and made the most of, and some of them are exceedingly important. And yet it is no disparagement to any of these to say that, as an agency for bringing hope to the despairing, comfort to the sad, courage to the faltering, succor to the tempted, strength to the weak, patience in trial, light in bereavement, calmness in the presence of death, and above all moral and spiritual regeneration to men dead in indifference and sin, none of them have a tithe of the power of religion. As a practical reformatory influence in society, as a begetter of moral power, as an inspiration to men to live for the highest things, religion has been, at least through all Christian history, is now, and probably always will be, without a rival, without the possibility of a rival —something alone, unique, incomparable, truly divine—divine because the point at which man consciously lays hold of a strength higher than his own; divine because the point at which the divine life flows consciously into his life.

You see, then, what I mean by religion as an experience.

It is not too much to say that there is nothing in human life so deep, so holy, so dear, or that lifts one up to such lordships, superiorities, freedoms, as religion, when it once becomes a real experience of the soul.

Nor is religion as an experience restricted to any class of persons, or to any age or time. It has come in the past, and is coming still, to untold millions of all classes,—kings, beggars; the lordliest, the lowliest; great minds like Jesus, Paul, Augustine, Luther, Milton, Cromwell, Newton; the manual toiler; the lonely woman in her garret; the sailor on the sea; the prodigal son squandering his substance in riotous living; the old man tottering above the grave; the little child in its sorrow.

And it waits to reveal itself to you and to me.

We none of us know much about our future. God kindly hangs a veil before our eyes. But this much we most surely know, the future of each of us will be full of deep heart-needs, which must be supplied from some source higher than ourselves.

We shall all our lives have work to do that will not be easy—that will tend ever to sink into mere drudgery and slavery. What can prevent it? What can give us songs in our toil? Nothing so certainly—this is the testimony of the ages—nothing so certainly as the acceptance of our tasks as from God, to be done for him, not only as a part of his plan of things, but under his eye, and in the light of his smile if done well.

We shall all, a thousand times over in the years that are coming, be pressed hard by temptation—temptation to hold lightly by our integrity; to stoop somewhat below high honor; to suppress the truth when we ought bravely to speak it out; to vary from the line of strict honesty in business; to be selfish when we ought to be generous; to ask what is easy, or popular, or expedient, when we ought to think only of what is right; to yield weak and slavish obedience to our appetites or passions instead of keeping our lower natures in subjection to our higher. What can help us in these crisis times of life? What can give us strength to stand on our feet and be men —yielding obedience ever to conscience as our king? There is no such help as religion. The soul that has once definitely committed itself to the religious life, that has opened itself to religion as an experience, that has learned to identify the voice of conscience with the

voice of God, is armed against temptation in all its forms as no other can possibly be. Consciously in alliance with a power higher than his own, by a subtle law that higher power flows into his life.

So, too, as we travel on across the years we must all expect to meet disappointments, discouragements, failure of plans, dashing to pieces of cherished expectations; such is the human lot. How are we going to be able to bear up under these? The danger is that as a result of them we may loose hope, courage, incentive, interest in life. What can save us? Nothing can so effectually save us as a noble, religious faith, which looks beyond seemings to realities, beyond temporal things to eternal, and sees that in the soul itself lies all enduring good; so that even if riches take to themselves wings and fly away, and earthly prospects fail, and disappointments in matters of worldly interest or ambition come, the real ends of our existence are not affected; still, the soul, strong in the life of God and confident of an immortal destiny, rises serene above all these temporary clouds of earth, its hope undimmed, its courage undaunted.

Nor is anything less to be said as to the practical value of religion in the sorrows and anxieties connected with that deepest of all mysteries, death. It does not take a long experience in this world to teach us all that we are in a land whose green soil on every side breaks with startling ease into graves. The sunniest faces of to-day, to-morrow are wet with tears of sorrow for loved ones gone to return no more. And the end for ourselves, we know is only just a little way on down the road.

What can help us in all this? Man in all his experience on the earth has found no such help, in the nature of things there can be no such help, as the calm, strong faith in the soul, that Wisdom and Goodness are at the heart of this universe,—that we and all our loved ones for life and for death are in the hands of One who cannot do wrong and will not be unkind.

Thus it is that religion as an experience comes to us, not like so many others of earth's helpers, to offer us its aid only in hours of sunshine, and when all goes well. Rather does it proffer its help most urgently and generously when other resources fail. Indeed, there is no time of deepest, sorest need in life, when it is not at hand for us if we will have it.

"From the cradle to the grave,
It comes to save!
From the world's temptations,
From tribulations,
From that fierce anguish
Wherein we languish,
From that torpor deep
Wherein we lie asleep,
Heavy as death, cold as the grave,
It comes to save.

From the ingrained fashion
Of this earthly nature
That mars God's creature;
From grief that is but passion,
From mirth that is but feigning,
From tears that bring no healing,
From wild and weak complaining,
God's own strength revealing,
It comes to save.

From doubt where all is double,
Where wise men are not strong,
Where comfort turns to trouble,
Where just men suffer wrong;
Where sorrow treads on joy,
Where sweet things soonest cloy,
Where faiths are built on dust,
Where love is half mistrust,
Hungry and barren and sharp as the sea,
It comes to set us free.

Oh! where its voice doth come,
There all doubts are dumb,
There all words are mild,
All strifes are reconciled,
All pains beguiled.
There light doth bring no blindness,
Love no unkindness;
Knowledge no ruin,
Fear no undoing.
From the cradle to the grave
It comes to save."

How? How, in these deep needs of life, does religion as experience come to us to set us free and to save us? In the only way possible. By digging deeper and filling more full the fountains of life within us. By opening up anew the connection between our lives and the infinite life of God.

Rev. John H. Heywood's interesting and timely pamphlet on Mr. Dall and his work in India, noticed on another page, can be obtained from George H. Ellis, 141 Franklin street, Boston. Price fifteen cents.

OUR MISSIONARY IN INDIA.

Far away in the heart of the East,
Where the sun burns deep in the sand,
And the world with its tumult has ceased,
He toiled at his Master's command.

For he loved that Hindu race,
With its ages of torpor and pain;
With the dark and pensive face,
And the dreamy, delicate brain.

He thought of his home in the West,
And this Indian mother who bore
The nations of men on her breast,
And taught them her mystical lore.

We prattled in Aryan youth,
And learned on her wonderful page,
And should we not give back the truth,
The gain of our manhood and age?

And so he sat patiently down,
While around him the little ones stood;
He thought not of fame or renown,
But only to show them the good.

He wandered in quiet commune,
With the priest and the Brahmo apart,
Till gently he brought them in tune,
With the Christ whom he held in his heart.

When the days grew sultry and hot,
The wild Himalayas he trod,
And there in the loneliest spot,
Like Moses he talked with his God.

And then he sank down by the way,
The promised land in his sight,
And, called by his Maker away,
He passed to the kingdom of light.

He calls from his blest Paradise,
Oh, church of my hope and my joy,
Will not some dear brother arise
And take up my blessed employ?

MARTHA PERRY LOWE.

CHARLES H. A. DALL.

A beautiful memorial of this devoted servant of the truth, and friend of us all, has been prepared by Rev. John H. Heywood, of Melrose, Mass. The book is entitled, "Our Indian Mission and Our First Missionary," and is published by George H. Ellis, Boston. The many friends of Mr. Dall owe their thanks to Mr. Heywood for this labor of love. It contains two portraits of Mr. Dall, one taken not far from the present time, and the other copied from a youthful picture.

The memorial leads us through Mr. Dall's early experiences as a student in the Boston Latin school—where "in Latin, Greek and mathematics he had no superior"—and afterwards at Cambridge college, and in the Divinity school. It then takes up his charity work at St. Louis and gives us a valuable letter from Dr. Eliot. Ill health continually thwarted him after his ordination, and he went to Europe in an exhausted condition in 1841. His ministry to the poor in Baltimore and in Portsmouth, N. H., on his return, and his arduous work as a pastor in the parishes of Needham, West Newton, and Toronto, successively, are touched upon, and then we have the earnest appeal of Rev. Charles T. Brooks, in regard to a mission to India, he having seen with his own eyes the opening for such a work. Mr. Dall's heart leaped at the idea. He set sail for the East, but was so exhausted by illness on the voyage, that he was borne on shore in a litter at the end. "Thus began, in weakness," as Mr. Heywood says, "our brother's mission". He had, we should have said, received a regular commission from the American Unitarian Association, and a God-speed from Dr. Miles, the secretary, while his friend, Mr. James Hayward, gave to the association his generous legacy for foreign missions, called the Hayward Fund. We have next the story of Mr. Dall's noble work, his devotion to the young, his enthusiasm and fine tact with the educated, his industry as shown in his little tracts, his correspondence with the Calcutta journals, and the testimonials from the editors of these papers, and lastly the touching accounts of his death, the honor paid to his memory, and the tears that fell upon his grave. The memorial closes with a little poem written by Mr. Dall, called "The Southern Cross." Shall this Hayward Fund wait long for another worker ?

ILLUSTRATIONS OF UNITARIANISM.

"MY LORD, AND MY GOD!"

A friend, who has recently joined a Unitarian congregation, writes me: "I go with you in all things, and yet passages come to me from time to time which perplex. To-day I am thinking of 'doubting Thomas', who would not believe until he could see, and when granted this, exclaimed, 'My Lord, and

my God!' (John xx. 29.) What did he mean by this expression?"

Perhaps the answer which I wrote to him may help some others. I wrote:

"Believing it to be perfectly clear, on general grounds, that the disciples had no idea of Jesus being other than the man Jesus whom they had seen come from Nazareth, and with whom they had lived awhile, I could not feel much difficulty about any single expression such as that you refer to. I regard it simply as an expression of extreme wonder and amazement at being convinced of that which he had doubted, which was simply whether this person, whom his fellow-disciples told him they had seen, was really the Master (or Lord—the equivalent) he had known before. As the very commonest exclamation of surprise in *all* languages is, 'My God!' I do not think anything can be founded upon it, anyway. And though the way in which it comes in is different rather from the usual way in an exclamation, still that is not so great a strain on the natural meaning as to suppose that Thomas, who the moment before had been doubting even the resurrection of Jesus, should now have arrived at a conviction of his Deity!

"Perhaps the best thing in such perplexities is to let the whole matter of what exactly was Christ's relation to God, and the 'how' of that deep divineness which we all alike feel, rest, and not think specially about it. No church has ever satisfactorily settled it. Unitarians do not profess to do. We lay the stress, where Christ laid it, upon *following* him (not worshiping him), upon believing him in his own teachings (which were all about *life*), not upon this or that belief about him. Resting so, let the gospels come quietly in with their own general impression of what he was. For myself, I find myself more and more impressed with the wonderful divineness of Christ's spirit, and yet, always, as something which he encourages us all to strive and pray for, something possible to all God's children, and which in no sense changed him into God."

BROOKE HERFORD.

"THE FELLOWSHIP OF THE SAINTS."

If any one is concerned lest imperceptibly the glorious liberty and breadth of our fellowship should be disallowed, let him attend to what must be the only real fellowship in religion, the fellowship of the saints. We can afford to let every other kind than this alone. Other kinds will care for and regulate themselves. Whether we are attracting the unbeliever, it is not ours to say; but it is imperative for us to say, Are we ourselves attracted by the great believers and the great worshipers of the world? For it is here and not there that we shall be judged. There will be no gain in counting among our number and embracing in our fellowship the whole army of the unchurched unless they join us to give effect to the fellowship of the saints. It is vastly more important to make good our relationship with Augustine and à Kempis, and prove our affiliation with Paul and Jesus, than with the most illustrious dissenters and unbelievers of modern times.

It has been made to appear that our church might look for a positive addition of strength and a heightened virtue if we could 'fellowship' with those who called themselves "Free Religionists", or of the "Ethical Movement", and a certain notorious lecturer and freethinker is named as the immediate end of our striving. Now, let no one be afraid or troubled because bad names are used. If the name "conservative" is used for one who resents such a proposed fellowship, it can only show that the user has failed to grasp the notion of the morality of words. Such a proposed fellowship is vicious, because it proceeds from ignorance of what a *church* is, and what it sets before it to do. What gain if the church win the whole world and lose her own soul? If fellowship is only coarse quantity, a mere problem of addition, then the church does gain the world and lose her own soul.

But shall we shut out those most in need of us? asks one. With shutting out we have nothing to do, save the danger of shutting ourselves out of the most precious faith of life. The church has nothing to do with un-

belief as unbelief; its duty is to show forth belief; whoever wants to believe is prayed to come. In order to fulfill her mission the church must dwell on the things that make her life, and not on the things that make up the life of those who reject her faith, and she must emphasize and reiterate her profound obligation to those who are the saints, those who have lived very close to God, those who are able to give the bread of life. By coquetting with unbelief, by making it appear even for the moment that belief and unbelief are at bottom the same, and that to doubt is rather a fine and brave and knowing thing, we do really stab the church's heart and increase the work of making the thought of God prevail. By such supposititious fellowship we not only drive the unbelievers away, but we also harden the heart of doubt, for we make out that it is admirable, or at least we implicitly commend it.

But if we looked not to gaining the whole world, but to the soul, to see that it be able to do its work of righteousness; if we said nothing about the fellowship with the infidel, but dwelled continually on the fellowship of the saints; if we kept before us how admirable was Paul, how perfect the devoutness and worship of Jesus; if we made a friend of all those who have prayed, sung hymns of the spirit, lived nearer and nearer to God every day, would it not be true here also that "seek ye first the kingdom of God and his righteousness and all these things shall be added unto you"? JOHN TUNIS.

UNITARIANISM IN HUNGARY.

II. UNITARIANISM DECLARED.

In Hungary, Unitarianism was oppressed from the very beginning of its history. Even Protestantism had a great many drawbacks, for King Ferdinand was a Catholic and favored that religion. It was quite the contrary in Transylvania. The discussions about the Lord's supper, which were at their height in 1562, ended with the victory of the Calvinists, whose church got acknowledged in 1564 as a legal church in the country. At the head of these movements a middle-aged Hungarian of Saxon birth attracts our attention. He seems to know more about the questions under discussion than all of the rest put together, while his voice of thunder silences them all. He has not been unknown before, but his new step, that of changing the Lutheran Episcopal chair which he has held for an ordinary Calvinist minister's pulpit, amazes everybody. He did as it seemed to him right, his motto being to follow always the truth in whatever form it presented itself. This extraordinary man was Francis David (or Davidis, as he usually writes his name in his Latin works). Mostly through his influence the Calvinistic conception of the Lord's supper was adopted, thus dividing the Protestants into two sects forever. It was a pity that separation could not have been avoided, because the agreement at that time was much greater than the difference.

While these things were taking place, the foreshadowings of far greater changes were already noticeable. An Italian refugee, famous for his medical knowledge and for his talents as a theologian, had just come from Poland to Transylvania with the royal family. The young king, John Sigismund, favored him so much that, although he spent but two years in the country, the king sent him as his representative to a synod, giving him directions to act according to his own pleasure. This man was George Blandrata (or Biandrata). He was a heretic, as Servetus and Stancaro had been heretics. But Servetus had been sentenced to death, Stancaro had been expelled from Hungary, and their example warned Biandrata to be as moderate as possible. It was not necessary for him to be rash, for the minds of a respectable minority were already prepared for the new ideas of the Italian Unitarians.

At the synod which was held in the town of Engel the Calvinists got the right to elect a bishop of their own, and their election fell upon Francis David. Francis David accepted the appointment, not knowing that his friends, who had proved themselves so liberal in the

questions relating to the body of Christ (holding that Christ's body was not really present in the bread), would not be able to follow him when the question should arise about Christ's person. And, indeed, the first disputation was not ended before the second and still more important one began. We have already seen the fate of the heretic Aran in Hungary (see article I). It must be noticed that the works of Servetus and Stancaro were read far and wide in Hungary and Transylvania. Francis David was familiarly acquainted with them. Indeed, in a sermon which he preached in 1566, in the king's chapel, he openly said this: "It is therefore evident that this doctrine was begun two hundred and thirty years after the birth of Christ, for before this there is nothing heard either of the body or of the person; but as the Greek philosopher Tertullian happened to join the congregation at this time, then they discovered these words." He further said: "He who denies the true faith and divides Christ into two, man, and not man but God, he is a deceiver. How simple is the teaching of the disciples; they always preach of the one almighty God. Jesus taught his disciples to pray in this way, 'Our Father who art in heaven!' Again, he said, 'This is the life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' How simple and true is this, and how easy to understand!"

GEORGE BOROS.

MAN'S KNOWLEDGE OF GOD.*

Is there a God? Can man know him? How? World old questions these. The history of the upward striving of the race has been the history of men's "feeling after God if haply they might find him".

In an admirable volume, written in a style so simple as to come within the comprehension of the child, and yet so sincere and so strong as to hold and carry with it the intellect and heart of the man, Rev. R. A. Armstrong has treated of the subject which stands at the head of this article. Mr. Armstrong writes (to quote his own words) "not as a champion of theism, but simply as an individual believer in God, hoping to help a few others by as clear a presentation as I can make of my own consciousness, and as true a record as I can give of my own experience."

The nine chapters of the book treat respectively of The Soul, Whence? What? The Witness of the Understanding. The Witness of Conscience. The Witness of the Spirit. The Witness through Prayer. The Causes of Doubt. The Limits of Knowledge. The Place of the Prophet. A Last Word.

We have seen no work bearing upon the subject of Man's Knowledge of God which seems to us more admirable as a manual for use in young people's religious study classes and older Sunday-school classes. Indeed we are inclined to think no better work could be done in many of our churches that have no evening services than for all, old and young, to resolve themselves into a religious study-class for nine consecutive Sunday evenings, to read aloud and candidly, thoughtfully discuss the nine chapters of Mr. Armstrong's book.

We cannot refrain from quoting a few sentences from the last chapter which contains the conclusion of the whole matter.

Those readers who have read the preceding pages will perhaps have discovered that, in discussing man's Knowledge of God, I have discussed all that seems to me fundamental in religion. This sense of the Divine Presence and this conscious communion with God seems to me to be the sum and substance of all the highest and purest religion, and of Christian religion in particular. Such seems to me to be exactly the religion which Jesus taught, and just what he longed that all the world should feel. And so all the great words of Christian doctrine, around which the warfare of the churches has raged, seem to me to fall into their true place at once as they are related to this one supreme faith. Salvation, for example, I take to be simply the winning a human soul into this happy and beautiful Knowledge of God. Heaven, I take to be such a life as they enjoy in whom this knowledge is fullest and deepest; Hell,

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* *Man's Knowledge of God.* By Richard Acland Armstrong, B. A., London, Eng. Simpkins Marshall & Co., Hall Court, E. C. Can be ordered from A. U. A. rooms, 25 Beacon street, Boston, Mass. Price 35 cents.

the life of those who stand in outer darkness, rebels against conscience and unblessed by any divine communion. Forgiveness is the passing away of the clouds that hide God from the heart. Faith, by which we are saved, indeed, is loyalty to the utterances of the divine voice in the soul. Revelation is the unveiling of the Knowledge of God to those who were blind to it. * * * We have seen how easily the blessed Knowledge of God may be destroyed in us. We have with God's help, to save ourselves by strenuous, steadfast, prayerful living.

UNIVERSALISTS AND UNITARIANS.

An experience of over half a century in the Christian ministry has led me to note with sorrow the many divisions and subdivisions among those who claim to be the followers of Christ. True, Unitarians cannot unite with Trinitarians, nor can those who believe in the triumph of good over evil unite with those who believe in endless sin and sorrow. But Unitarians and Universalists *can* unite much more than they do. Although I am not in formal fellowship with the Unitarian Church I feel an interest in all that pertains to its prosperity. And why should I not pray for its success, since we are essentially one in faith, hope and charity, as the following extracts will show.

When I was settled as pastor of the Universalist Church in Baltimore many years ago, the Rev. George W. Burnap, pastor of the Unitarian Church in that city, wrote me thus:

"The Unitarian and Universalist denominations are laboring essentially in the same cause, endeavoring to vindicate the character of God and promote a more rational interpretation of the Scriptures. The principal difference is that one lays greater stress on one and the other on another point of a common faith."

The only difference was this, Dr. Burnap was a Unitarian Universalist, and I was a Universalist Unitarian. Why, then, should we not fellowship each other? Why not live and labor together in the interests of the faith and hope we both cherished?

In the *North American Review* for March, 1886, the eminent Unitarian, Rev. Edward Everett Hale, speaks in the same spirit and hope as did Dr. Burnap. His words are these:

"There is no distinction, excepting those of history and organization, between the Unitarian and the Universalist Churches of America. * * The two churches now, with different national organizations, stand as I suppose for just the same ideas."

Why, then, have two organizations when much more good could be accomplished with only one?

The pastor of one of the largest Universalist churches speaks to me as follows in a private letter:

"I thank you very much for your suggestion in our church papers that there should be a closer union between the Unitarians and the Universalist denominations. This is a move in the right direction and I am glad to see you write about it."

If my friend should see this paper, I trust he will feel moved to use his pen in the same good work.

Rev. R. O. Williams, one of the ablest writers in the Universalist denomination, gives expression to his views in the *Gospel Banner* in the following words:

"The American Unitarian Association recognizes God as a personal divinity; receives Jesus as a divine man who lived, taught and suffered on earth, and also adopts the doctrine of a future life. With this branch of the Unitarian Church we are at least in very fair if not in entire accord, and there seems no good reason why a cordial union of fellowship may not take place."

Since, then, the two denominations are one in "faith, hope and charity", why can we not unite in the formation of one grand Christian church—the catholic church of America—and thus show to the narrow-minded sectarians "how good and how pleasant it is for brethren to dwell together in unity"?

JAMES SHRIGLEY.

PHILADELPHIA.

To the above, so far as it urges unity of spirit, denominational fellowship (as pulpit exchanges, union services, etc.), and co-operation in good works in all practicable ways between Unitarian and Universalist ministers and churches, we give cordial and earnest assent. All this we believe in. We are sure it would be for the advancement of the truths and principles which we hold so largely in common, if there could be much closer relations between the two denominations. This we desire to do all we can to promote. We doubt, however, the practical wisdom, at present at least, of going further than that, and attempting to merge the two denominations into one. This may come in time; we believe it will. But if so, it must be slowly,

and by natural processes, and cannot be much hastened. So it seems to us. —[EDS. UNITARIAN.]

WOMAN'S WORK.

The Twentieth Annual Report of the Unitarian Mission School, of New York city, for 1885–6, is before us. From it we learn that the number of pupils reached during the year was 461; that aside from the instruction in plain "overhand" sewing, given in the infant room, and instruction in various other stitches, given in the "model-room," there were made by the intermediate classes and advanced sewers 455 garments, which were given to the makers, and 41 garments and a quantity of patchwork, which were sent as a contribution to the Children's Aid Society of New York city. We should be glad, did space permit, to quote the paragraphs of the report—all too brief—which tell of the spring festival, with its prizes for good sewing and punctual attendance; the Christmas-tide, with its Santa Claus and general good time; the library as a source of pleasure and profit to the children, and the penny savings bank system, introduced in February, 1884, and continuing in active and successful operation. The president is Mrs. Rev. Theo. C. Williams, and the board of management consists of the president and twenty other ladies.

The Third Biennial Report of the Women's Auxiliary Conference, with the circular letter of the president, Mrs. J. W. Andrews, is at hand, and tells a very encouraging story of how much good work can be done in quiet ways by women associated together for a common purpose. Twenty thousand dollars is the summing up of the money collected by the Auxiliary Conference and paid into the treasury of the A. U. A. during the six years of its existence; this exclusive of money collected by the various branches for special objects. What has been accomplished with this $20,000 has been very modestly told in the three admirable biennial reports of the treasurer, Miss Flora L. Close, in her statistics of disbursements. But the raising and disbursing of money represents only one department of the conference activities. The friendly relations established between different churches through correspondence; the distribution of Unitarian literature through the Post-office Mission; the helpful personal relations which have so often grown out of this Post-office Mission work, and the awakened interest in the study and discussion of our denominational religious literature are some of the other good fruits of the W. A. C., which the secretary, Mrs. George W. Thacher, emphasizes in her report.

Among the things waiting to be done in the coming year, assisting the Indian School in Montana, our denominational school at Greenfield, Mass. (the Prospect Hill school), and the students needing help at Meadville, seem to the present writer specially interesting and worthy our doing.

We gave in a recent issue a brief account of the juvenile society, the "Helping Hands" of the Church of the Messiah, Louisville, Ky. This society gave a Longfellow Christmas fair and entertainment, from which they realized $310.60. Of this sum $100 have been given for repairs on the church, and $100 for the current expenses and library of the Sunday school. The Longfellow entertainment consisted of a dramatized representation of "Miles Standish". Such "Helping Hands" would not come amiss in any of our churches.

The last monthly meeting of the Suffolk branches of the Women's Auxiliary Conference was held at the rooms of the American Unitarian Association on January 3, 1887. Seven church branches were represented, and encouraging reports were made by each of their work during the past month. Among the members was that of the First Religious Society, Roxbury (Rev. Mr. de Normandie's), which met with the Suffolk branches for the first time, although for more than a year past it has done active and helpful work. By means of a special fund which it hopes soon to secure, the branch at the Church of the Disciples will print several of Mr. Clarke's sermons, which will be distributed by its book committee among those who are unable to procure reading for themselves. A fair will be held during February at the residence of one of the ladies connected with the Auxiliary, in aid of the Crow Indian agency in Montana. It is hoped that a large addition to the much needed money for the Indian work may be raised in this way.

An error occurred in our mention last month of the Cincinnati Post-office Mission Work. That work is now being carried on by

[illegible] *Hand* for January comes to us with [illegible]er, and its two poor distressed sail[illegible]ft, whom we have been pitying so [illegible]ar, gone. But the quality of the [illegible] remains the same; none of its vigor [illegible]ted with the sailors. The stories by [illegible] and Miss Abbot continue. These [illegible]s on aspects of the temperance [illegible]nd the Indian question, and descrip[illegible]he Royal Victoria Hall, and of the [illegible] Flower mission of Fall River.

[illegible] last month that the Pacific Coast [illegible]e was about to begin the issue of a [illegible]racts for special use in that region. [illegible] of the number, entitled "The Rela[illegible]volution to Religious Thought," by [illegible] Joseph Le Conte, of the University [illegible]nia, is received. It is an excellent [illegible] of the subject named, and might to [illegible] be widely used. The price is ten [illegible]h, or $5 per hundred. Post-office [illegible]mmittees will be supplied for $2.50 [illegible]red. Address Rev. C. W. Wendte, [illegible] Cal.

[illegible]on its Own Evidence," is the title of [illegible]y Rev. George Batchelor, just pub[illegible] the American Unitarian Association. [illegible]se, and yet not dry, statement of the [illegible]ground of religious belief, in actual [illegible]xperinence. It will be found very [illegible] those who have become skeptical [illegible] reality of religion, and we recom[illegible] to the notice of our Post-office Mis[illegible]e American Unitarian Association [illegible]is, like all the tracts, freely on ap[illegible]

[illegible]s," by James Vila Blake, Chicago: [illegible]. Kerr & Co. Pp. 216. Price, $1.00. [illegible]s in this book are thirty in number, [illegible]uch subjects as "Choice," "Faculty," [illegible] Education," "Happiness and Time," [illegible] Praising," "Censure," "Flattery," [illegible]nt of Others," "Immortal Life," [illegible]nce," "Superiority." The thought [illegible]s, the range of illustration unusu[illegible], the style crisp and terse, with a [illegible] quaintness running through it all [illegible] many will be particularly attractive. [illegible]s one reads these bright and well[illegible]ges, he can easily imagine that Jere[illegible]r or Thomas Fuller has come to life [illegible]ur modern days to present us nine[illegible]ntury thought in the picturesque [illegible] those old master essayists of the [illegible]th.

[illegible]-school workers will be glad to know [illegible] Unitarian Sunday-school Society has [illegible] two excellent, new, small hand[illegible] Palestine—one of the land before the [illegible] the other at the time of Christ. [illegible] designed for class use. Prices ten [illegible] cents each. No. 2 of the society's [illegible]d Deeds" lesson manual, entitled [illegible] Prophets and Kings," by Rev. Henry [illegible]ing, is now ready. Price twenty cents.

Rev. W. H. Lyon has just prepared a four-page card of Scripture texts and lessons, to accompany Mr. Winkley's valuable manual entitled "A Practical Question Book." No better text-book can be found for those who would combine a practical study of piety and morality with the reading of Bible passages. Price five cents.

"Joe's Boys," Louisa M. Alcott's last work, is a sequel to her "Little Men," and takes up the "boys" where they had been previously left, marrying and comfortably settling most of them. In chapter three, we suspect that the writer has described, under the name of Mrs. Joe, her own experience with autograph-seekers and celebrity-hunters—of which latter class one lady made the very modest request to be allowed to catch a grasshopper on her (Mrs. Joe's) lawn, to add to the collection she had gathered from the grounds of various famous persons. Mrs. Joe's talks to her boys, during their various home-visits, are very instructive lessons in morals to all young people, and there are so many different characters that each reader may find something applicable to him or her. The book will be pronounced by its young readers thoroughly interesting, though we do not think it quite the equal of some others which Miss Alcott has written.

The February *Century* publishes two articles on Father Taylor, by Dr. Bartol and Walt Whitman, with a full-page portrait. Whitman says: "I remember I felt the deepest impression from the old man's prayers, which invariably affected me to tears. Never, on any similar or other occasions, have I heard such impassioned pleading,—such human-harassing reproach (like Hamlet to his mother, in the closet)—such probing to the very depths of that latent conscience and remorse which probably lie somewhere in the background of every life, every soul. For when Father Taylor preached or prayed, the rhetoric and art, the mere words (which usually play such a big part), seemed altogether to disappear, and the live feeling advanced upon you and seized you with a power before unknown. Everybody felt this marvelous and awful influence. One young sailor, a Rhode Islander (who came every Sunday, and I got acquainted with, and talked to once or twice as we went away), told me, 'that must be the Holy Ghost we read of in the Testament'".

"Poverty Grass." A volume of short stories, by Lillie Chace Wyman, 16mo, $1.25, Boston: Houghton, Mifflin & Co. Eight stories of very homely, simple, commonplace people, such as might be found in almost any community, make up this little volume. The declared purpose of this book is "to make the fortunate ones of this world know the less happy ones well enough to sympathize with them," and to this end the reader is taken into the "homes and lives of persons who have to struggle against odds, and reach whatever growth they attain through difficulty." If there is much of weakness and folly and sometimes sin in these pictures of lowly life, there is also portrayed so much of simple duty doing, such brave self-sacrifice, such bitter struggle against temptation, in a word, so much unconscious heroism in the midst of most unpromising surroundings that we come away from the reading with a new sense of the dignity of human nature in and of itself, regardless of externals. The book will teach its readers to lend a hand of sympathy and helpfulness to those lower down than they in the social scale.

"The Faith that Makes Faithful." Eight sermons by William C. Gannett and Jenkin Lloyd Jones. Chicago: Charles H. Kerr & Co. Imitation parchment. Fifty cents. These are tender, earnest, heart-full, beautiful discourses. They are particularly strong in their deep human sympathy and their moral fervor. In these noble qualities it would be difficult to find sermons that rise higher. They are not so strong on the distinctly religious side—the side of faith in God and worship. And, therefore, notwithstanding their ethical fervor and high ethical intent, they fall somewhat short in ethical power. Men are not so effectually raised morally by being set to the task of tugging at themselves as by being led to lay hold of something higher than themselves. The human incentives to the noble life, are emphasized to their full in this volume, the divine are not. And in this it lacks as a presentation of that "faith which makes" *most* "faithful." Moreover, we cannot but feel a slight tendency, at least in the sermons of one of the authors, to apologize whenever he speaks of direct worship and personal relations to God, as if such talk were not quite manly. Still, taken all in all, the book is a good and helpful one, and one that we gladly welcome.

"Poems," by James Vila Blake, Chicago: Charles H. Kerr. Pp. 188. Price, $1,00. Many, who do not know Mr. Blake intimately, will be surprised to see from him so large a volume of poetry, and one filled with contents so fresh and varied as we have here. We had thought of him as a writer of religious poetry, hardly as one who had turned his verse to other themes. We still think him at his best in writing of religion. This volume, however, is devoted to subjects comparatively few of which are distinctively religious. A considerable number, and some of the best poems deal with nature. Some that are very tender and sweet, are poems of affection. Many different experiences of life and varying motions of the human heart find voices here. The poet's way of looking at things is his own. His style is his own. If the thought sometimes sinks to common place, and in one or two instances to very flat common place, and if prose is sometimes mistaken for poetry, ordinarily it is not so. For the most part the

thought seems to us good, often suggestive, sometimes noble, the form of the thought in the poet's mind generally picturesque, the versification varied and often happy. The best thing about the volume is its moral tone. One cannot read these poems without getting from them courage, hopefulness, health, a new sense of the beauty and grandeur of nature and the worth of human life.

"The Story of Archer Alexander. From Slavery to Freedom." By Wm. G. Eliot, D.D. Pp. 123. Boston: Cupples, Upham and Company. In the capitol grounds at Washington, D. C., there is a bronze group known as "Freedom's Memorial", and the title is true in a double sense. The group represents President Lincoln in the act of emancipating a negro slave, who kneels at his feet to receive the boon of freedom; and it was erected by money raised for the purpose by the freedmen. Both the figures which compose the group are historical and both are as true to life in face and figure as the artist could make them. The strong sad face of the martyr president all will recognize. The original of the kneeling figure was Archer Alexander, the last fugitive slave captured under civil law in Missouri. The story of this man's life is touchingly told by Dr. Wm. G. Eliot, of St. Louis, who himself extended to the fugitive a helping hand as he fled from threatened death because of having warned some Union soldiers that the timbers had been sawed in a bridge over which they were to pass. A beautiful character is that of Archer Alexander as it is depicted in the calm and simple story of Dr. Eliot. But the value of the book lies not chiefly in the character or the story, interesting as these may be. Its highest value consists in its being a contribution to the history of that stirring period in our national history which Harriet Martineau called the martyr age of America, and which we know as anti-slavery times. Slavery is a thing of the past, but the real history of the "divine institution" in America remains to be written, and this little book is a valuable contribution to it from an eye witness. It should find a place in public school, Sunday-school and home libraries.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowledged under the head of "Publications Received", with statement of publisher's price, if known.*

Poverty Grass. By Lillie Chase Wyman. Boston and New York: Houghton, Mifflin & Co. Pp. 320. Price $1.25

The Faith that makes Faithful. Sermons, by William C. Gannett and Jenkin Lloyd Jones. Chicago: Charles H. Kerr & Co. Pp. 131. Paper. Price 50

Essays on the Views of Friends. By John Cornell. Philadelphia: Friends' Book Association.

Lives and Deeds, No. II. Hebrew Prophets and Kings. By Henry G. Spaulding. Boston: Unitarian Sunday-school Society. Pp. 110. Price 20

Memorials of the Rev. Charles Wicksteed, B. A. Edited by his son, Philip Henry Wicksteed. London: Williams & Norgate. Pp. 350. Price 6 shillings. May be obtained from the Sunday-school Association, Essex Hall, Strand, W. C.

The Golden Justice. By W. H. Bishop. Boston and New York: Houghton, Mifflin & Co. Pp. 390. Price $1.25

New Aspects of Life and Religion. By Henry Pratt, M.D. London: Williams & Norgate.

Papers in Penology. Elmira, New York: Reformatory Press.

ENGLISH NOTES.

It is said that the Baroness Burdette-Coutts has given away in charity as much as twenty millions of dollars.

Canon Wilberforce has made up his mind to preach now and then in Nonconformist churches. But how about the Nonconformist churches?

A prayer meeting, attended by nearly sixty undergraduates, at 6:45 A.M. on a Sunday morning, is a new feature of Cambridge University life.

During the visit of the Rev. Henry Williamson to the United States the services in his church, at Dundee, are being carried on by Mrs. Soule, who founded St. Paul's Universalist Church, Glasgow.

Dr. George Smith, in the *British Quarterly*, says that "church members in England do not give one shilling (25 cents) each per annum for foreign missions, while Dr. Dorchester estimates that American members of evangelical churches give on an average twice that sum." Well, so they ought to do, for a shilling in England is worth as much as 50 cents in America!

Music as an *attraction* to worship is again a failure, judging from the disturbance a few Sundays ago in Bangor Cathedral. When the anthem preceding the sermon was over, numbers of people rose to leave the church, but found the doors locked! They refused to return to their seats and forced the vergers to unlock the doors and let them out.

The portrait of Dr. Martineau, painted by his daughter-in-law, and presented by the British and Foreign Association to the A. U. A. for the new building, has been on view at Essex Hall, London. It is proposed to reproduce the portrait by the photogravure process, that impressions may be sold at a comparatively low price.

An effort is being made to influence public opinion in favor of celebrating the Queen's Jubilee by abolishing Sunday labor in all provincial post-offices. London, with its more than four millions of inhabitants, dispenses with a Sunday delivery of letters, and it would surely not be unreasonable to apply the same rule to smaller places.

The late Rev. Charles Wicksteed, one of our strongest English ministers of this century, says in a letter to one of his sons in his just published biography: "I do not like the idea

of your going out and working on Sundays. There is never any gain to any human being in giving up the God-appointed day of rest. They who think to gain, lose by it—lose their health, their brain, or their principles. I think I have known men who have lost all of these by it; certainly one, if not more, is almost sure to be lost. Let me beg of you to give this up. There is no 'utilizing' in the business; it is a pure loss."

Regret is sometimes expressed that our churches, being such beautiful buildings, are so little used. It is interesting to note the experiment that is being tried by the Congregational church of West Croydon. Once a month Rev. Mr. Wilson and his people are using their church to hold Free Musical Evenings for the people. Mention of one is before us when the programme included solos from the "Messiah" and the "Elijah", etc. These evenings are said to be much appreciated, and the church is crowded.

The Rev. Panton Ham, of Kentish town, London, has received a request direct from Japan, that he should establish in Tokio a Unitarian Mission, which he is assured would prove a great success. Mr. Ham has a regular attendant at his church in the person of a young Japanese marquis who was baptized last spring. In connection with these items it is interesting also to read that the son of the Premier of Japan is arranging with publishers for text-books in English for use in the schools of Japan, and it is commanded that English shall be taught in every school in the empire.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs send it immediately on a postal card.—Eds. Unitarian.]

The Missionary of the Indiana, Ohio and Kentucky District has spoken nine times in January in northern Indiana, twice on temperance—organizing one temperance society. In February he expects to preach and lecture in Evansville, Rising Sun, Richmond, Knightstown and Westfield, Ind., and Louisville and Burlington, Kentucky, also visiting and perhaps speaking in Cincinnati and Dayton, Ohio.

Rev. A. G. Jennings, who has been appointed missionary of the American Unitarian Association for Indiana, Ohio and Kentucky, solicits correspondence with persons interested in liberal Christian thought in any part of those States. He will send Unitarian literature free to all applicants, and will make engagements to preach or lecture without charge in any place where there is sufficient promise to warrant. His address for the present is La Porte, Ind.

To all Unitarian Ministers and Churches:

This is to certify that the undersigned, the Committee on Denominational Fellowship for the Western States, appointed by the National Conference of Unitarian and other Christian churches, have examined and passed upon the application of Rev. F. W. N. Hugenholtz, of Grand Rapids, Mich., formerly connected with the Dutch Reformed Church of Holland, for recognition in the Unitarian ministry; and that, being satisfied as to his religious character, they take pleasure in commending him to the fellowship of our ministers and the confidence of our churches.

J. T. Sunderland.
J. C. Learned.
J. R. Effinger.

Boston.—Mr. J. Thomas Vose, who for fifty years has been one of the best friends and members of the Warren Street Chapel—the Children's Church, founded by Rev. Charles Barnard—has just died. He has left $10,000 to the Warren Street Chapel.

—The annual meeting of the Unitarian Club, held at the Hotel Vendome, January 12, was large and interesting. A paper was read by Edward Atkinson on "Progress from Poverty." Rev. Henry Williamson, of Dundee, Scotland, who is making a three months' visit in this country, spoke on Unitarianism in Scotland. Speeches were also made by Governor Ames, Mr. A. S. Wheeler, the newly-elected president of the club, Mr. Robert M. Morse, Jr., the retiring president, and Hon. George S. Hale, the new vice-president. The club seems to be in a most prosperous condition in every way. Among other indications of its prosperity is the fact that it has $2,119.14 in the treasury.

—A little entry in the old church records of Arlington Street Church will be read with interest, in view of the loss our whole body has sustained in the death of Doctor Eliot, of St. Louis: "August 17, 1834.—At a meeting of the church a letter was read from Mr. William G. Eliot, Jr., inviting our attendance in a council to be held in the Berry Street Vestry [the vestry of the then "Federal Street" Church], in the city on the 17th instant, to consult on the expediency of ordaining him as an Evangelist, previously to his going to St. Louis, Mo., and to proceed to his ordination should it be deemed advisable. Voted to accept the invitation." "Deacon James Savage and Brother Henry Rice and Thomas Tarbell," the delegates then appointed, did a good work that day, greater than they knew.

—The First Church is publishing the whole of the services recently held at the installation of Rev. S. Wentworth Brooke. It is pleasant to hear that the First Church is steadily filling up under his ministry.

—The "Young People's Delegate Meetings" of the Suffolk Conference, held the five Sunday evenings of January, have been a great success. The attendance has been very large. At the meeting of January 23 (at Rev. M. J. Savage's church), there must have been 1,200 people present.

—Rev. W. S. Heywood, of Parmenter Street Chapel, has been seriously unwell with illness brought on by the strain of city mission work.
—At King's Chapel, and under the auspices of the Cambridge Brotherhood, will be held a series of services, announced as Gospel Meetings. There will be probably eight of such services, on successive Sunday evenings, beginning with February 6. The aim of the services is to bring the life and message of Jesus Christ to the hearts of those who are seldom drawn to the churches, and vivify the power of the gospel for those who have been led to take Christianity as a scheme of salvation or a mere profession of liberty. The services are to be somewhat liturgical, including a boys' choir in gowns, and clergy in gowns, and short mission addresses each evening by two of the Brotherhood. The liturgical features are to be distinct evidence of the profession of the Brotherhood, that there is a glorious liberty of devotion whereunto we are called in Christ Jesus, and that in this direction of an increased devotional character lies the real path of progress of the church.

Chicago.—Two friends have presented the Sunday-school of the Church of the Messiah with 100 copies of "The Carol." The school is enjoying very much the fine services and beautiful music.
—On January 2 forty-three persons joined Unity Church, signing the church covenant.
—For several years Unity Church has supported an industrial school for girls, in one of the worst districts of the North Side. Of late, under the earnest lead of Mr. Milsted, a beginning has been made toward establishing a similar school for boys, in the same district.

Alton, Ill.—Rev. J. B. Frost, of the last class at Meadville, has accepted a call to the Unitarian Church here, and has already entered upon his duties.

Ann Arbor, Mich.—The Annual Meeting, on the 17th of January, was one of the largest ever held by the society. Reports were read by the pastor, trustees and treasurer, and from the Sunday-school, Unity Club, Library and Reading Room Committee, Ladies' Union, Students' Bible Class and Sunday Afternoon Religious Study Class. The church was never more prosperous through all its various activities than now.

Athol, Mass.—This town, with five thousand population, supports two vigorous Unitarian churches, one in the old village and the other in the new, a mile away. The Christmas fair of the ladies of the Second Church netted $400.

Baltimore, Md—In October a Post-office Mission was organized, in which the congregation take a very deep interest. From all over the south, and especially from the mountain lands of Tennessee and West Virginia, applications have been received. Many of these letters indicate great want and interest in religious questions. In November a new Household School was opened, and it is now doing excellent work among the very poorest of the city. The Saturday Industrial School is in its tenth year, with improved methods and plans. The Woman's Aid Society provided, as usual, this year, a Christmas dinner for forty destitute families. The condition of the Sunday-school has never been so good. The chapel is filled from the pulpit to the door. The singing is a great feature, and the instruction is of a very high order. We keep clearly in mind that the Bible is the text book, and so the energies are not frittered away. The liturgy, in which the great historical facts of Christian history are commemorated, enables the whole school to review every year the whole record of the Savior's life. The result is, we make intelligent Unitarian Christians, and many of these children, on profession of faith, unite with the church of Christ. The children's Christian Union meets on the first Monday of every month, the parents accompanying the children. In connection with this a circulating library has been instituted, and classes meet for instruction in wholesome literature, familiar science, composition, letter-writing, book-keeping and drawing. The minister's Bible class, which all the teachers and also many others of the congregation attend, studies systematically the gospels, each member having specific work to do. The church is well filled with a regular audience, and the sacrament on All-Saints' Day, the first Sunday of the year, Easter and Whit-Sunday, brings in many who live at a distance, and who come only on these days. Our great ambition is to be a live, industrious, useful Christian church. The schools have grown so large that we had to have two celebrations of the Christmas tree. On both occasions the chapel was crowded, and much interest was added by addresses by members of the congregation. We hope to improve upon this vastly for the new year.

Bath, N. H.—Largely through the energy and zeal of Mr. Daniel Whitcher, Unitarian services have been held in this village every Sunday since June last, by one of the following named ministers: Rev. S. C. Beane, Rev. H. C. McDougall, Rev. James Morison, Rev. Mr. Greene and Mr. George D. Latimer, of the Cambridge Divinity School. The congregation has ranged from 80 to 95. A room has been fitted up with chairs, parlor organ and pulpit, and this will be the permanent home of the "All Souls Church" of "Independent Christians," which has been organized. A Sunday-school, a Unity club and tract distributing work have all been set in operation, and the future looks bright.

Brooklyn, N. Y.—The Second Church has given Mr. Chadwick a leave of absence for six months to visit Europe. He expects to go in May.

Buffalo, N. Y.—The new social and industrial rooms which have been added to the

church edifice are now completed and in use, and give most admirable accommodations for the various working, literary and social activities of this strong and thoroughly alive society.

Camden, N. J.—A correspondent writes: "The Unity Church people had their first service 'at home' in the Sunday-school room of their new church, on January 2. Rev. A. N. Haskell, their minister, is doing a good work, in a very unostentatious manner, and winning the good will even of those who differ greatly from him in theology. I attended his service last evening, and though the weather was very inclement, the room was well filled."

Eastport, Me—An excellent literary society, called the Eastport Literary and Social Union, has been organized in connection with the Unitarian church, with a membership of about one hundred. It will hold weekly meetings.

Keokuk, Ia.—The money to pay the debt of more than $7,600 is all pledged, and a large part of it is paid in. The congregation is overjoyed at the sense of freedom which the lifting of this burden gives. Rev. O. Clute spent two weeks here to help in money-raising. He preached on December 19 and December 26.

Lowell, Mass.—The "Channing Fraternity", in connection with the Rev. J. L. Seward's church, holds "Lectures for the People" every winter. This year they invited Rev. Brooke Herford to give four of these lectures, which were delivered Sunday evenings, January 2, 9, 16, 23, in Huntingdon Hall. The audiences have been large, and included many who never have been seen in the church.

La Porte, Ind.—The Unitarian Society has voted to raise the same amount of money the coming year as usual, and to supply the pulpit once each month with regular preaching by some minister from a distance. The remaining Sundays will be supplied by lay members of the congregation. The Sunday-school will continue as usual under the direction of Prof. Hailman. During January the services were conducted by Prof. Hailman, Dr. Dakin, Major W. B. Biddle and Rev. Mr. Jennings.

Luverne, Minn.—Meetings have been held several Sundays, Rev. S. S. Hunting preaching. An organization has been perfected. Congregations have been of good size, and deeply interested.

Manistee, Mich.—The new Unitarian church is to be dedicated February 23. It is expected that Rev. James DeNormandie, of Boston, will preach the dedication sermon.

—On the evening of January 19, the Unity Club connected with the Unitarian society gave a concert that was greatly enjoyed—so much so that by request it was repeated on a subsequent evening.

New York City.—Rev. Theodore C. Williams is giving in his church a series of Tuesday afternoon "Church Talks" on "Unitarianism in America." His topics are as follows: "Religion in New England"; "Congregationalism, Kings Chapel, Priestley"; "Channing, the Preacher"; "Andrews Norton, the Scholar"; "Theodore Parker, Influence of Germany"; "Emerson, Transcendentalism"; "Unitarians in Literature"; "Unitarians in Public Service"; "Unitarians in the Church"; "Ethics and Religion, Outlook."

—Christmas was a busy time at All Souls Church. On Sunday afternoon came the children's festival, at which they *received* nothing, but brought gifts for a poor children's aid school in the neighborhood. On Monday afternoon the church children had a "tying up" party, at which they selected and marked with the names all the gifts for the 260 poor children, who were to have their festival on Wednesday. Further, each class made itself responsible for a class in the other school, and sent two of its members to distribute the gifts. This was a great success. On Thursday came another entertainment for the 400 sewing-school scholars.

The new Unity Congregational Society will, after February 1, hold their services in Brady Hall, 125th street, between 6th and 7th avenues.

Philadelphia, Pa.—The Free Library established last June in connection with the Spring Garden church now contains over 700 volumes. It is open every Wednesday evening and at the close of all regular meetings held in the church. It is already much used, and by many outside of the Unitarian society. Gifts of good books or money are solicited. Address the librarian, W. S. Chance, 1608 Mt. Vernon street.

Providence, R. I.—A Unitarian club has been organized, with a hundred members. Good! We have now clubs in Boston, Chicago, St. Louis and Providence, and possibly one or two other cities. When will New York and Philadelphia follow?

Quincy, Ill.—Rev. John Tunis has closed his two and a half years of devoted and inspiring work and gone East. His society on parting with him passed strong resolutions expressing their warm love and high appreciation of the ability and fidelity to his exalted calling which he had manifested among them. A correspondent writes: "He is one whom Quincy can ill spare, and especially whom the West can ill spare." Though a radical in his thought he stands firmly for the Christian position. No man in the West has seen more clearly or expressed more strongly the folly of attempting to build up a religious movement without positing unequivocally faith in God as the very first condition of it.

Rocks Rapids, Iowa.—The new work here has been ably led for a few Sundays by Rev. S. S. Hunting. A society has been organized.

Sacramento, Cal.—After a visit by Rev. C. W. Wendte, the Unitarians at this point have decided to begin services under Rev. C. P. Massey, Jr., long a resident of Sacramento, and recently ordained by the Pacific Coast Unitarian Conference. The movement was inaugurated on January 9, with addresses by Dr. Horatio Stebbins, C. A. Murdock, Mr. Wendte and Mr. Massey.

Sheffield, Ill.—Rev. Judson Fisher has been preaching here for a few Sundays.

Sioux City, Iowa.—The church here, under the lead of Miss Safford, has purchased a most eligible lot on which to erect the future church home. The lot cost $500. The congregation will pay a large part, if not all, of this sum the coming year.

Sioux Falls, Dakota.—Rev. Eliza T. Wilkes began preaching here in her husband's law office in the fall. To help her in the work she called Miss C. J. Bartlett, a newcomer among our ministers. Rev. S. S. Hunting recently visited here and preached.

Sommerville, Mass.—The Sunday-school has procured and hung in the vestry of the church, fine crayon portraits of the two former pastors, Rev. H. H. Barber and Rev. Charles T. Lowe.

Templeton, Mass.—Rev. Nathaniel Seaver was installed pastor here January 11, Revs. Litchfield, Lombard, Collier, Porter, Nickerson, Batchelor, Heywood and Barber taking part in the service. The sermon by Mr. Collier was a strong plea for "preaching Christ" instead of teaching philosophy, giving scientific lectures, resorting to sensations or allowing the pulpit to be degraded to the service of that crude radicalism which lacks the historic sense, ignores scholarship, and scatters and destroys rather than conserves and builds.

Toronto, Can.—Rev. A. T. Bowser has accepted the call of the Unitarian church.

Windsor, Vt.—Through the untiring efforts of the Rev. Nathan S. Hill, on the first Sunday of December the church was reorganized and christened "All Souls Church." Ten adults were baptized and fifteen received fellowship, followed by the communion. On Christmas Sunday the "Christian Liturgy" complied by Rev. Dr. Hedge, was adopted with great satisfaction.

Winona, Minn.—Services are being held here regularly. During December Brethren Crothers, Crooker, Simmons and MacCauley preached. During January Rev. Oscar Clute was in charge, preaching Sunday mornings and conducting "Conversational Meetings" in the evening.

BEGINNING OF A NEW YEAR. RENEWAL OF SUBSCRIPTIONS.

We have reached the beginning of a new year,—the time for renewing subscriptions has come. May we ask that these renewals be made with little delay? As we publish at so very low a price, promptness as well as pay in advance is necessary. To the friends in all parts of the country who last year volunteered to act as agents for the UNITARIAN, *and in many ways helped us in getting subscribers, we return our thanks. If such are willing to continue their aid the coming year we shall be grateful. But let no subscriber wait for some one to solicit his renewal, but send his subscription, with the money accompanying, directly to us.* ***Address, Rev. J. T. Sunderland, 115 Monroe street, Chicago.*** *For directions for sending money see page ii of cover.*

Although, as we inform our readers on another page, the UNITARIAN *has now reached so large a subscription list as to be self supporting, get we are naturally desirous of a still wider field of usefulness for it. And this it may easily have, if those who believe in the work it is trying to do, will help make it known.*

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They can promptly renew their own subscriptions.

They can subscribe for an extra copy, for a friend or relative at a distance.

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They can use their influence to get their church canvassed, and if possible a regular agent appointed and announced from the pulpit.

If they are ministers, they can recommend it publicly to their people.

They can try to get their churches to subscribe for twenty-five or fifty copies to be put on the literature table at the church door, or to use in Post-office Mission work, or to be sent every month as silent missionaries into families in the community where they will do good, or for ***us*** *to send out for Post-office Mission purposes, or into college or other reading rooms, throughout the country.*

Or, if they cannot do anything more, they can at least furnish us a few names of persons to whom we may mail specimen copies.

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THE FORUM.

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EDITORIAL NOTES.

The meeting of the Boston Unitarian Club at the Hotel Vendome, Feb. 9, was a notable one, 150 persons being present. Rev. Howard N. Brown, of Brookline, gave the chief paper of the evening, taking for his subject, "Our Missionary Work." Addresses were made on the same theme by Secretary Reynolds, Ex-Gov. Bell of New Hampshire, J. Harsen Rhoades of New York city, Rev. Dr. John F. Moors, missionary for southern New England, Judge Soule of Boston, and Rev. Pitt Dillingham of Charlestown.

Hon. Leyerett Saltonstall in his opening address as President of the meeting, spoke strongly of the injury that had been done to the Unitarian cause in this country, by the action of the Western Conference. Yet that was a reason not for less but for more missionary effort. Dr. Moors told of some ten new societies having been organized on his field of southern New England since he began his missionary labors two and a half years ago. Mr. Rhoades spoke strongly of the great oprotunity and need for missionary effort in the great state of New York, where a traveling and preaching and church organizing Conference Secretary ought to be put into the field at once. Ex-Gov. Bell testified to the excellent results that had come from the money expended by the American Unitarian Association in New Hampshire, and urged especially the importance of the missionary movement at Exeter, the seat of Phillips' Academy. Secretary Reynolds said, "Never was there a time when the State of Massachusetts was so grand a field for missionary work as to-day," and urged that the new Unitarian Building ought to be made the center of such missionary activity and zeal as the denomination has never known.

Mr. Brown's paper was a judicious and able presentation of the claims of our missionary work upon the denomination—setting forth the reasons why we should desire to establish new churches and give our gospel to others, and why the whole denomination should rally to the support of the American Unitarian Association as its chief and sufficient missionary agent, destined, as he believed, to absorb into itself all other missionary agencies. He closed with a strong plea for a contribution from the churches this year to the Association of $60,000, as the very least sum that would enable it to carry on its many-sided and urgent work.

Mr. Brown presented admirably the subject of the Association's breadth and absolute freedom from dogmatic tests—allowing as it does any society, even Roman Catholic or Ethical Culture, to contribute to its treasury and send delegates to its meetings; and at the same time he showed equally clearly its

security from danger, because standing distinctly and unequivocably by its very constitution, for the promotion of "pure Christianity." This "pure Christianity" it has never defined and probably never will define, leaving every man and every church to interpret it for himself or itself, and to judge for himself or itself whether or not he or it properly belongs with an association existing for such a declared purpose. It was precisely such a broad, undogmatic, and yet secure basis as this that many of our brethren in the West asked the Western Conference to place itself upon last year.

We wish we could say anything to carry to all our churches the strong missionary impression made by Mr. Brown's paper, and the accompanying address. Ten months of our denominational missionary year are gone, and only a small proportion of the sum necessary to carry the Association through the year free of debt, has yet been secured. Many of our churches have the bad habit of putting off their contributions to the last moment. Let our societies, east and west, north and south, take hold of the matter at once. There is no time to be lost. Our Unitarian gospel was never more in demand than now. Our obligations to give it to the thousands who are hungering and thirsting for its message, were never greater than now. No body of churches could have a more judicious and trustworthy agency to receive its money and carry on its missionary operations than the American Unitarian Association has proved itself in all its history to be. The generosity and missionary spirit which last year completed our splendid new denominational building ought this year to fill the Association's Treasury as it has never been filled.

A movement is on foot looking toward the possible organization of a Unity Club Society, for the encouragement and assistance of Unity Club work among our churches, in the same way that our general Sunday-school Society encourages and aids our denominational Sunday-school work. The subject was recently presented by Rev. E. C. Abbott, of Lawrence, Mass., in a paper read before the Ministers' Monday Club in Boston, and a committee appointed to take the matter in charge. We are disposed to think the time has come when a society of the kind proposed may be organized with excellent results.

We have several times spoken strongly of our sense of the importance of the temperance work, and of the duty of our churches to do all in their power to help it on. The Unitarian Church Temperance Society organized in Saratoga last September, to which we have called attention, has recently published its Constitution and methods of work, in tract form—and a very suggestive tract it is (send to George H. Ellis, Boston, or to Rev. J. L. Marsh, Winchester, Mass., for a copy). The society wishes to have a branch society formed in every Unitarian church in America. Why is not that practicable? What a great year in our denominational history this would be if it could be marked by such a general temperance revival among us! In the great movements of our day for the cure of misery and crime and the elevation of the people, how great a shame it is if the Christian Church lags behind, as she has so often done, instead of taking the lead!

At the installation of Rev. Nathaniel Seaver, Jr., in Templeton, Mass., recently, after the address to the people a feature was introduced into the service which we do not remember to have seen before, namely, a response by the whole congregation. The idea seems to us most fitting. The response made by the congregation was as follows:

We, the Church and Congregation of the First Parish in Templeton, greet with a sincere and glad welcome the Pastor who now comes to aid us in the study and practice of Christianity. While we invite him to be our counsel in moral difficulty, our encouragement in trial, our comforter in sorrow, our guide in all things pertaining to the religious

life, we recognize that the work of the Christian Church belongs not to one but to all. For this cause we earnestly pledge ourselves to strengthen his hands as much as in us lies, and to this end we solemnly invoke our Heavenly Father to help him and us. AMEN.

We cannot but think that such an expression extended to a pastor by his congregation would generally be assuring and welcome to him, and at the same time would do something to make those who extended it feel, not that the parish was to be carried by the new pastor alone, but that they all were to be fellow-workers with him.

It is a question worthy of consideration, whether many of our State and Local Conferences could not increase the efficiency of their work by better organization.

The Iowa Association of Unitarian and other Independent Churches at its Des Moines meeting in November last, took an important step forward. This association has always been active in the support of missionary work, by this work having increased in number of churches and in influence more than three hundred per cent. in the last ten years. It has also given much attention to Sunday-schools, the Post-office Mission and to Literary and Social Clubs. It is also considering with care the subject of Lay Leaders, and will probably be able to perfect its organization of such leaders at its next session. Believing that all these departments of work will go forward more efficiently if under the charge of a special committee or bureau, such bureau having its own secretary in charge of its work, the Iowa Conference has organized a bureau each for the Sunday-school, the Post-office Mission, the Unity Club, and the Lay-Leaders. To these bureaus the work belonging to them is referred. At each session of the Conference the bureaus will be called upon for reports of work done, and for suggestions and plans for future work. The work of preaching, organization of churches, etc., will continue as heretofore in charge of the President, Secretary, and Minister-at-Large of the Conference. By carefully fostering these branches of work the Association hopes to make a larger increase in the coming ten years than it made in the last ten. O. C.

We are sorry to learn that Rev. Dr. Heber Newton, the eminent Broad Church Episcopalian preacher of New York, is suffering physically as the result of the heavy strain of work which he has long been under. In a private letter to the editor of the *Religio-Philosophical Journal* he says, that after a little rest at home he may go abroad to seek the restoration of his health in Italy. There are few braver, abler, or nobler religious teachers in America than Dr. Newton. The friends of rational Christianity of every denomination and name will sympathize with him in his affliction, and deeply regret the forced suspension of his influential work.

One of the keenest comments on the Andover situation that we have seen is the following from the *New Theology Herald:*

The Andover professors occupy a peculiar position. They have been prosecuted for departure from the established creed of the institution. The mass of the public denounces the creed as barbaric, and extends to the prosecuted professors the sympathy due to martyrs in a noble cause. But all this time the professors themselves are laboring to prove, to the satisfaction of the court, that they have not departed from the barbaric creed at all. If this is so, they deserve only such sympathy as may be due to persons wrongfully accused of a benevolent act.

Nothing is more satisfactory than to hear of the victories of the "New Orthodoxy," and of the rapid and complete decay of the old dogmas and superstitions which cannot live in the purer atmosphere of the Nineteenth Century. But, to use a hibernicism, there are little corners of this planet which the nineteenth century has not visited yet. Old-fashioned orthodoxy may be outgrown in Boston and Chicago, but in Missouri even Channing and Dewey might still be regarded as prophetic souls. A few hours ago I received a letter from a town not ten miles

from St. Louis, in which the writer makes this anxious inquiry: "Within the last twenty-four hours I heard the Rev. Thos. Marshall, of St. Louis, say that the death of Rev. Theodore Parker was *probably* caused by the prayers of a band of pious women who united in holding periodic meetings to implore the Almighty to either convert Dr. Parker or take him out of the way. At the time of Dr. Parker's ministry in Boston I was a resident of Vermont, and have always cherished the opinion that he was a great, good man, and hence am anxious to know what he ever said or did to merit that kind of attention from these pious women." Verily, there are parts of this commonwealth which might adopt the language of the Irishman while running after a stage coach, and cry out to the 19th century, "Hould on, ye have a passenger on board that's lift behind!" J. S.

At the time of the Revolution (1776) there were 1,461 ministers and 1,951 churches, which gave one minister for every 2,053 of the population and a church for every 1,538. In 1880 there was a minister for every 660 and a church for every 553. The principal sects according to the census of 1883 number as follows: Methodist, 3,286,-158; Presbyterian, 885,468; Baptist, 2,430,095; Lutheran, 569,389; Disciples of Christ, 556,941; Congregational, 384,-800; Episcopal, 336,669. The Roman Catholic church claimed in 1883 to have 6,832,954 adherents of that faith. This last estimate includes all the members of those families in any way connected with it; the adult membership, therefore, may be estimated at about two-fifths, or nearly 2,750,000. Therefore, in 1883 approximately 11,200,000 people out of a population of 50,000,-000 were church members. If we subtract from the total population of 50,-000,000 those who are not able to go to church, the proportion of those who do go is *fair*, to say the least.

In the midst of the many efforts of our day to speculate away or scientize away the personality of the Divine Nature, using "It" for "He," and speaking of the "Stream of Tendency" instead of "God," and of the "Power that makes for righteousness," as if it were a mere impersonal force without Intelligence or Will, it is interesting to read the calm, strong utterances of James Martineau, the greatest of our modern thinkers on these subjects, and see how his penetrating intellect pierces through the current sophistries. For instance, in this sentence: "Nothing ever makes for righteousness but One who *is* righteous." Or in these:

"Religion, in its ultimate essence, is a sentiment of Reverence for a Higher than ourselves. Higher than ourselves, however, none can be, that have not what is most august among our endowments. A Being of living Will can alone be better than myself, and emancipate me into the captivity of worship. In other words, reverence attaches itself exclusively to a *Person;* it cannot direct itself on what is *im*personal—on physical facts, on unconscious laws, on necessary forces, on inanimate objects and their relations, on space though it be infinite, in duration though it be eternal. These all, even when they rule us, are *lower* than ourselves; they may evade our knowledge, defy our power, overwhelm our imagination, but never rise to be our equals, or conspire to furnish even the symbol of a God."

GIVE THE PRAYER A CHANCE.

I want to say a word for the old reverent position of the bowed head and closed eyes in prayer.

Give the prayer a chance with you, anyway. That habit into which so many congregations have fallen, of sitting bolt upright, and looking at the minister while he prays, does *not* give prayer a chance. It is fatal to any real spirit of devotion.

Why? What have postures to do with the spirit of religion?

Well, what have postures to do with anything? Why expect the children in school to sit up at recitation and not be lolling about in any attitude most agreeable to them? Why have them face you and look at you, as you talk to them? Simply because you know that with their eyes fixed on you they can the better take in what you say to them.

Why are the soldiers on parade required to stand upright and face front

at the word "attention?" Again, because that attitude of body helps the desired attitude of mind.

So if you want to concentrate your thought on any subject, you must not let your eyes be wandering round to half a dozen objects that may be within your line of sight.

It is simply the same in that closest concentration of the spirit which is the very essence of prayer. That is why Christ advised people, for their private, personal prayers, to go into their closets and shut the door—that they might be as Miss Cobbe puts it, "alone, with the Alone." That counsel of his had nothing to do with social prayer or common worship, as many people have misunderstood it. Christ himself felt the natural drawing to public worship, went with his neighbors to the synagogue, "as his custom was." What he was speaking of, was the practice of some ostentatious pietists of "saying their prayers" at street corners and in public places. But while Christ has thus no word of discouragement for men also meeting together for the common worship of God, the same principle applies in the direction of trying, as far as may be, in that common and united worship, also to shut out distracting outward things. That is the meaning of the bowed head and the closed eyes. It is not a form. It is merely the natural and simplest recognition of the fact that to give ourselves even a chance to feel for a little while the invisible and eternal realities, we must try to come in out of the hold of the visible things about us.

Try it, reader, if you have been one of those of whom I am speaking. Try to pray *with* the minister; make his thought yours. Some say "it is impossible except we know beforehand, by some liturgy, what the prayer is to be." But in reality, there is nothing in that. You can send your thought along with the minister when he is *preaching*, if you are at all in sympathy with what he is talking about. And so you can when he is *praying*—yes, even more so then, for the thoughts involved in prayer are, if the prayer is at all a true one, those for which all hearts are already half prepared. At any rate, try it very earnestly. That is what the prayer in our church serices means. Of course it is hard for any minister to so gather into his prayer the longing of many hearts as that all shall go along with him and really *pray it*. But that is what any minister *tries* to do, and at least help him! Think how the Presence *is* there, and if accessible at all, surely most accessible within your heart. So shut out the visible things. Bow the head and close the eyes, and then following the lead of those spoken words that come quietly to you, try really *to pray*. These may seem trifling helps, but nothing is trivial that can really help the soul at all, to hear the still small voice and to feel the touch of God.

B. H.

THE COMPREHENSIVENESS OF CHRIST.

There is at once a strange greatness and a curious minuteness in Christ. On one side you see his life wrapped in a greatness which has awed the world—so great that men have fancied it could only be accounted for by his being "God." You see him facing towards Heaven, walking in the consciousness of God's presence and power, inspired by a lofty aim, holding the world in his heart, feeling himself called to a mighty, world-wide, long-preparing work of Providence!

That is the real, simple meaning of all those sayings about Abraham having seen his day and about the glory which he had with the Father before the world. Theologians hardened those down into assertions of a personal preexistence; but in reality they were the glorying expression of that great uplifting sense of his work being no mere work of his own, no self-ordained mission, no mere product of the opportunities or ambitions of the hour, but the carrying on of that solemn plan which had lain always at the heart of God and had been slowly upbuilding through the ages.

It was in the light of that great work that he looked onward. Through

that work which it was upon him to begin in his own people, the old faith of Israel should be carried abroad and all families of the earth be blessed. In spirit he saw Satan as lightning fall from Heaven, and the Kingdom of God come on the longing earth, and all men come to his good tidings until "there should be but one fold and one Shepherd," and "all should be perfected in one!" Was ever heart inspired with a purpose so high, and so far-reaching? When I realize at all what all this was to Christ, as it comes out in his loftiest utterances, I feel as if it was something so lofty that one might have expected him to be utterly absorbed in it. One could imagine that, wrapt in such contemplations, he would shun the busy world, feel an irresistible impatience of the small details of life; and that even when he tried to come near to men to unfold this thought and mission to them, he would speak almost like one entranced, hardly seeing the people and the things about him, looking right through to the infinite beyond.

And yet how different it was with him in reality. Why, of all those who have been called "great" on earth, there has never been one whose greatness less removed him from the little things of common life. You see no awing seclusion in him, no mystic isolation. His is no "voice crying in the wilderness." That lofty thought of his only seems to make him look on all men with more tender, watchful interest. That light as of the glory of God about him, instead of blinding him to the earth, only made everything about him more beautiful, more full of meaning. The sparrows, the lilies, the springing corn, the withering grass,—he did not see these things less than others, but more, and more in them. And still more with the human life about him. That perhaps is the hardest to take in, when the mind is uplifted in high thoughts. There are many who love the presence of nature in their exalted moods, who grow dreadfully impatient of having their fellow-creatures much about them then. Not so with Jesus! Almost more wonderful than the far-reaching gaze which seemed to see right through to Heaven, was the tender, loving eye which never seemed to miss a single gleam of interest or meaning in the common life about him. When the crowd were hurrying out of the gates of Jericho, blind Bartimæus might have called till he was hoarse before the eager people would have done anything but bid him hold his peace; but Jesus heard something in his tone that pierced the hum of voices, something which made him stop and call the blind man to him.

The people throng about him in the Jericho streets, shouting and praising God,—but he has an eye for the eager face looking down at him from the sycamore tree, sees something which makes him say, "Come down, Zacchaeus, I am going to stay at your house to day!" Going up to Jerusalem, feeling the plots closing in upon him, walking on by himself, sunk in thought, with that great burden of the coming breakdown of his life-work weighing on his heart, he yet hears the tones of disputing among the group of disciples behind him, and by and by, he has a word for them about their wanting to be greatest, which they never forget as long as they live.

The mothers bring their little ones for a blessing; the disciples would have sent them away: "should the great Messiah be troubled with a lot of children about him?"

But Jesus calls them to him as tenderly as if making little children happy was the only thing he lived for, and touches their coming with a word which ever since has made a kindlier place for little children in this absorbed and busy world.

And as it was with his life, so it was with his teaching! So great—so small! Ever the loftiest truths of God, side by side with simple words about the common things of the hour; grand promises about faith moving mountains, in the same breath with homespun precepts about being more forgiving with those who anger us; sayings that carry you right up to the glories of Heaven, mingled with search-

ing little words about not doing one's alms or prayers too publicly, or about not trying to get the best places at a feast; great truths that embody a philosophy in a sentence—such as "He that loseth his life shall find it," side by side with little warnings against men being anxious, "what they shall eat and drink," or women being anxious about that other absorbing consideration of "what they shall put on."

And yet you know, even in touching upon these smallest things, Christ's is never a frivolous minuteness. It is not the minuteness of a petty ritualism, that in the midst of a noble service of worship breaks off into directions which way to bow or cross yourself, and makes as great a fuss over the wearing of a surplice as of the putting on of the garment of righteousness! No! It is still the same great principles, only flashed in with helpful light, into the smallest nooks and corners of life's common ways.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

"God's hand in all things, and all things in God's hand."

I look to Thee in every need,
And never look in vain;
I feel Thy touch, Eternal Love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;—
But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turn'st my mourning into praise.

MONDAY.

A sparrow lighted chirping on a spray
Close to my window, as I knelt in prayer,
Bowed by a heavy load of anxious care.
The morn was bitter, but the bird was gay,
And seemed by cheery look and chirp to say,
"What though the snow conceals my wanted fare,
Nor have I barn or store-house anywhere,
Yet I trust heaven even on a winter's day!"
That little bird came like a winged text
Fluttering from out God's word to soothe my breast.
What though my life with wintry cares be vexed,
On a kind father's watchful love I rest;
He meets this moment's need; I leave the next,
And, always trusting, shall be always blest!

TUESDAY.

"What shall I do to be forever known?"
"Thy duty ever."
"This did full many who yet sleep unknown."
"Oh, never, never!
Think'st thou perchance that they remain unknown
Whom thou know'st not?
By angel trumps in heaven their praise is blown,—
Divine their lot."

"What shall I do to gain eternal life?"
"Discharge aright
The simple dues with which each day is rife,
Yea, with thy might.
Ere perfect scheme of action thou devise,
Will life be fled,
While he, who ever acts as conscience cries,
Shall live, though dead."

WEDNESDAY.

"There remaineth a rest."

The day dies slowly in the western sky;
The sunset splendor fades, and wan and cold
The far peaks wait the sunrise; cheerily
The goatherd calls his wanderers to their fold:
My weary soul, that fain would cease to roam,
Take comfort; evening bringeth all things home.

Homeward the swift-winged seagull takes its flight;
The ebbing tide breaks softly on the sand;
The sunlit boats draw shoreward for the night;
The shadows deepen over sea and land;
Be still, my soul; thine hour shall also come;
Behold, one evening God shall lead thee home.

THURSDAY.

"And He said unto them, Come ye yourselves apart into a desert place, and rest awhile."

Oh, for "a desert place," with only the Master's smile!
Oh, for the "coming apart," with only his "rest awhile!"
Many are "coming and going" with busy and restless feet,
And the soul is hungering now, with "no leisure so much as to eat."

Well, I will wait in the crowd till he shall call me apart,
Till the silence fall, which shall waken the music of mind and heart;
Patiently wait till he give the work of my secret choice,
Blending the song of life with the thrill of the Master's voice.

FRIDAY.

"What is heaven?" I asked a little child.
"*All joy!*" and in her innocence she smiled.
I asked the aged, with her care oppressed:
"All suffering o'er, oh! heaven, at last, *is rest!*"
I asked a maiden, meek and tender-eyed,
"It must be *love!*" she modestly replied.
I asked the artist who adored his art:
"Heaven is all *beauty!*" spoke his raptured heart.
I asked the poet, with his soul a-fire:
"Tis *glorg!*" and he struck his lyre.
I asked the Christian, waiting her release:
A halo round her, low she murmured, "*Peace!*"
So all may look with hopeful eyes above.
'Tis beauty, glory, joy, rest, peace, and love!

SATURDAY.

Here is the sorrow, the sighing,
Here are the cloud and the night,
Here is the sickness, the dying;
There are the life and the light.

Here is the fading, the wasting,
The foe that so watchfully waits;
There are the hills everlasting,
The city with beautiful gates.

Here are the loads growing heavy,
The glass with the vanishing sands;
There are the crown and the glory,
The house that is made not with hands.

Here is the longing, the vision,
The hopes that so swiftly remove;
There is the blessed fruition,
The feast and the fulness of love.

Here are the heart-strings atremble,
And here is the chastening rod;
There is the song and the symbol,
And there is our Father and God.

THE CHARACTER AND WORK OF WILLIAM GREENLEAF ELIOT.

A SERMON BY DR. JAMES FREEMAN CLARKE.

The death of Willian G. Eliot, of St. Louis, removes from the country and our own denomination a man of remarkable character and great influence, and onewho has accomplished very important work. Having been his friend, and at times his intimate friend, for more than fifty years, I cannot let his departure from among us take place without recording my sense of how much we have had in him and his influence. One of the most modest, as well as one of the most independent of men, it was his often expressed wish that nothing should be said about him in the way of eulogy. He disliked praise as most men dislike blame. I shall therefore be very temperate in speaking of his qualities and achievements; but I think it is due to truth and to the interests of humanity, that one who has led a steady life of self-denying usefulness, should have it put on record, to encourage others to do the same.

William Eliot went to St. Louis in 1834, when he was twenty-three years old, and has remained there ever since, seeing it grow up from a small town into a great city. He began the Unitarian Church in that place, and has made that church an influence in the community and throughout the West. He founded and helped to build Washington University, an institution based on broad and sound principles of education. He may be considered the creator of the Western Sanitary Commission, which did a great work for the soldiers during the civil war. He has been an unflinching supporter of the temperance cause, of Woman Suffrage, and of all movements to elevate the poor and ignorant. Though he took no prominent part in the Anti-Slavery movement, he was in private a friend and helper of the colored race; and when the war came, one of the staunchest supporters of the Union in a city in which it was doubtful, for a time, whether it would go with the Union or with secession. His influence in the community and over individuals in the West was as great as that of any man in the whole region. It was the influence of *character*.

I went to the West, to Kentucky, a year before he went to Missouri. We had been together in the Divinity School at Cambridge for two years, and the friendship was there formed which has never seen a cloud, and which I prize as one of the best blessings of my life.

William Henry Channing, William Greenleaf Eliot and I saw each other every day, and our conversation was on the most important themes. William Eliot was more practical, William Channing more ideal. Like all sincere souls, each of these men valued in the other that in which the other excelled himself. Already devoted to all philanthropies, William Eliot sometimes wondered that I should think it worth while to read as much as I then did of German poetry and philosophy. His own time was largely occupied in visiting the poor, the prisoners, examining the working of asylums and hospitals, in Sunday-school teaching, and other works of charity. But his power of self-judgment and self-adjustment showed itself even in this, for one day he asked me to give him some profound work of German philosophy to read, "for," said he "I need to balance all this external work with some hard study." I suggested Fichte's "Bestimmung des Menscher" ("Destiny of Man"), which I had just read. He went through it in the same exhaustive way in which he did everything, making himself master of the argument; and some years after he told me he thought that was about the best thing he did in the Divinity School. In a letter written to me from Cambridge, in 1833, he says: "You cannot tell how much I feel the need of deep abstract study. I feel drawn, as if by a strong cord, to German. I am now reading Fichte's 'sun-clear account' of his system. English books seem too much on the surface, while principles are what my nature craves." He saw that there is nothing more practical than life fed from deep thought.

When William Eliot arrived at St. Louis there were only a small number of Unitarians there; no organized society, and no church building. They met at first in a room above a barber's shop, where my brother William, who knew a little more of music than I do, had to lead the singing, as well as officiate as sexton and usher. In a few years a strong society had been collected, a good building erected, and good work done through the city. As the years passed on, another and larger church was built, church schools and other philanthropic movements initiated, and Washington University founded and endowed. No other church in our denomination, not even the wealthy societies in New York and Boston, gave so largely and regularly for philanthropic and religious objects. This St. Louis society was educated to giving. William Eliot once told me, in answer to a question, that his church annually gave to such objects about thirty thousand dollars a year. The city was prosperous, and the people were doing well in business; but this church was not a peculiarly rich one in accumulated property. It had become a principle and a custom with them to have a sense of responsibility for the use of property, and this they had learned from the teaching and example of their pastor. No man's conscience could sleep under his direct and convincing appeals. His trumpet never gave an uncertain sound. And he faithfully followed the maxim of an old saint, "If you wish others to give, give yourself." ("Qui suadet, sua det.") He once showed me a paper containing the names of about twelve St. Louis subscribers to Washington University, who had contributed in all about $400,000 toward its foundation. Each had given generously to separate departments of the university, some of the donations amounting to $80,000, $60,000, $40,000, and smaller sums. At last I found among them William Eliot's own name, with different sums subscribed by him, amounting, I think, to about $26,000. I asked him how he was able to give this. He answered that when he had a hundred or two hundred dollars to spare, he had bought some land in St. Louis which he thought likely to rise in value, and the sum received from that increase he had given to the university. I then understood one secret of the power of his appeals to others.

He was once asked to go to Milwaukee to call the Unitarians together, and see if they would not reorganize their society and build a church edifice. He went, met those most interested, and in

one of their parlors conducted a religious service. At its close he gave the reasons for taking immediate action, and calling for the subscription paper, put his own name down for a thousand dollars. There was no reason why he, a stranger, should give anything, but the result was that the whole amount was subscribed.

When a large sum was needed for some purpose (I think the building of the new church in St. Louis), he subscribed a considerable sum. After all the collections were made, the treasurer told him that they had raised enough without his subscription being needed, and that they did not wish him to pay it. He said, with his usual sweet smile, "I do not do business that way," and sold his library to raise the money.

A member of Mr. Eliot's society told me that he (the member) had made enough in business for his own wants, but was obliged to keep on, in order to be able to meet the requisitions which he knew Dr. Eliot would continue to make for important objects.

The secret of his power was not so much in any special eloquence as a preacher or any originality as a thinker, as in his perfect judgment, his entire loyalty to duty and tenderness of heart; in a word, to his character. His own entire and single consecration to his work made his appeals irresistible. During one of the seasons when cholera raged in St. Louis, he spent his whole time during the week in visiting the sick, and laboring from morning till night on their behalf, making himself physician, nurse, pastor, friend, all in one. When Sunday came he went into the pulpit and spoke with no mental preparation, feeling that the care of the sick and dying was more important than the sermon. At the close of the service he remarked to his mother, "You see, mother, what poor stuff they are willing to take from me." She answered, "They know where you have been all the week."

He once spent a few days with me in Kentucky, talking with me about our work. After he had gone I wrote in my journal some remarks which are substantially as follows. They are dated May, 1839: "William G. Eliot has one great blessing, that is, a distinct aim. It is the object of his life to build up in St. Louis a liberal church and make it what it ought to be. To this he gives himself with entire self-devotion, believing that this is as important a work as can be done in the West.

"He warns and rebukes with authority, and lets no man despise his youth. I have received from him much of this useful medicine since he has been here, and it will do me good. He will not tolerate anything we do or say which impairs our influence. There is a sweet plain speaking about him which is marvelously hopeful. I wish I could speak to the conscience as he does. He never offends, because he is calm, quiet, kindly and sincere in his reproofs. His eye is single, and his whole body is full of light.

"There is something awful about such conscientiousness. One feels rebuked in his presence. William Eliot carries with him this dignity, so that no one would like to trifle with him. He wonders that his friends in St. Louis do not feel quite familiar with him. I do not. How can one be familiar with the Day of Judgment, which seems to attend him wherever he goes? Yet he is playful, fond of fun, and there is ever a sweet smile just appearing on the corners of his mouth. But there is no *abandon*; he does not let himself quite go. He can recover himself in a moment, and in fact I do not think he ever quite gets away from his sense of responsibility."

So I wrote in 1839, and I think now that the description is correct.

Two illustrations of his honest dealing occur to me. Talking with one of our older ministers, he said, "What you more experienced ministers ought to do is to exchange pulpits for two or three months at a time with us younger ministers in the West, so as to give our people the benefit of your greater experience." The other answered, "It would not be a pleasant thing to leave our families and homes for so long a

time." "But I did not propose it as a pleasant thing," replied William.

Once, when he was in Boston, collecting funds for Western missions, I went with him to see a wealthy Unitarian, who was liberal in many ways. After William Eliot had stated his object, the gentleman said: "I do not believe much in missions. I think it is of no use to send our doctrines to those whose minds are not prepared for them. I would wait till they asked for them." William quietly replied: "It is, perhaps, fortunate for us that the Apostles differed from you in opinion on this point."

There is another trait in our brother Eliot's character which deserves notice. He remained in the same city and society during his whole ministry of fifty-three years. Dr. James Jackson once said to me, "If a man is exerting a good influence, which we may denote by the figure 10, then, simply by remaining in that place during twelve or fifteen years, his influence may be reckoned by the figure 20. He may not do more than he did at first, but by keeping in one place he has increased the number of those whom he knows, and who know him, and who receive his advice and counsel. The circumference of his activity continually expands." So William Eliot's influence constantly expanded. He had put his hand to the plow, and would not look back. He had chosen his work and place, and never stopped to reconsider that decision. So, as has been well said, he was to Missouri and the valley of the Mississippi what Starr King was to California and the Pacific coast.

"Out of the strong comes forth sweetness." As I recall my friend's face, his eyes brimming with light, the sweet smile hovering about his lips; as I read again his letters, so affectionate, playful, wise and tender; and as I recall the great influence he exerted on men, and the power he became in the community, I see how a resolute purpose of self-denying duty may be in perfect accord with the most loving heart. He was appealed to as adviser and guide in all kinds of perplexities; he sometimes took long journeys to restore domestic peace to a household, to reconcile parents and children. His wisdom, firmness, kindness, loyalty to right usually brought concord out of discord. This he was accustomed to call "the fancy work of a minister's profession."

What a treasure the world has in every thoroughly well-lived life! When one goes from such untiring devotion of many years, we may thankfully say, "He rests from his labors;" and his works do not follow him, but remain with us, a lasting possession.

GREATNESS.

Men have craved greatness whom the Fates withstood.
Not in this life can all be greatly wise;
But whoso striveth may be greatly good,
For in the effort the attainment lies.

S. C. B.

UNITARIANISM IN HUNGARY.

III. ON THE WAY TO VICTORY.

The struggle for the attainment of clearer views and new ideas went on steadily and openly. Each of the more important towns of Transylvania witnessed at least one or two religious controversies. When the Unitarians (for convenience sake I apply this name to Francis David and his followers, though it was not then in use) won a victory at Féhervar, where they were in the ascendant, they soon got an invitation from Melius and his friends to carry their propogandism to Varad or Debreczen (both towns lay in Hungary, not in Transylvania). Curiously enough from the year 1559 to 1666 Francis David had not taken any active part in these struggles. This circumstance does not, however, prove that he withdrew himself from the current of the Reformation; on the contrary, he as a preacher and professor at Kolozsvar was in full activity. On the one hand he seems to have aimed at the preparation of an intelligent and thoughtful younger generation, while, on the other, with the fulness of his wit and eloquence he was trying to win the king's interest to the cause.

His position as minister to the largest congregation, as professor and principal of a large college, and as an intimate of the king, clearly showed that it was

he above all others who had a real call to become the leader of a new movement.

To his credit as a reformer, be it said, he tried all possible means to avoid separation among the Hungarian churches.

In the year 1566 he became preacher to the king, and withdrew in consequence from Kolozsvar to Fehervar, the king's residence. At this time the evolution of the new beliefs was at its very height. A former professor of the Kolozsvar college who had been obliged to leave because he was found by David to be teaching Trinitarianism, attacked Lucas Egri, another avowed Unitarian, and in the same town where a few years before we saw Aran.

At Kolozsvar the college professors openly satirized the Calvinists. It seemed almost impossible that the new ideas which were lurking in every place should not come to the light, and indeed the public communication of a confession of faith more Unitarian than anything else was made this very same year in the synod at Torda.

Taking for its basis the Apostolic Confession, it declared:

1. Of God, that "he is the only one Almighty Father, Author, beginning and fountain of the Deity, who is supreme, originating from none, who is above all, but from whom the Word and the Spirit are not excluded, but are in Him without beginning and without end.

2. "Jesus Christ is the Lord of all; through him we approach the Father; through him and with him do we worship God, acknowledging that God has given him all, and that he gives us all; he is the only begotten Son of God. He is according to nature; he is amiable, he is our priest and mediator. It is not necessary to ask with the Sophists whether he was born of the body or of the soul of the Father; because of these there is no mention made in the Scriptures. The last time he was revealed he was with God, and became incarnate.

3. "We must believe in the Holy Spirit, for in its name we are christened, we are sanctified, and are born anew into the eternal life. The Holy Spirit is the soul of God and the Son. It is instructing and comforting, but it is not the the third person, nor is it a person, for the Scripture does nowhere so teach it."

It may be gathered from these sentences that the way was prepared for the victory of the belief in the unity of God, and also that the days of Calvinism were numbered in Transylvania. Francis David, however, seems to have considered this progress too rapid, and perhaps he wished to save the Hungarian Church from schism; for a short time later, in the catechism which he published for the "ecclesias" of Hungary and Transylvania, he proved himself a good deal more reserved.

ILLUSTRATIONS OF UNITARIANISM.

DEDICATION SERVICE USED AT THE OPENING OF THE SUNDAY-SCHOOL ROOMS OF THE CHURCH OF OUR FATHER, BUFFALO, N. Y., JANUARY 16, 1887.

We dedicate this place to the worship of God, our Heavenly Father; to the study of his Word; and to the reverent search for all Truth. Here may we meet in the spirit of filial trust to serve and honor him with all our hearts and minds.

We dedicate this place in the name of Jesus Christ, his well-beloved Son. Here may our souls be touched with the power and inspiration of his life, be quickened by his pure and perfect example of holiness, and be led, as he was, to do the will of God in all things. May his glad tidings of peace, truth and love evermore dwell in our thoughts and lives.

We dedicate this place to the Christ-like service of our fellows and of one another in all blessed and helpful ways. Here may the poor and needy find friends; here may the tried and tempted find strength; and here may we all unite in advancing the divine kingdom of light, love, and righteousness.

Here may the young be brought to a wise and reverent love for God, and may their opening lives be consecrated to the Highest through all pure and holy influences.

And may the God of all wisdom and mercy establish the work of our hands upon us. Yea, O Lord, the work of our hands bless and establish Thou it. And to Thy name be all the Praise, Power and Glory, forever and ever. AMEN.

DEDICATION SERVICE OF UNITARIAN CHURCH, DES MOINES, IOWA, 1882.

In the name of God, above all, and

through all, and in us all, we dedicate this house.

In the name of Jesus Christ we dedicate this house.

In the name of religion, as a universal sentiment of mankind, we dedicate this house.

We dedicate it to fraternity, charity and loyalty.

We dedicate it to honesty, justice and fidelity.

We dedicate it to intellectual freedom, kindly and helpful fellowship, and the reverent study of truth.

We dedicate it to music and the spiritual life.

We dedicate it to love to God and love to man.

We dedicate it to purity of home and the education of youth.

We dedicate it to the hope of immortality and the redemption of mankind.

Here may faith, hope and charity abide.

Here may the Eternal Goodness be revealed in true and faithful souls.

Establish, O Lord, the work of our hands.

Yea, the work of our hands establish thou it.—*Amen.*

ETERNAL PROVIDENCE.

"One thing will I desire of the Lord, that I may dwell in the house of the Lord all the days of my life."

The way before our watching eyes
Whereon our weary feet must go,
God oftentimes to sight denies;
But this he lets His Children know,

Death is the gate to some desire,
Some hope must wait to have its heaven;
But here on earth we may require
This blessed gift of God be given,

That life, with days or long or short,
With fears, we know not to dispell,
May ask of Him within the court
And temple of his love to dwell.

Not any sin may shake this sense,
Not any loss this good disprove;
The soul that sees his Providence
Lives in the temple of his love.

JOHN TUNIS.

A RATIONAL FAITH.

How few of us appreciate the inestimable value of a rational faith! There are many who possess unquestioning faith, and there are times when we almost envy them their blessed assurance, yet if it be not confirmed by reason why should we wish to possess it? A remarkably intelligent lady, a Catholic, said to me recently, "I once had doubts, but now I no longer allow myself to doubt." How had she reached this happy frame of mind? Simply by accepting the dictum of the Catholic church.

In Protestant churches there are many who accept the traditional ideas of God and Immortality, without ever testing them in the crucible of their own thought.

We who are free, we who belong to a Liberal church, how shall we use our freedom? Freedom is merely a negative condition. Free for what, to what end? Free to doubt and free to believe, free to seek the true and reject the false, but humbly, reverently. Accepting reason as our guide we yet recognize that it is a lamp which gives but a feeble light in this great world of mysteries and undiscovered truths. Let the lamp be trimmed and kept burning, and its rays will be diffused over an ever widening circle; but will there not always remain unrevealed, infinite regions beyond of which faith alone can take cognizance?

There are some persons who out of their very longing for a stronger assurance of the existence of God and the reality of the immortal life appear to doubt and cavil. To such the answer to many problems comes from the experience of life. Reason has its limitations, and where it can neither prove nor disprove, faith is certainly as rational as doubt. In seasons of trial and discouragement does not the heart cry out for the living God, and shall we believe that the response which comes is but the echo of the human voice? The communion with God which has ennobled so many lives till they seemed to reflect the divinity within, has this been a fancy, a dream?

And there is the great mystery of death. What means that strange, that wonderful light in the face of the dying and dead? Whatever it may be, it seems to raise them above and beyond us. When what was ours is so no longer,

when in the last hours the eyes that have turned to us with glances of love seem gazing into the infinite depths, is this radiance to be extinguished in the night of the grave? Tell me not at such a time, you, who pride yourself on a clear intellect, that I must not concern myself about a future existence?

We, the liberal thinkers of all denominations, who are not afraid to know the truth, acknowledge the debt of gratitude we owe to science. At the same time we also know that scientific men are not always infallible guides in spiritual matters. The later utterances of John Fiske have produced a profound impression, because after years of scientific research the religious tone of his writings is more marked than in earlier years. He is a man of strong human sympathies. If the heart be not as warm as the brain is cool and steady, will not the merely intellectual idea of God be indeed but the shadow of a shadow?

Seasons of doubt may come to anyone, but what shall we say of the skeptic who, delighting in his skepticism, neither believes nor cares to believe? Simply that there must be in him some spiritual defect, for which he may or may not be entirely responsible. Yet we believe that God will slowly reveal himself to any soul that does not willfully turn from the divine influence.

We ask for no faith that conflicts with reason, but there is a knowledge of spiritual things that transcends its limits. Such knowledge has come to those who have led holy lives, loving God and man, and to them is it given to climb the heights and behold the glorious vision.

CHARLOTTE C. ELIOT.

INDUSTRIAL PARTNERSHIPS AS A SOLUTION OF THE LABOR PROBLEM.

Able and thoughtful students of the difficult but immensely important labor problem which everywhere confronts our age, are coming more and more to feel that in no direction is there more light than in that of industrial partnerships.

Industrial partnerships, or profit-sharing, is the system of remunerating labor which assigns to workmen, over and above full market wages, a share in the profits realized by the concern which employs them.

This is no millennium remedy, but has already been tried with success in Europe, in almost every form of industry, and also in Massachusetts, and is now in operation in Minneapolis in the largest flouring mill in the world; and wherever it has been given a fair trial, it has resulted in increased material advantages both to employer and employed, as well as to great intellectual and moral benefits to the laboring men.

The method of its application is to charge against the gross receipts of the business, first, all the expenses of its operation, including the daily wages of the employes, and a reserve fund which is set aside to meet losses.

Then the employer draws out of the profits a fixed rate per cent, as remuneration for his capital,—generally from ten to fifteen per cent interest upon the capital employed, according to the risks of the business. The remainder of the profits are divided ratably among all the workmen, including the employer himself, who receives a percentage in proportion to the value of his services as manager, down to the lowest employe, receiving the smallest wages in the concern. This *bonus* is paid at the end of the year, sometimes in money, sometimes in stock in the business, which, as it increases, affords the workingman an ever increasing income. This system is the *ultima thule* of industrial amelioration, in that it enables the laboring man to share in the profits in proportion as his labor has contributed to produce them. It also benefits the employer in the increased interest and efficiency of his employes, and in the freedom from loss by strikes and boycotts.

In the wage system of payment by the day or week, the laboring man sells his *time* rather than his services, and is interested in *wasting* rather than economizing it. He is not interested in quality of work more than is necessary to keep his position. He is not interested in economy of tools or materials.

The piece system eliminates the time evil, but preserves the other two, while profit-sharing eliminates all the evils known to the other systems. It was a common expression among the employes of the Whitwood Collieries, where profit-sharing was adopted, for the men to say, as they picked up a large nail or saved a difficult prop which they would otherwise have abandoned, "There is so much saved towards the *bonus*."

"Profit-sharing, or industrial partnership, will make the laborers more intimately acquainted with the management of the business; they will gradually learn to understand the various circumstances which contribute to make any industry successful; they will have practically taught to them the various functions which capital performs; they will then see how necessary it is that the managers of each department should be able men, and that implicit obedience should be paid to their authority." The change to this system is in the regular line of advancement, and although there are many difficulties in the way of its adoption, which, in the case of some industries, seem indeed to be insuperable, yet there is no reason why they may not ultimately be overcome, if we admit that humanity is capable of progress. And, furthermore, it is obvious that as soon as the system of profit-sharing becomes established to any considerable degree, those industries not suited to it will be so influenced by the change in the others as practically to be put upon the same economic level.

D. J. HAFF.

A CORRECTION FROM MR. EFFINGER.

In our January number we gave a brief report of the Board meeting of the Western Unitarian Association, in which occurred this statement:

"Letters were read and reported from absent members of the Board and from many sympathizers West and East. Judge McCrary reported a correspondence which he had been having with Mr. Effinger, Secretary of the Western Unitarian Conference, resulting in the statement from Mr. Effinger that he and his associates would consent to no basis for the conference containing the words 'pure Christianity,' for reasons stated in *Unity* of

Regarding this Mr. Effinger writes to Judge McCrary, complaining of its incorrectness, as follows:

"I am made to appear as speaking finally for others in a matter of great delicacy and importance. And that is what I did not do. * * * By way of showing you how impossible it would be for us (not Chicago men, but Western Unitarians) to unite on the phrase 'pure Christianity,' I cited you to an article in *Unity* showing how this suggestion appeared to the mind of a layman outside of Chicago * * * I do not think it possible for the majority of the Western Conference to unite on such a statement, not because they do not believe in 'pure Christianity,' but because the phrase admits of various interpretations and calls for continual definitions. But I did not in my letter to you presume to speak authoritatively for any one but myself. * * * I do not yet give up the hope of coming to some terms of agreement with the more reasonable ones on your side of this controversy."

We are not only glad to print this correction, if our report seemed to Mr. Effinger to convey an incorrect impression, but we are glad to know that Mr. Effinger did not represent authoritatively any one but himself in speaking against "pure Christianity" as a basis for the Western Conference. As reasons why Western Unitarians would not probably agree to a basis of "pure Christianity," he urges that "the phrase admits of various interpretations and calls for continual definitions." But certainly it does not admit of more various interpretations or call for more continual definitions than do the terms "truth, righteous, and love." In choosing the latter basis instead of the former, he and those who stand with him have certainly chosen one far more vague and indefinite, and about which there is far more difference of view among us, than there is in our interpretations of what is "pure Christianity." Further, the Christianity basis proved entirely practicable for the Conference for more than twenty years, as it has proved practicable for the American Unitarian Association for fifty years, and for the National Conference and some of our state and local conferences throughout their entire history. What is there unique and new about the Western Conference that it must *now* have a basis different from those which have worked well in other

conferences, and from that which itself found practicable so long? Nor is the "pure Christianity" basis the only one that has been proposed. Just as acceptable to the men and churches that asked at Cincinnati for a basis of "pure Christianity" would have been a basis of "love to God and love to man." But this was opposed as strongly as the other. Indeed, we said there, over and over again: "We care nothing for these or any other *forms of words.* Any one of twenty-five or fifty possible forms will suit us. Indeed, choose your own form of statement, only give us something declaring in some clear words or other that the purpose of the Conference is Christian or theistic, and we will be satisfied." And this is our position still. We are glad that Brother Effinger does not yet "give up the hope of coming to some terms of agreement with the more reasonable ones" of us. That such terms may be found is our very earnest wish, as it has been from the beginning. And Brother Effinger may be sure that the western brethren generally who desire a Christian or theistic basis are still disposed, as they have been all along, to conciliate, to insist on no pet form of words, to yield everything only what is central in theism or Christianity. But *that* they can on no condition yield. A Unitarianism which regards belief in free thought an essential but belief in God not an essential, which declares itself to stand for ethics but refuses to declare itself to stand for worship, to us ceases to be Unitarianism. "But" it is replied, "the men who led in the movement to adopt the Ethical Basis at Cincinnati, are *individually* theists, and many of them even accept the name Christian." We answer, we are aware of this fact, and rejoice in it, and have called attention to it almost numberless times, publicly and privately. But all this has nothing to do with the present matter. The present controversy is not over *individual beliefs:* it is over what our *public organizations and our public work shall stand for.* When a conference which sets out to do missionary work and appeals to our churches for support, refuses to declare its purpose to be either Christian or theistic, refuses to stand before the world for anything but free thought and ethics, it has reached the point where to us at least it has ceased to represent Unitarianism.

We repeat what so many times we have said in these columns before, Western Unitarians can all come together in the Western Conference again as formerly, just as soon as brethren are willing to restore either the Christian basis which the Conference originally had, or the theistic basis which it had later; or, indeed, just as soon as they are willing to adopt any basis of work which shall be really theistic or Christian. Will they do this at the coming meeting of the Conference, month after next?

A SUNDAY-SCHOOL TEACHERS' INSTITUTE.

It has been for many years the custom to hold Institutes for the instruction of teachers who teach in the public schools. Such institutes are of great value in actually imparting knowledge of the branches taught, but more for the instruction given as to methods of teaching, and for the spirit of earnestness and enthusiasm they rouse among the teachers. Institutes for Sunday-school teachers have been held among our orthodox friends with excellent results, and also among the Unitarians in Massachusetts. Here in the west the annual meetings of the Western Unitarian Sunday-school Society have for several years been in some measure teachers' institutes. But we need institutes held at a time when it is possible for our teachers to attend them more largely, and held for a length of time sufficient to do a much larger amount of work than has yet been attempted among us.

An institute held in July or August, when all secular schools are closed and the teachers free from school duty, would most nearly satisfy the needs as to time, for a large part of Sunday-school teachers are also teachers or students in secular schools. By selecting some quiet place, free from the distractions of a large city, the time of the institute

could be made restful and healthful, and many could be induced to go. Then the programme should include instruction in methods of teaching infants, children, youth, and adults; methods of presenting the great subjects of Sunday-school instruction; methods of teaching singing and of interesting the children, especially the boys, in it; methods of using black-boards, maps, pictures, charts, diagrams; methods of managing libraries; methods of managing teachers' meetings; methods of reaching children and bringing them into the school; methods of keeping the large girls and boys in the school, and of leading them publicly to join the church; methods of conducting confirmation classes for the instruction of those who are intending to unite with the church. Such themes thoughtfully presented, and then talked over by the teachers could not fail to improve the teachers and so to improve the Sunday-schools and the churches.

Probably in many cases teachers would be unable to pay traveling expenses and board at the institute. But every school could pay the expense of sending at least one teacher, and such teacher could then become the teacher of the others in the regular weekly meetings. O. C.

JASPER L. DOUTHIT.

In an attractive memorial volume, just published, of the Shelby Seminary, Shelbyville, Ill., we are given a graphic sketch of the life and work of our esteemed brother, Rev. Jasper L. Douthit, whose devoted and heroic labors and self-forgetting spirit shine so beautifully in our western missionary annals. The sketch is from the pen of Hon. George R. Wendling, the well known public lecturer, who is a fellow townsman of Mr. Douthit, and has known him intimately since boyhood. We gladly give our readers a short passage. After presenting a somewhat detailed account of Mr. Douthit's life, Mr. Wendling says:

"For seventeen years this man, with frail bodily health, has been a poor Unitarian preacher here at our doors. Seventeen years, long years, of self-sacrifice and ceaseless toil, in sun-light and by star-light! and, upon my word, I believe he has suffered it all and done it all for Christ's sake. In a vague sort of way many good people thought until of late years, that Unitarianism was a thing not quite so vulgar as Ingersollism, but every whit as bad as Voltairism, and not nearly so comforting a thing as damnation for infants and sulphurous hell for adults. And so Jasper was not received for a while in any of our orthodox pulpits on Thanksgiving days and such like occasions. I used to think in those days, and I must have been a coward or I should have said it aloud, that just that sort of orthodoxy made war on Christ, Luther and Wesley. This poor Unitarian heretic went his quiet way, as I saw him year after year, lived down a senseless prejudice against his church, erected a beautiful house of worship in our town, gathered about him a large congregation, most of them sadly needing the influence of a good man (almost to the same degree as other congregations in town), and now has a splendid Sunday-school, maintains a country mission, edits a pure newspaper, and I will testify everywhere that his whole life-work and example in this county has been an evangel of peace, temperance and purity. He believes in Channing and calls himself a Unitarian! I believe in the Apostles Creed, take some stock in the "apostolic succession," and am an Episcopalian; but, taking it altogether, when we all meet at the judgment day, to answer for our deeds as Christians and as citizens, I think I would like to exchange places with him. It is the life we lead, more than the "isms" we hang to, and so I write it down as my calm judgement, that Jasper Douthit, by his pure, self-sacrificing and unostentatious life, has furnished a better example of genuine heroism and nobility, than any man our county has given birth to."

EDUCATION OF THE COLORED PEOPLE IN THE SOUTH.

There are many persons in all our churches who are deeply interested in the welfare of the Southern colored people. We believe that not a few indi-

viduals, and some churches as churches, and ladies' societies aad Sunday-schools as such, would be glad to make annual contributions to aid this branch of the Southern educational work, if only they knew of some school which they were sure was in every way worthy of confidence. The Tuskagee Normal and Industrial Institute, located at Tuskagee, Alabama, seems to be such a school.

This school has the strong endorsement of General S. C. Armstrong, of Hampton, Va., Rev. Grindall Reynolds, Secretary of the American Unitarian Association, and General J. F. B. Marshall, who is in charge of our Unitarian Bureau of Southern and Indian Education. The immediate and most pressing need of the school is fifty-dollar scholarships, each of which pays the tuition of a student for a year. We gladly print a part of a letter from Mr. Reynolds regarding the intitution. Mr. Reynolds writes:

I am sure that it is the clear duty of our people and parishes to aid in some efficient way this cause of Southern education. It gives me great pleasure, therefore, to recommend the school at Tuskegee, Ala. This school is situated in a region where there is an especial need of such an institution. It has been established and placed on a firm foundation by the exertions of the colored people themselves. Its principal, Mr. Booker Washington, is a colored man, a graduate of Hampton, has proved himself a person of great organizing and educational power, and has secured the confidence of the best white people of the county and state. His assistant teachers are also colored, and the larger part, like himself, graduates of Hampton. The school has now over two hundred and fifty pupils, and could readily secure and care for as many more, if the funds were obtainable. The institution is, as all such institutions should be, strictly unsectarian, having on its board of trustees members of various sects, our own included. The payment of the small sum of $50 by any individual or parish will secure a year's instruction to one additional pupil.

I feel sure, therefore, that this school has a strong claim upon the sympathies and aid of our people, and that it furnishes a good object for those who are desirous of doing their part for the education of our colored people, and yet do not wish to throw away their money.

WOMEN'S WORK.

DENVER, COLORADO.

The Denver branch of the Women's Auxiliary Conference is now in its second year's work. The organization numbers over thirty members, and makes its special work the study and free distribution of our denominational literature. Since October last we have distributed over five hundred tracts and sermons, the most of them being distributed from the church door on Sunday mornings. At the beginning of the season a programme was arranged for eight monthly meetings. The topics chosen for study and discussion were: "William Ellery Channing," "Theodore Parker," "Organized Unitarianism in the West," "Poets of the Liberal Faith," "Religious Education of Children," "The Bible in the Light of Modern Criticism," "Inspiration, Old and New," "Divergences from Unitarianism." The first four have already been held, a full attendance and much interest being evinced at all of them. We are hoping great things for the future of our little society. * * *

A CINCINNATI CRECHE.

We have long had in mind to tell the story of a visit we made a few months ago to a creche originated and sustained by the ladies of the Unitarian Church of Cincinnati.

The creche idea has been carried into operation in so many places, and so much has been said of it during a few years past, that no one needs to be told to-day that the strange foreign-looking word means only a day nursery for the children of poor women who go out to day labor. And yet we are persuaded that the creche idea has not yet been realized in half so many places as it wisely might be, and that here is noble work for many earnest women.

The Cincinnati creche at the time we visited it was remarkable only in having found for its presiding genius, or more properly geniuses, two women—a mother and daughter—divinely inspired for that divinest of work, the care of the little children.

The location of rooms was in an old and cheap but clean wood house in a poor part of the city, thus making it easy of access to working-women, and not so very different from their own homes as to make them shy of it. Hither were brought each day from ten to twenty-five little people ranging in ages from three months to school age, and in color from shiniest black to most delicate rose tinted blonde. A warm bath with a change of clothing throughout awaited each of them,

and then followed a day of happy play, broken by healthful sleep, with nutritious food served twice during the day. The entire care of the children, of whom there were eighteen present when our visit was made, devolved upon a young girl of eighteen, while her mother kept the rooms in order, and cooked and served the food. I have seldom in my life seen even mother's hands so tender and loving, or mother's supervision so wise, patient, omnipresent as hers, or the loving trust of children more perfect. The little German baby was held tenderly in one arm, while with the free hand Irish Tommy was gently withdrawn from the stove where he was blacking his hands, and anon a foot stirred the cradle where slept lightly the three months' old baby, while the motherly young nurse told us with a quiver in her voice of how hard they had tried to nurse back into life the poor little colored baby "that died last week."

We left the creche congratulating the babies on their day-home, ourselves that we had seen them there in the sweet mother atmosphere of the place, and our Cincinnati sisters that they had found so efficient heads and hands and hearts to dispense their loving charity to the poor.

Reforms, charities, church fairs, postoffice mission work, religious study-class work have all found a place in this department of the UNITARIAN. But to none have we given warmer welcome than we extend to the following brief article from the pen of Mrs. E. I. Galvin, of Chicago, giving a sketch of

THE CHICAGO LAKESIDE SANITARIUM.

If any mothers in happy homes and surrounded by healthy, happy little ones feel moved to contribute to this beautiful charity, Mrs. Galvin will gladly receive their offerings.

How little those of us who are able to take a teething, sickly baby to the mountains or the seaside can realize the despair of poor mothers doomed to rear theirs in the stifling atmosphere of dirty city streets. How welcome to them is the news of the Lake Side Sanitarium, which for four years has been a a refuge for such. In order to present the important points concerning this institution, I visited it a few days ago and learned from Mrs. Schoeneman, the cheery, energetic woman who has it in charge, something of its history. I wish that I could inspire others with the interest that her story awoke in me. The red-tape which is apt to kill the heart of institutions carried on with great system, has no place here. Mrs. Schoeneman is, to quote her own words, president, secretary, treasurer and all the board of directors. Such energy, heart and physical endurance are rarely combined in one woman. She told me that the thought had grown in her mind ever since seven years ago in passing a miserable home she saw a poor mother with her baby, and listening to its pitiful wails, she asked the mother what she was going to give it to eat. "Nothing," said she, "it can keep nothing on its stomach, and the doctor says it must die." Mrs. S. felt that it could be saved, and induced the woman to follow her directions, visiting it herself three times a day, and the child recovered. This and similar experiences convinced her that many babies died from the ignorance and inexperience of mothers. As she stood one day on the steps of her home talking with a friend of the object so near her heart, he pointed to the open lot overlooking the lake which lay just opposite her home, saying, "There is the place for you, get that lot and a shed put on it, and that is all you want." Without delay she called upon the owner, and he promptly gave her the use of the lot, and $30 in cash. Very soon she had raised $400, and opened the Sanitarium July 1883. Mothers gratefully embraced the opportunity to bring their sick babies, and in the hammocks stretched from pillar to pillar they lay day after day till health returned to the emaciated little bodies. Soon she found it necessary to attach a dormitory where four or five mothers could be accommodated at night when their babies were too sick to be moved. She also has a kitchen where food is prepared, and employs two or three nurses, and a cook who also serves as laundress. Now for *one woman* to have raised the funds and carried on this work for four years seems marvelous indeed, and we can imagine her istress when the terrible storm of last July reduced the frail structure to a heap of ruins. With surprising energy she immediately rebuilt twice, "*yes*," said she, "*ten times* as strong as before!" The rebuilding is not yet wholly paid for, and I could see as I talked with her that the poor woman felt the need of others to share her burden. She gives to the work not only money, but eleven weeks of time

each summer. A year ago last summer she had 700 children, last summer between 400 and 500 only, because for five weeks after the storm she could receive none. She allows such to pay as think they are able, but this amounts all told to only about $3 or $4. "About enough," as she said, "to pay for the medicines used." For this Christlike work what a great army of anxious, weary mothers muat rise up to call Mrs. Schoeneman blessed!

LITERARY NOTES.

A volume of reminiscences of Salem, Mass., entitled, "A Half Century in Salem," by Mrs. Nathaniel Silsbee, is to be published shortly by Houghton, Mifflin & Co.

The "Atlantic Monthly" for March contains the first of Dr. Oliver Wendell Holmes' papers, describing his recent trip abroad, entitled, "One Hundred Days in Europe."

Excellent photographs of Dr. James Martineau may be obtained by application to the American Unitarian Association, 25 Beacon street, Boston. Price, cabinet size, 50 cents; card size, 25 cents.

The quarterly publication of the "American Journal of Psychology" is announced to begin at an early date, with Dr. G. Stanley Hall, Professor of Psychology in Johns Hopkins University, as editor.

We ought to have said that the poem from our lamented Dr. Eliot, which we published in our last, was written on the author's 75th birthday, after he had come to see that the end was probably near at hand.

Dr. A. P. Peabody will soon give to the public, through Lee & Shepard, a "Moral Philosophy," being the lectures, twelve in number, delivered to his students in Harvard College, and adapted now for text-book purposes.

The modern scientific theory of evolution has probably nowhere in this country received so candid and able an adverse treatment as in George Ticknor Curtis' "Creation or Evolution? A Philosophical Inquiry." Published by the Appletons.

Worcester's Unabridged Dictionary has recently received the important addition of 12,500 new words, together with a Pronouncing Biographical Dictionary of nearly 12,000 personages, and a Pronouncing Gazeteer of the World, noting and locating over 20,000 places.

The last four tracts issued by the American Unitarian Association, are a reprint of Dr. Channing's great "Address on Temperance," a tract on "Religion its own Evidence," by Rev. George Batchelor, one on "Religious Habits," by Rev. Thomas Slicer, of Providence, and one on "The Making of a Soul," by Rev Geo. A. Thayer, of Cincinnati.

The Unitarian Sunday-school Society, 25 Beacon street, Boston, is on hand this year with some excellent Easter material for our churches and Sunday-schools, among the rest five different Easter services and an Easter concert exercise. See advertisement on another page.

Dr. William A. Hammond contributes to the *Forum* for March an article on "Mysterious Disappearances," in which he shows that many of the persons who so strangely disappear in our large cities are subjects of a temporary loss of personal identity, a not unusual form of mental aberration.

Few books will more interest persons who care for the history of education than "The Rise and Early Constitution of Universities; with a Survey of Medieval Education," by S. S. Lawrie, LL.D., vol. 3 of the *International Educational Series*, edited by W. T. Harris, LL.D. D. Appleton & Co. Price $1.50.

After the 1st of March, Rev. J. L. Douthit will publish his paper, *Our Best Words*, in two distinct forms—one fortnightly, devoted to general religious and denominational interests, and the other a weekly temperance and family paper of a more local character. The price of each will be $1 a year, or the two for $1.50.

The first volume has appeared of "Appleton's Cyclopædia of American Biography," a work that promises to cover its ground with admirable fullness and thoroughness. It will include above 16,000 names, and will be completed in six volumes, of between seven and eight hundred pages each, similar to "Appletons' American Cyclopædia."

Under the title of "The Disciples' Pulpit," Geo. H. Ellis will publish in pamphlet form once a month, a sermon of James Freeman Clarke. The subscription price is 50c. a year. So far there have been issued three sermons, entitled, "The Mutual Obligations of Science and Religion," "From Faith to Faith," and "A Happy New Year."

The Rev. Dr. H. N. Powers, formerly of Chicago, now of Piermont-on-the-Hudson, has a new volume of his poems ready for spring publication, with the title, "A Decade of Song." Dr. Powers has long been favorably known as a poet, through an earlier volume and through his contributions of verse to the leading magazines.

The *Unitarian Review* for February contains a formal editorial, and an article upon "The Unitarian Name," by the editor, and other articles on the following subjects: "Jones Very," by G. Bradford, Jr.; "St. Paul's Doctrine of the Resurrection," by Conrad Mascot; "Blake's Poems and Essays;" "The Negro's Need in Education," by George R. Stetson; "Training of the American Citizen," by Edward E. Hale. Also "Editor's Notebook," "Literary Criticism," and "Book Notices."

The compilation of poetry made by Mr. Oscar Fay Adams, called "Through the Year with the Poets" (a volume being devoted to appropriate selections for each of the twelve months), is completed, and the twelve volumes may now be had in a set. The selections are made with discriminating taste, and the matter is well edited and arranged. D. Lothrop & Co. are the publishers.

A writer in the Boston *Traveller* says of Rev. George Willis Cooke, whose critical works on Emerson, George Eliot, Browning, Ruskin and Tennyson have met with so much favor: "He has the faculty of getting through books with almost the rapidity of Macauley. His record at the Boston Library, at the Athenaeum and at the public library in Dedham (his home is in West Dedham) will show a list of books hardly exceeded by any other reader. How he manages to read so many books and get so much from them, and yet perform his duties as a minister, preaching every Sunday, is a mystery to his friends."

We have had sent to us a copy of "Recollections of My Mother," by Susan I. Lesley. This memoir of the late Mrs. Joseph Lyman, of Northampton, was not originally intended for public perusal, but it has created so much interest that it is now reprinted, with a few additional letters and anecdotes. It is charmingly written, and has a peculiar interest for those who like to hear and read of how people lived in New England country villages fifty or a hundred years ago. Of such life it presents a very beautiful and vivid picture, with all sorts of interesting mention of Massachusetts' notabilities. Copies can be obtained at 141 Franklin street, Boston.

"Jesus Christ or the Creeds, which do you believe? A Plea for Religious Honesty," by Rev. Jasper L. Douthit, Shelbyville, Ill. Third Edition, with important changes. Price 10 cents. This is an earnest, forcible and timely plea to Christians of all denominations to lay aside their dividing, hindering, outgrown creeds, which their best minds are already growing ashamed of, and unite in putting their emphasis solely upon the simple, central teachings of Jesus Christ—the Golden Rule, "love to God and man," the Sermon on the Mount. For use among our orthodox friends of all names (and this is a very large and important field for tract work) this is one of the most effective tracts we know.

"What I have Taught my Children," by a member of the Theistic Church, London, Eng. Williams and Norgate. This is a book made up of seventeen lectures upon the great doctrines associated with Christianity, such as Eternal Punishment, The Fall of Man, Sin, Free Will, Prayer, etc. Five chapters are upon the "Divinity of Jesus."

The lecture upon Public Worship is the best in the book, and is characterized by a good and tolerant spirit.

This book is written from the standpoint of the extreme rationalist, and enters too much into theological controversy to be either interesting or instructive for children, but it might prove valuable to young people who had begun to think upon these great questions. The style of the book is clear and concise, and the spirit throughout is reverent and earnest.

The *New Theology Herald* announces that arrangements are now complete for the organization of New Theology Reading Circles, for the study of Religious, Scientific, Sociological, Temperance, and other questions of vital interest. For the first six months the Course of Study will be as follows:

Religious:
Right and Wrong Uses of the Bible, by Rev. R. Heber Newton. Price - .20
Inspiration, by Cannon Farrar. - .04

Scientific:
Principles of Hygiene, by Hunt. Price. - - - - - .81

Sociological:
Social Problems, by Henry George. Price - - - - - .20

Literature:
Past and Present, by Thomas Carlyle. Price - - - - - .20

For full information apply to EDS. NEW THEOLOGY HERALD, Jamestown, N. Y.

"A Study of Primitive Christianity," by Lewis G. Janes. Index Association, Boston, 1866. Price $1.50.

This is a volume of 320 pages, devoted to a careful study of the preliminary conditions, the beginnings, and the first century of Christianity, grouped under such topics as Palestine in the Roman Period; Society and Religion in the Roman Empire; The Theological and Social Aspects of the Religion of Jesus; The Christianity of Paul; The Church in the Apostolic Age; and Christianity the State Religion. A careful reading of the book leaves the impression of patient, conscientious investigation, and an earnest desire to arrive at a just estimate of the facts and forces which furnish the basis of Christian history. The secret of Jesus' power, the author thinks, consisted in basing salvation upon inner motive rather than outward act. Jesus himself he finds to be "a simple, noble, manly personage, full of intense conviction and prophetic enthusiasm, who moves naturally and freely in his native Hebrew environment," but "who could have had no historical existence in the Gospels without the current Jewish expectation of a coming Messiah." Neither could the simple, unalloyed teaching of the Prophet of Nazareth have prevailed against Roman and barbarian paganism. The Christianity which became the state religion of Rome was not the simple teaching of Jesus, but a compromise with pagan power and sacerdotalism which the Nazarene would never have recognized as the child of his ministry and teaching. With all which we fully agree. The defect of the book, and to us it is a serious defect, is

that the author fails to bring out what we can but think the most central thing in the teaching of Jesus, and the movement he naugurated, namely, its high and impassioned theism. While giving a sympathetic interpretation to the ethical or love-to-man side of Jesus' thought, the Fatherhood-of-God side, he thinks, "is rationally fulfilled in a trustful acceptance of the universe, independent of even theistic belief;" an interpretation which we are sure the Prophet of Nazareth would find less the child of his teaching than even the state religion of Christian Rome. This failure to apprehend the theistic glow of the founder of Christianity is, as we think, a very serious defect in what would otherwise be an admirable, and in the main satisfactory, as it certainly is an able, study in Christian history.

"Memorial of Rev. Charles Wicksteed, B.A.," London: Williams and Norgate. Pp. 350. Price, six shillings.

It must always be a difficult task for the hand of affection to trace for a critical world the spiritual lineaments of a loved friend; but if well done it becomes the most fitting, as it is certainly one of the most enduring, of monuments. The volume before us is such a monument, erected by a son to the memory of his father. Rev. Charles Wicksteed at the time of his death, in 1885, had, been for over half a century prominent in the Unitarian ministry of England. Beginning his ministerial career when only twenty-one years of age, at Liverpool, he had for fellow-ministers, in the same city, James Martineau and John Hamilton Thom, names which have since become household words in Unitarian circles on both sides the Atlantic. A warm friendship was very soon formed between the three young men, which endured the stress of half a century, until death broke the circle. After four years at Liverpool Mr. Wicksteed accepted a call to Leeds, where he labored for eighteen years, until failing health compelled entire change; and for twenty years he found untold delight, and a partial restoration to health, in close and loving contact with nature, among the hills of Northern Wales. Then once more we find him, for nine years, in active ministerial work, as religious lecturer and minister at large; and then, after a little quiet waiting, came the end of a long and useful life.

This biographical sketch occupies a fourth of the volume before us. A somewhat longer space is given to letters and journals, and the remainder to sermons and occasional papers. The whole forms a loving, and certainly an interesting portrayal of a man "characterized," as his biographer tells us, "by a rare *talent for taking pains;*" a talent which could but insure a successful life. We are, therefore, not surprised to learn that the possessor of it took his Bachelor's degree with great distinction; that in his first settlement he won the enthusiastic love and loyalty of his little flock; that, at the close of eighteen years of service in Leeds, when his health failed, his devoted congregation declined to accept his resignation, offered him a release from labor through the summer and autumn, and then an extension of his period of rest for *three years*, with his full salary continued; and finally, when his resignation was insisted on by himself, as a necessity, sent after him, to his country retreat, a deputation to express their deep grief and affection, and to insist on his accepting a purse of $4,400. All this makes us feel that here was a man that had another talent, of rarest value,—a talent for a real Christian ministry of love, which could win love in return.

PUBLICATIONS RECEIVED.

To PUBLISHERS.—*All books sent to* THE UNITARIAN *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

"Passages from the Published Manuscripts of William Ellery Channing." Selected by his grand-daughter, Grace Ellery Channing. Houghton, Mifflin & Co. Pp. 110. Price.....$1.00

Shelby Seminary Memorial, 1854–1869. Edited by Jasper L. Douthit. Pp. 116. *Our Best Words* office, Shelbyville, Ill.

"Satan the Servant of God." By Rev. Charles A. Allen. Sermon. 12 Pages.

"A Great Mistake." By Rev. Charles A. Allen. Tract. 4 pages.

Hebrew Prophets and Kings. By Rev. Henry G. Spaulding. Unitarian Sunday-school Society, Boston. Pp. 100. Cloth, price 35 cents; paper 20 cents.

"Holiness." By Rev. I. S. Lincoln, Wilton, N.H. Pamphlet. 20 pages.

"What Think Ye of Christ?" By Rev. I. S. Lincoln. Pamphlet. 26 pages.

"Eternal Life." By Rev. I. S. Lincoln. Pamphlet. 15 pages.

The North American Review for March.
The Forum for March.
The Popular Science Monthly for March.
The Century for March.
The St. Nicholas for March.
The Andover Review for March.
The New Princeton Review for March.
Lend a Hand for March.
The International Record of Charities for March.

ENGLISH NOTES.

It is pleasant to see that Rev. Dr. Martineau presided at the anuual meeting of the Trustees of Manchester New College, London, January 20. He was re-elected President.

John Ruskin frequently says words we may all do well to remember. One of his recent sentences we shall not forget: "What a child cannot understand of Christianity no one need try to."

An organization called the Essex Hall Musical Association has just been started by some London Unitarians in our new English Unitarian building. It has for its officers men who are well known in the musical world. Its primary object is to develop and improve the musical portion of our church services, and it hopes, in time, to form a circulating musical library.

It is settled that our English National Unitarian Conference of 1888 is to be held at Leeds, Yorkshire.

An English bishop, Dr. Moorhouse of Manchester, has declared himself in favor of the Sunday opening of libraries, on the ground that it would contribute to the interests of the life of men.

The late Rev. Hugh Stowell Brown, the well-known Congregationalist, was accustomed to say to Christian students: "Young men, take care that whilst you are putting off the old man you do not put on the *old woman!*"

The *Christian Life* says: "The anti-tithe agitation in Wales has become national, and there can be little doubt that the result will be the disestablishment and disendowment of the Episcopal Church in Wales. The main topic of conversation among farmers is tithes."

We were not aware that Christmas was much observed by Jews, but it would appear to be the case, to judge from the *Jewish Chronicle*, which has been grumbling at the tendency of Jewish children "to associate the pleasantest time of the year with a non-Jewish festival."

An important religious trial has been going on in the English courts. It seems that a young lady—Miss Allcard—in 1868 entered an "Episcopal Convent," and on taking her vows solemnly deeded all her property to the institution in the person of the Lady Superior. She has since, however, become a Roman Catholic, has left the convent, and now institutes legal proceedings with a view to recovering her money. The case was given against her on the grounds that she "could not recall gifts made years ago, with intelligent intention, to objects which she then believed to be holy and true." We confess with the *Inquirer* "to a decided preference for a Roman Catholic convent over this 'Episcopal Convent' in the church of England. The one is a genuine thing, subject to ancient traditions, and a carefully framed system of rules, the other is a mongrel imitation, which is only indirectly sanctioned by the Episcopal authorities."

In the Rev. Mr. Haweis' book, "Christ and Christianity," recently published, occur the following remarks on the "Sermon on the Mount," which are precisely the same as those often made by Unitarian divines: "I suppose every theologian will admit that the Sermon on the Mount contains the purest Christianity, and yet all the favorite dogmas of the Church have, somehow, been left out of it. I find there no Trinity, no Eternal Punishment, no Atonement, no Justification by Faith, no doctrine concerning the Infallibility of the Bible, the nature of the Sacraments or Church Government. I am not saying that the Church's dogmas are not true. I say they are not to be found in the Sermon on the Mount, and hence I draw a distinction between *Christianity* and *the religion of Christ.* No doubt every dogma which at one time or another has been deemed indispensable to Christianity aims at some truth; but what is not to be found set down in Christ's teaching, only deduced from it, or evolved—why that is *derived* doctrine, and may be re-defined and re-stated. If you want to know what Christ taught I do not advise anyone to go first to the Catechism, or even to St. Paul's Epistles, but straight to the Sermon on the Mount."

DEDICATION AT MANISTEE, MICH.

Manistee, one of the most prosperous of the cities of Michigan, is located in the western part of the state, on Lake Michigan, pretty far north. It has grown within six years from 6,000 to 12,000 population. It is the headquarters of an immense lumber trade —its saw mills and shingle mills being among the most extensive and important in the country. And of late, within four or five years, it has also developed very heavy salt interests—its product of this article being already 5,000 barrels a day, with a prospect of large increase. In this important center, after two or three attempts and failures in past years, Unitarianism has at last established itself firmly and to stay. A little more than a year ago Rev. Albert Walkley went there and began work in the most quiet way. There was little encouragement. The few Unitarians who could be found had no faith that anything could be done. But Mr. Walkley persevered in his personal work, and soon arranged for a Sunday service in a very small room up-stairs in a business block. From this very humble beginning the work steadily grew until the room had to be exchanged for a larger. A Unitarian society was organized. Before six months had passed a lot had been bought, a subscription was started for a building, and before long money enough was pledged to make it safe to go ahead. And now, fourteen months from the time Mr. Walkley began his work, a beautiful stone church with neat stone parsonage attached, is completed. All is paid for but the lot, and the best of it all is, every dollar of the money has been raised at home. The church consists of auditorium, parlor and dining-room, and is one of the most attractive and admirable we know of.

It is worthy of notice that this Manistee movement, while thoroughly broad, inclusive and progressive, has been organized not simply on a basis of ethics and free thought, with Christianity and theism optional, but upon ethics and free thought *plus* unequivocally the great spiritual faiths, in God as a Father and in the immortal life, taught by Christ and the great Hebrew prophets.

On February 23 the new church was dedicated, Rev. James De Normandie coming all the way from Boston to preach the dedication sermon, and Rev. J. Ll. Jones coming from Chicago, and Rev. J. T. Sunderland from Ann Arbor, to assist in the services.

The dedication, which was greatly enjoyed, was preceded and followed by an excellent Conference, which was participated in by the ministers already named, Rev. Rowland Connor, of East Saginaw, and the local pastor.

Since we have been on the ground and seen what has been accomplished in Manistee we do not wonder that Secretary Reynolds of the American Unitarian Association writes Mr. Walkley, "You have certainly done one of the best and cleanest pieces of work that we have seen in the West for many a long day."

OUR "FORTY IMMORTALS."

Several weeks ago, Rev. J. T. Sunderland gave out a large number of blanks to the members of his evening congregation in Ann Arbor, made up of students and others, asking those receiving the blanks to fill them out with the names of (in their judgment) our forty most eminent Americans,—classified as follows: Our five greatest poets, our five greatest Historians, our five greatest Philanthropists and Reformers, our five greatest Statesmen, our five greatest Thinkers, our five greatest Preachers or Religious Teachers, our five greatest Scientists, our five greatest Educators. When the blanks had been filled and returned Mr. Sunderland gave a Sunday evening lecture, to a very large congregation or the religious views of the forty who had been named, as illustrating the tendencies of religious thought in our time. Probably he has never done any single thing during his seven years' ministry in Ann Arbor, so effectual in calling the attention of the students of the University to Unitarianism, as this. Of the forty names receiving the highest number of votes, twenty-six were of Unitarians. The forty were as follows: *Poets*, Longfellow, Whittier, Lowell, Holmes, Bryant; *Historians*, George Bancroft, Motley, Prescott, Parkman, Hildreth; *Statesmen*, Jefferson, Hamilton, Lincoln, Webster, Calhoun; *Thinkers*, Emerson, Franklin, Jonathan Edwards, John Fiske, W. G. Harris; *Philanthropists and Reformers*, Garrison, Peter Cooper, Wendell Phillips, Henry Berg, George Peabody; *Religious Teachers or Preachers*, Beecher, Channing, Theodore Parker, Swing, E. E. Hale; *Educators*, Horace Mann, President Eliot, of Harvard, Chancellor Eliot of Washington University, Prof. Barnard, W. T. Harris; *Scientists*, Louis Agassiz, Franklin, J. D. Dana, J. W. Draper, Prof. Henry.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs send it immediately on a postal card.—EDS. UNITARIAN.]

Our Fellowship Committee for New England has received to our fellowship, Rev. John C. Mitchell, formerly of the orthodox Congregationalist body.

In a late number of the *Christian Register* the question is asked, if any of our Unitarian churches have women acting as trustees. We think there are a number of such churches in the West. The church at Ann Arbor, Mich., has had a part of the time one and a part of the time two women on its Board of Trustees for the past six years.

Rev. A. G. Jennings, Missionary of the American Unitarian Association for Indiana, Ohio and Kentucky, writes us that he has already sixteen lecture and preaching engagements made for March. He has recently visited our societies in Evansville, Ind., Louisville, Ky., and Cincinnati, Ohio, and will go soon to Cleveland and Marietta.

Chicago.—At a recent meeting of the trustees, officers and Advisory Committee of the Church of the Messiah, resolutions were passed, expressing the sense of all present, of the estimable character of the late Dr. W. G. Eliot, of St. Louis, the large and influential work which he did for religion and education, and the very great loss which Unitarianism in the West suffers in his death.

—The short series of sermons recently preached by the Rev. J. Ll. Jones at his Sunday evening Music Hall services have just been published in a small volume by Charles H. Kerr & Co., under the title of "Practical Piety."

—Secretary Effinger, of the Western Conference, recently had a narrow escape in a railroad collision, and can testify from rather uncomfortable experience of the need of safer heating in cars than is afforded by stoves.

—The next meeting of the Western Conference will be held All Souls' (Mr. Jones') Church.

Boston.—Rev. Geo. Willis Cooke has been giving his six lectures on "Woman in Literature," before the New England Women's Club.

—This is the way the Boston *Gazette* speaks of Rev. Samuel Jones and the work he has been doing: "We are willing to concede the sincerity of Mr. Jones' motives and the reality of his religious fervor, but things sacred cannot be treated respectfully from a comic standpoint, and earnest, religious sentiment side by side with funny anecdote and low wit is out of place, to say the least. A cheap method of winning a cheap laugh is not a method by which a dignified knowledge of the higher life may be inculcated. Buffoonery is objectionable under any circumstances, but when it is brought to bear upon the subject of religion, it becomes unutterable offensive."

—A course of Sunday evening lectures, explanatory of Christian Doctrine, is being given under the auspices of the Suffolk Conference, in the Unity Church, Allston, the Harvard Church, Charlestown, the Church of Our Father, East Boston, and the South Congregational

Church. Rev. E. E. Hale speaks on "The Bible: What it is and What it is not;" Rev. Brooke Herford on "Christ our Savior, not our Substitute;" Rev. M. J. Savage on "God;" Rev. James De Normandie on "Everlasting Punishment;" Rev. E. A. Horton on "Religion," and Rev. Pitt Dillingham on "The Spirit's Use of Fate's Material."

—Rev. S. W. Brooke is holding a series of Sunday evening services in the First Church, to last until Easter. After Easter Rev. Brooke Herford expects to have a short course of lectures in Arlington Street church, the desire being to have some one of the Back Bay churches open every Sunday evening.

—The young ministers who have started the gospel meetings at King's Chapel, are making a real useful success of them, so far as they have gone. They have gone the right way about it. Near to the chapel on the one side, is a large population in boarding-houses, at each of which invitations to the services have been left. The same invitations have been posted in the stores around, and especially in the poorer districts toward the north end, and some of the young men have themselves gone out into the neighboring streets at the service hour and invited the people in. The first evening there was a good audience, about half being outsiders and the rest visitors from the Unitarian congregations. The second Sunday, the attendance was much larger, and almost entirely composed of the outside class especially sought. The spirit of the services has been deeply religious, and it is especially interesting to watch this effort to bring the unchurched, not into a hall or theatre, but into the church itself.

Augusta, Me.—Rev. P. S. Thacher is organizing a juvenile temperance society on the lines of Rev. Christopher Eliot's recent pamphlet. He is also giving a course of Sunday evening lectures on "the Positive Aspects of Unitarianism," whch is attended by a considerable number of the members of the Legislature, now in session in Augusta.

Bangor, Me.—Rev. G. C. Cressey, pastor of the Unitarian Church, has printed as a pamphlet, a sermon on "The Divine in the Human." Its central thought is, "Reason, love and labor are the Divine attributes of man which make all men in deed and in truth partakers of the Divine," a somewhat larger scheme of incarnation than our orthodox friends could probably make room for.

Brunswick, Me.—Rev. E. C. Guild has been giving a series of Sunday evening lectures, the general subject being "Self-Culture," treated under the heads: "The Body," "The Will," "The Soul," "The Social Relations." The attendance has been considerably larger than that of the regular morning services, and has consisted largely of outsiders and people from other churches.

Buffalo, N. Y.—We are in receipt of a pamphlet containing the address of Rev. George W. Cutter, at the recent dedication of the fine new Sunday-school rooms of the Church of Our Father. A Unitarian Sunday-school was first organized in Buffalo, in 1834, and has continued without interruption to the present time. Dr. Hosmer, when he was pastor, introduced the excellent custom of having the school hang a picture on the walls, each year, with a card attached giving the names of the scholars who had been present regularly during the year. When he left, the custom fell into disuse, but has now been revived. Mr. Cutter says, "It did good in two ways: it helped to make the walls bright and cheerful, and it increased the attendance of the pupils."

One of the early dreams of the more wealthy men of the Unitarian church was of a "University of Western New York," to be located in Buffalo, with Dr. Hosmer as one of the faculty. "But the plan fell through, and Meadville received the benefit of the failure."

The first Christmas tree ever used in a Sunday-school in Buffalo, was in the Unitarian Church. So, too, the first Sunday-school pic-nic ever given in the city, was given by the Unitarian School.

One of the pleasantest reminiscences of the past is that of the meetings which were held by the children at the house of Dr. Hosmer, the parsonage. Upon the summer evenings he would have the young people come to his house, and as they were seated about the spacious parlors, or on the floor at his feet, would tell them stories from the Scriptures, or explain some sacred picture upon the wall, such as "Ruth and Boaz," "Christ Teaching from the Mount," or "The Last Supper," etc. The eager and expectant faces of the children showed how gladly they took in the lessons offered them in this simple style. On the outer edge, and sometimes crowding the doors and piazza, the older ones would stand, the fathers and mothers, drawn there by their interest in the service; while often upon the sidewalk passers-by would pause to listen to the sweet strains of music which floated out upon the soft evening air.

Chicopee, Mass.—The ladies of the Unitarian society have organized a branch of the Auxiliary Conference, and are looking about for Post-office and other good work to do.

Cincinnati, Ohio.—The Unitarian society at its recent annual meeting voted to accept an offer for the purchase of its present church building, and appointed a committee to select suitable ground for a new building. The thought is to build a new church on the hills, and then adopt some plan for maintaining regular half-day services of a popular character every Sunday down in the heart of the city.

—The society is out of debt. The sum offered for the present church building and lot is $33,000. The pastor reports the number of families connected with the parish as about 125. Says Mr. Thayer, in view of the prospective removal of the main church "to the hills": "I should rejoice to see our Unity Club become the nucleus of a down-

own association, which should have an assembly-room open through the week for various sorts of lectures, studies of music and other recreative and industrial classes, and upon Sunday for the preaching of a religion and morality suited to the capacity and needs of all sorts of people, with an occasional secular lecture, like those of the theatre Sunday afternoon Unity course. Such a plan might satisfy the demands for a down-town liberal church, and do something larger besides."

Dayton, Ohio.—This city offers peculiar advantages for establishing a Unitarian Church. "It is beautiful for situation," numbering over 60,000 inhabitants. There is no liberal society of any kind here, not even a Congregational. Many of the best people feel the need of a liberal church. A movement will be made here before long.

Denver, Col.—The beautiful new church edifice is fast rising. Rev. Mr. Van Ness, the pastor, has been preaching a series of sermons on the "Religion of the Future."

Dublin, Ind.—Unitarian services have recently been held in Dublin. We give a clipping from a local paper:

"A large audience assembled in the Universalist Church Tuesday evening to hear Rev. A. G. Jennings, of Laporte, Ind., Missionary for the American Unitarian Association. They were treated to a lecture of a high order, for Mr. Jennings is a gentleman of rare culture and attainments. His lecture was thoughtful, well prepared, and thoroughly practical. He has the power of holding the attention of his audience from first to last, and shows himself a powerful speaker."

Jamaica Plain, Mass.—Mrs. Mary Mann, widow of the distinguished Horace Mann, died here on January 11, aged 80 years. She had survived her husband 27 years. She was sister of Miss Elizabeth Peabody and of the wife of Nathaniel Hawthorne. Much of her life had been devoted to educational and philanthropic work. She wrote a life of her husband, a little book entitled "Christianity in the Kitchen," and much else.

Kansas City, Mo.—A correspondent writes: "Our Unitarian Society here is large and powerful; and what is more, it is growing. We lay the corner-stone of our new church next week."

Knightstown, Ind.—Through the influence of our literature, this place is nearly ready for a Unitarian society.

Le Mars, Iowa.—An interesting meeting was held here on the evening of February 21, in the parlors of Dr. and Mrs. Bowman. Rev. O. Clute made a short address, and then the friends present had a valuable talk as to the prospects of our thought. An organization is contemplated.

Leominster, Mass.—Rev. E. B. Payne was installed as pastor of the Unitarian Church on February 2, Revs. J. C. Duncan, G. S. Shaw, E. J. Young, G. M. Bartol, Calvin Stebbins, W. H. Pierson and E. A. Horton taking part in the service. Mr. Young's sermon, from the text, "He went about doing good," was earnest and eminently practical. The "Address to the People," by Mr. Horton, was perhaps especially enjoyed, partly because the speaker had formerly been pastor of the society and held so warm a place in the hearts of many present, and partly because of the earnestness, point and feeling with which he spoke. At the close of the public exercises the large congregation present were invited to a social gathering and supper in the church vestry. The whole occasion was a happy one. The new pastor enters upon his work under most favorable auspices.

Louisville, Ky.—A correspondent writes: "Since the return of Rev. Mr. Jones from Florida about two years ago, the Unitarian Church has paid its entire debt of $4,000, and it now proposes to repair its church building. This is one of the largest Unitarian societies in the west. All its affairs are in an excellent condition. Mr. Jones is certainly the right man in the right place."

Lowell.—Rev. George C. Wright has opened a cooking school for working people in connection with the Ministry-at-Large here. The school is completely equipped and has a competent teacher. It opened with a greater number of applicants than could be accommodated in the classes, though the scholars pay for their tuition. Other industrial features will be introduced into the system of this Ministry-at-Large, which is a chartered institution, peculiar to Lowell in some respects, and fortunate in having endowments and friends to help its progressive work of benevolence, education and religion among the poorer classes of Lowell. The church and Sunday-school connected with the Ministry-at-Large are filling up under Rev. Mr. Wright's ministry.

Midland, Mich.—Connected with the vigorous Unitarian Church here is a thriving Unity Club. Its programme is usually filled by home talent, but a few lectures by speakers from a distance are added for variety. Rev. Albert Walkley, of Manistee, lectured recently on "Shakspeare's Richard III." A correspondent speaks highly of the lecture.

New Orleans, La.—An excellent sermon of Rev. Chas. A. Allen's, entitled "Satan the Servant of God," has been printed as a tract. Also a shorter tract has been issued entitled "A Great Mistake."

—New Orleans is to have a fine public library. Miss Annie T. Howard, daughter of the late Charles T. Howard, has purchased ample grounds, and will soon begin the erection of a building to be called the Howard Memorial Library, to have a capacity of 100,000 volumes. The ground, building and books will be the gift of Miss Howard.

Oakland, Cal.—The new church organized here by Mr. Wendte has adopted the fol-

lowing concise and admirable Bond of Union: "In the love of truth and in the spirit of Jesus Christ, we whose names are hereunto subscribed unite to form a church for the worship of God and the service of man." A Starr King Fraternity has been organized among the young people. In March, Rev. Arthur May Knapp will deliver a series of lectures before the Fraternity on "Architecture, Sculpture and Painting."

Ohio—Rev. Geo. A. Thayer, of Cincinnati, in his recent annual report to his church, speaking of the recent appointment of Rev. A. G. Jennings to be the missionary of the A. U. A. for Ohio, Indiana and Kentucky, says: "I believe the most hopeful field for the operation of Mr. Jennings is in Ohio. For, in all this intelligent and enterprising State there are but two Unitarian Churches, in addition to our own, viz: those at Marietta and at Cleveland. And, hence, Mr. Jennings' operations should be viewed by us with especial solicitude and approval, as in a domain which is peculiarly our charge and our wider parish; and the Association which stands behind him should, in my judgment, be looked upon as entitled to the larger share of our annual missionary subscription."

Philadelphia, Pa.—The Spring Garden Church is now used almost every evening of the week for some good purpose. The last good movement that it has taken under its protecting wings is the "Broad and Spring Garden Total Abstinence and Anti-tobacco League," which meets the third Wednesday evening of each month.

—In answer to the question asked in the *Christian Register*, if any Unitarian churches have women acting as trustees, it may be interesting to note that the Spring Garden Society has had three women trustees for the past five years, ever since it was organized, and has recently elected two more.

—Mr. May of the First Church, has been kept out of his pulpit several Sundays by ill-health. His place has been supplied by Rev. Howard N. Brown, of Brookline, Mass., Rev. Dr. Furness, Rev. W. C. Gannett, and Rev. Mr. Clifford.

—The Women's Auxiliary met in the parlors of the First Church, February 3, and were addressed by Mrs. Kate Gannett Wells, of Boston, on the subject of Sunday-schools.

—On February 6, Rev. Mr. Clifford preached to his society in Germantown a sermon appropriate to the fifth anniversary of his settlement. The Samuel Longfellow Guild in the Germantown society has been busy this winter making garments and sending supplies to the sufferers in the South and elsewhere.

Richmond, Ind.—This Quaker city is ready for a Unitarian society. A movement will be made here soon.

Rising Sun, Ind.—There are many Unitarians in Rising Sun. This place was recently visited by missionary Jennings. He returns to hold a series of meetings in March.

Sacramento, Cal.—The new Unitarian society organized by Mr. Charles P. Massey, starts well. Years ago there was a church here, with Rev. H. W. Brown as its esteemed minister. But after his departure, those who had been gathered together became scattered, and now the work has to be begun anew.

San Diego, Cal.—Rev. B. F. McDaniel, the new minister of the Unitarian society, is preaching to crowded houses.

San Francisco and Oakland, Cal.—A Unitarian club is talked of in these two cities.

Seattle, W. T.—A correspondent from this important outpost writes: "We have here a little band of Unitarians who have organized as a church, without a church edifice, or the means to get one. Numbers and financial means are sadly lacking, yet some of us hope for the day when this community will be blessed by an active and strong liberal religious society, such as every town needs."

Sioux Falls, Dakota.—Rev. Eliza T. Wilkes began work here last fall in her husband's law office, having very good congregations. She asked Miss C. J. Bartlett to come to her assistance, and has now relinquished the work, and Miss Bartlett has taken it up. The meetings have outgrown the law office, and now are held in the Adventist Church.

Sioux City, Iowa.—In saying in the February UNITARIAN, that our church in this "booming" city had paid $500 for a church lot, our types were greatly at fault. The price paid was $6,500. Similar lots in the vicinity are now selling for $10,000.

Spokane Falls, W. T.—A promising Unitarian society has been organized here, and has called for its minister Rev. E. M. Wheelock, formerly of Dover, N. H.

Sterling, Mass.—The Unitarian Church has been remodeled and put in good repair through the munificence of Mrs. C. A. Freeman. The organ is moved from the gallery to the side of the pulpit, new church parlors and kitchen constructed, and all the rooms newly frescoed. The society have also had a bequest from Mrs. Emily Wilder, lately deceased. She leaves for them her house to be used as a parsonage, and twelve acres of land.

St. Louis.—One of the results of Dr. Eliot's death has been to call public attention anew to some of the important historic events in which, during his long and active life, he bore a conspicuous part. Prominent among these was the Western Sanitary Commission, which he was largely influential in organizing, and of which for a long time he was, perhaps, the leading spirit.

—The Church of the Messiah adopted at its annual business meeting, a new financial policy. It formed a Board of Stewards, consisting of six gentlemen, one of whom is the

church treasurer. In their hands is placed all the financial interests of the church and Mission Chapel. They collect the revenue for church, the two Sunday-schools, the American Unitarian Association, and all charities to which the church contributes. The Board of Trustees simply retain the right of financial disbursement.

—The pastor of the church, Mr. Snyder, has been granted a leave of absence for three Sundays, to visit California, for reasons relating to his health. The pulpit is supplied during his absence by Rev. Dr. Felton, pastor of the Union Methodist Church, of St. Louis, and Rev. Dr. John Fulton, late rector of St. George's Episcopal Church.

Terre Haute, Ind.—In this city there is virtually a Unitarian Church, as there is in Indianapolis, although it is called "Congregational," the *word* Unitarian being left out.

Westfield, Ind.—Missionary Jennings recently preached here in a Friends' church. This is a neighborhood of Friends, though with strong Unitarian tendencies, owing to the distribution of our literature by our post-office mission workers.

Winthrop Mass.—A new Unitarian society (with a Sunday-school connected) has been organized here, by Rev. J. F. Moors, D.D., and promises well.

Winthrop, Me.—At this town of some 3,000 people, Rev. P. S. Thacher of Augusta has been holding services on Sunday afternoons for over a year and a half. The congregation average over a hundred, and are about to organize.

Yonkers, N. Y.—Rev. J. T. Bixby, Ph.D., has accepted a call to the Unitarian society.

RENEWAL OF SUBSCRIPTIONS.

We have passed the beginning of our second year,—the time for renewing subscriptions. May we ask that renewals be made without further delay? As we publish at so very low a price, promptness as well as pay in advance is necessary. To the friends in all parts of the country who last year volunteered to act as agents for the UNITARIAN, *and in many ways helped us in getting subscribers, we return our thanks. If such are willing to continue their aid the coming year we shall be grateful. But let no subscriber wait for some one to solicit his renewal, but send his subscription, with the money accompanying, directly to us.* ***Address, Rev. J. T. Sunderland, 115 Monroe street, Chicago.*** *For directions for sending money see page ii of cover.*

Although, as we inform our readers on another page, the UNITARIAN *has now reached so large a subscription list as to be self supporting, get we are naturally desirous of a still wider field of usefulness for it.* ***And this it*** *may easily have, if those who believe in the work it is trying to do, will help make it known.*

What can friends do, and ***now,*** *at the beginning of a new year, to help on? We answer:*

They can promptly renew their own subscriptions.

They can subscribe for an extra copy, for a friend or relative at a distance.

They can act as volunteer agents for it among neighbors and acquaintances.

They can use their influence to get their church canvassed, and if possible a regular agent appointed and announced from the pulpit.

If they are ministers, they can recommend it publicly to their people.

They can try to get their churches to subscribe for twenty-five or fifty copies to be put on the literature table at the church door, or to use in Post-office Mission work, or to be sent every month as silent missionaries into families in the community where they will do good, or for ***us*** *to send out for Post-office Mission purposes, or into college or other reading rooms, throughout the country.*

Or, if they cannot do anything more, they can at least furnish us a few names of persons to whom we may mail specimen copies.

Packages *of the* UNITARIAN *will be sent* ***free*** *to ministers, Post-office Mission secretaries, or other workers who wish to distribute them in their churches or otherwise use them as samples.*

Single sample copies will be sent free to all applicants.

WHAT IS UNITARIANISM? A clear, strong, able answer to the question in the light of recent action of the Western Conference, and the movement in the west to remove Unitarianism from a basis of Christianity or Theism to one of Ethics only. Pamphlet, 18 pages. Can be obtained by sending 2 cents for postage to any of the signers of the pamphlet, namely:

Rev. Charles A. Allen, New Orleans, La.
Rev. William S. Barnes, Montreal, Canada.
Rev. George W. Cutter, Buffalo, N. Y.
Rev. Henry W. Foote, Boston, Mass.
Rev. A. W. Jackson, Santa Barbara, Cal.
President A. A. Livermore, Meadville, Pa.
Rev. T. G. Milsted, Chicago, Ill.
Rev. John Snyder, St. Louis, Mo.
Rev. Charles R. Weld, Baltimore, Md.
Rev. Theodore C. Williams, New York City.

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THE UNITARIAN.

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EDITORIAL NOTES.

We would suggest to any church or group of churches that desires a more *local* organ than the UNITARIAN, and yet does not wish to undertake the publication of a new magazine, that they should adopt the UNITARIAN, *only* issuing it each month with a four-page cover of their own local matter and announcements. This is what is done in the English Episcopal Church with the *Parish Magazine*—a periodical of the same size and scope as ours. Each parish in which 50 or so are needed, prints its own cover, and while the title inside is the "Parish Magazine," outside it is "The Birmingham Parish Magazine," or whatever may be the name of the group of churches combining. So this four-page cover might have its local title "The Quincy Unitarian" or the "Worcester County Unitarian." Probably the local advertisements which could be procured for such a cover would pay all the expense and leave the individual cost only 50 cents, as at present.

The April *Atlantic* opens with a poem by Whittier, entitled "On the Big Horn." It is suggested by the very interesting and significant report that comes from the Indian agent at Standing Rock, Dakota, that Rain-in-the-Face, one of the fiercest chiefs in the battle on the Big Horn, in which Gen. Custer and his whole command were killed, has made a very earnest application, advanced in life though he is, to be permitted to enter General Armstrong's Industrial School at Hampton, Va., there to study and fit himself for the work of instructing his tribe in the knowledge and industries of peace. Well may the poem, which is in Whittier's best vein, close with the fervid apostrophe—

"O mountains that climb to snow,
O river winding below,
Through meadows by war once trod,
O wild, waste lands that await
The harvest exceeding great,
Break forth into praise of God."

It is in the direction that such incidents as these point, that most light is to be seen on the pressing but still dark and ever tragic "Indian question."

The Exploration of Egypt is a matter of more than secular interest. The light thrown, at every step, upon the ancient thoughts and ways of men, is valuable to every student and thinker. We wish Americans took more interest in such subjects. It is humiliating for the "American School of Classical Studies at Athens" to have to be bolstered up by a concert given by the Harvard students, and for Rev. W. C. Winslow to have to plead so hard as he has to do, to get the American proportion of the "Egypt Exploration Fund." The results of this last enterprise, which has added collections of priceless value to the Boston Museum of Art, as well as yielding three volumes descriptive of the actual explorations at Pithom, Tanis and Naucratis, ought to be sufficient to induce every one of our readers who can afford it, to send at once $5, or $10,

to Rev. W. C. Winslow, 429 Beacon street, Boston. Either sum entitles to the volumes of memoirs as they appear.

In the death of Henry W ard Beecher, which occurred March 8th, our generation loses its greatest preacher, and our country her most brilliant, versatile and richly furnished orator, and, taken all in all, probably her most distinguished citizen. Since the assassination of Lincoln the death of no one has caused such widespread and general sorrow. And with good reason, for who else has rendered to the public a service so long, so conspicuous, so many-sided, so influential? Of the almost numberless tributes with which the press of the country is teeming, we can make room for a quotation from only one, namely, the paper for which Mr. Beecher wrote almost every week, for twenty years. Says the *Independent:*

In the death of Henry Ward Beecher, the American pulpit loses one of the greatest men that ever stood in it, and perhaps the greatest genius that America has yet produced. There lies before us the picture of the young, dark-haired man who came to Brooklyn from Indianapolis more than forty years ago. We recall the fervor and brilliancy of his oratory. He shot suddenly into the sky, brilliant as a meteor, but with a light fixed and steady as the sun. Plymouth Church became immediately famous, the Mecca of every pilgrim. The young man had introduced a new style of preaching, had put a fresh genuineness into the Gospel, had discovered a manliness in religion; and he uttered an appeal which went to every heart. How the crowds flocked to hear him preach! There was but one Beecher. The stranger in New York asked the way to Plymouth Church. "Follow the crowd from the ferry," was all the answer needed. For decade after decade there was no decay of his power. Beecher was the best known man in America, the pride of all our hearts. It is difficult to tell in what his power did, or rather did not, consist. It was in his whole nature. He was in every direction a genius.

It seems difficult to say whether Mr. Beecher's service was greatest to the colored race, to his country, or to religion. Perhaps no man helped more than he in bringing about the emancipation of the slaves. But his work in helping so mightily as he did to free the thought of his generation from religious bigotry and superstition was not less important. His efforts in behalf of the preservation of the national Union were those of a giant. But he will not be remembered longer for these than for his life-long efforts to break down sectarianism among the churches and bring all Christians into a union of mutual respect, confidence and co-operation.

Col. Ingersoll calls Mr. Beecher "the greatest man in any pulpit of the world,"—"a minister with an intellectual horizon broad enough and a mental sky studded with stars of genius enough to hold all creeds in scorn that shock the heart of a child."

How the stars that formed the ever memorable and brilliant galaxy of anti-slavery reformers of twenty-five years ago are passing out of sight! None in the galaxy was more conspicuous than Beecher. And now he too is gone! Garrison the pioneer, Phillips the platform orator, Sumner the statesman, Greeley the editor, Whittier the poet, Parker and Beecher the pulpit orators, of the great cause! And of these stars of first magnitude only Whittier left!

It is plain that the theology of Mr. Beecher underwent important changes in the last few years of his life. From his first entrance into the ministry he had no sympathy with the old hard Calvinism; to him God was always pre-eminently a God of love; religion something of the spirit rather than of the form or the letter; revelation larger than any book; and inspiration a reality of to-day as well as of the olden times. But five or six years ago there appeared unmistakable signs of advance in his theological views. The change was caused by his acceptance of the scientific doctrine of Evolution. Three years ago he preached a series of sermons (since published in book form) on Evolution, in which he undertook to apply the new hypothesis to every important phase of Christian belief and experience; and he went so far at that time as to declare that the main work of his life from that time on would be to interpret Christianity in the light of

Evolution. It is exceedingly interesting to see a mind thus open to the last to progress. His acceptance of Evolution seems to have especially affected his view of the doctrines of the fall of the race in Adam, and an eternal hell. Of these two doctrines he came to be not only a doubter, but a most fervid denier. We have nowhere seen a more succinct statement of the theological position which he at last reached than in a letter written by him under date of July 23, 1883. We think it will interest our readers if we quote. In that letter he writes:

I am a cordial Christian Evolutionist. I do not agree, by any means, with all of Spencer—his agnosticism —nor all of Huxley, Tyndall, and their school. They are agnostic. I am not, emphatically. But I am an evolutionist, and that strikes at the root of all mediæval and orthodox modern theology—the fall of man in Adam and the inheritance by his posterity of his guilt, and, by consequence, any such view of atonement as has been constructed to meet this fabulous disaster. Men have not fallen as a race—men have come up. No great disaster met the race at the start. The creative decree of God was fulfilled, and any theory of atonement must be one which will meet the fact that man was created at the lowest point, and, as I believe, is, as to his physical being, evolved from the animal race below him; but as to his moral and spiritual nature, is a son of God, a new element having come in, in the great movement of evolution, at the point of man's appearance. My life is drawing to an end. A few more working years only have I left. No one can express the earnestness with which I desire that in the advance of science, which will inevitably sweep away much rubbish from the belief of men, a place may be found for a higher spirituality, for a belief that shall have its roots in science and its top in the sunlight of faith and love. For that I am working and shall work as long as I work at all. The root of the whole matter with me is, in a word, this:—Which is the central element of moral government, love or hatred?

At the last meeting of the Unitarian Club of Boston, Hon. Geo. S. Hale read a paper on the question, "What shall the Club do *Next?*" It seems to be generally felt among the members that, having completed so successfully the important enterprise undertaken three years ago of securing for the denomination a headquarters building in Boston, it is fitting that the club should be looking about for another good thing to do. Mr. Hale urged the erection at the North End (the most crowded and morally lowest part of Boston) of a large building to contain a hall for popular lectures and entertainments, a coffee house, a restaurant, rooms for innocent amusements and games for the poor, reading-room, and so forth,—an institution somewhat like Toynbee Hall in London. The plan seems to have met with much favor in the Club. Certainly such an institution of practical philanthropy would be in line with the historic instincts of a denomination that has given to Boston Joseph Tuckerman, the ministry at large, the Warren Street Chapel, the Industrial Aid Society, the Provident Association, the Young Men's Christian Union.

Rev. M. J. Savage in a recent sermon, says of theology, "Some day it will be the science of sciences." He is clear-visioned enough to see that the goal of rational religion is not *no* theology, as many urge, but a *worthy* and *true* theology—a theology built on foundations that cannot be shaken.

One of the most interesting anniversaries celebrated in Boston in recent years was that which took place at the West Church on March 1st, marking the completion of fifty years of the pastorate of Rev. Cyrus A. Bartol, D.D., and one hundred and fifty years of the existence of the society. Addresses were delivered by Dr. Bartol, James Russell Lowell, whose father was long pastor of the church, Dr. F. W. Hedge, Dr. Geo. E. Ellis, Dr. A. A. Miner, of the Universalist denomination, Babu Mohini, of India, Rev. Geo. A. Gordon, pastor of the Old South Church, Boston, and Rev. Robert Collyer, of New York.

One of the newest of our congregations is that in Rock Rapids, Iowa. Its minister divides his time between this and another point. A goodly number of children and young people needed the organizing touch to bring them together in Sunday-school, Study Class, and Social Club. The Rock Rapids people believed that there was so much

of this work that it ought not to be expected to be done by a half-time minister. So they engaged a lady of known efficiency in such things, Miss Amelia Murdoch, to come to them for two months, and take the lead in organizing and setting in operation these activities. The action of the congregation in so doing is an important and significant step. It points to a time when the minister will not be expected to anything like the extent that he is now to do the details of such work; when such work shall be largely in the hands of persons especially trained for it; when such work will become a profession just as school-teaching is a profession; when it will be done with as much system and thoroughness as now characterize the methods of the best teachers in the best secular schools. When one remembers the chaotic and superficial work done in so many Sunday-schools and clubs, he is ready to hail with joy these trained workers, who can bring order out of chaos. O. C.

We are glad to see the *Christian Register* joining us in urging upon the Western Conference the surrender of its missionary and executive functions into the hands of our national missionary organization, the American Unitarian Association. This alone, probably would not be a full and final solution of the difficulties that have arisen in the West. But it would be at least a step in the direction of a solution. Therefore we trust that the plan will be given by all concerned a very careful and candid consideration.

Several times of late we have heard of people speaking of Mr. W. C. Gannett as having given up belief in God; and in *Unity* of March 5 Mr. Gannett, alluding to Hon. Leverett Saltonstall's address at the Unitarian Club in which he spoke strongly against the Western Conference as virtually abandoning the ground of religion, charges this misunderstanding upon the editors of this magazine, as having been caused by our misrepresentations and unfair "snippets" of quotation. We wish to say that we regret such a misunderstanding exceedingly. The injustice it does to Mr. Gannett must be patent to anyone who knows him or reads his books. But how can such an idea have arisen? Certainly *not* from any *word of ours.* Again and again, from the very beginning of this Western controversy, we have pointed out the *distinction* that exists between Mr. Gannett's *own* earnest *Theism*, and the *position* which he wants *Unitarianism* to *take*, of *no longer requiring belief in God* as *essential* even to its *ministry.* As early as last July we wrote as follows:

> It is not the least part of the trouble, that this Western Conference action misrepresents the real work of those who have urged it, quite as much as it misrepresents the work of the rest of us. *They are, personally, among our earnestly religious men, and are working in that spirit all the time; yet they have expunged religion from the published objects of the Conference.* No personal admiration and respect, and no certainty that their own personal work is safe enough, can blind us to the fact that they are seriously injuring and putting back the work of our churches at large.

The words we italicize put the whole matter in a sentence. And this is the distinction we have drawn throughout. We have hardly printed a line about these brethren without indicating our personal respect, and alluding to their own personal religious and theistic position. And we have, we believe, printed no extract—however brief—from their articles on the subject, which has not fairly represented their argument. We venture to think that the misunderstanding has arisen *not* from *our* statements of their position, but from *their own.* However, whichever way it has arisen we deeply regret it. It is hard enough to differ so seriously, as we have been obliged to do, from such friends, without having the difference exaggerated. We think their *policy*, carried out in the Western Conference, of refusing all avowal of a Christian or theistic object, has done grievous mischief to our work throughout the country, and if persisted in must cripple it worse still, even if it does not tear the denomination to pieces; and yet we most gladly repeat and re-emphasize the statement which

we have so often made before, that they are *personally* among our earnestly religious men.

BETTER ORGANIZATION AMONG OUR POST-OFFICE MISSIONS.

Our Post-office Missions are doing such a peculiarly good work that it is a pity it should not be planned so as to be of the best possible use. At present, however, the work is being partly wasted for lack of being gathered up and organized in a more systematic way. Care is taken, indeed, to have the various missions *advertise* in different districts, but no arrangement is made for getting the *correspondence* of each state or district into single hands. To illustrate what we mean: Suppose there are four P. O. Missions, say for example at Boston, Buffalo, Chicago and Cincinnati. Each of these four has probably correspondents all over the country. Each has some in Utah ; each has some in Dakotah ; each has some in Ohio ; each some in Georgia. In reality there are, we suppose, nearly thirty P. O. Missions, every one of which, through the curiously scattering circulation of the papers in which they advertise, has correspondents in almost every state in the Union. Now see the waste of power in this ! Suppose the State Missionary of Ohio wants to prospect for new movements in the cities of that state. He wants to know who, at various points which he thinks of visiting, are already interested in our views. He can, at present, only find out these people by writing to all the Post-office Missions and inquiring for any names of correspondents in Ohio. The same thing has to be repeated every time it is desired to ascertain who are with us in any other part of the United States. What is really wanted is a system akin to that of a banker's clearing house, only that it might be done by each Post-office Mission Committee at once, without the intervention of any central agency. Each Post-office Mission should have the charge of a certain territory—a state or part of a state—or even several states in the case of our strongest organizations, such as the Arlington Street Church Post-office Mission, in which about 20 workers are systematically engaged. The central agency should simply act as committee of arrangments for locating these districts to the various Post-office Missions, and then each mission should at once forward to the various other missions all replies coming to it from other districts than its own. In this way each mission would know *all* the inquirers in its district, and a much stronger missionary work might gradually be accomplished. There would at first, of course, be some regret at giving up to other societies, correspondents in whom one has become interested ; but in a little while the law of averages would bring just as interesting correspondence (turned over by other societies) from the special district allotted, while the advantage to the work as a whole is obvious.

A PRAYER.

Lord, though the way is dark,
  We look to Thee,
For through the thickest cloud
  Thy face we see.

Over the thorny path
  Thou lead'st the way;
Father we trust to thee,
  Be Thou our stay!

Keep us from danger safe,
  Keep us from sin,
Till at the heavenly gate
  We enter in.

Hear, Father, hear our prayer,
  Turn not away,
Lift off the clouds at last,
  Lead us to-day!

Lead us to Heaven and Thee,
  Lead us from care,
There sorrow come not in,
  No sin is there !

Wipe Thou our weeping eyes,
  Heal Thou our pain,
Let us all meet above
  Nor part again.

M. L. D.

EXPERIENCE AND OBSERVATION OF FIFTY YEARS.

It was fifty years ago last November that I was ordained to the Christian ministry. Meantime I have had charge of three parishes—in New England, the west, and the middle states. I have also been Professor in the Meadville Theological school since 1856, and a resident Professor from 1863 to the present

time. In thinking and speaking of Jesus Christ, and his influence upon this course of preaching, teaching and labor, I am impressed with the feeling that whatever good I have done, if any, has been in proportion to my standing near him, as Master, Teacher and Lord, and trying to serve God and man in his name and spirit. My most deep-seated regret has been that I have not been more successful in setting forth to others the beauty and power of his faith and love. And in character and life the peculiar misgiving and pain, keener than aught else can be, is the consciousness that I have not been more like that divine model.

I have tried to preach Christ to the churches under my care, and to teach him by letter and by spirit to the students of the school; but I have always seen a yet more excellent way that I have not reached. Coming short of this gives a sense of humiliation and defeat. Oh, that I had possessed a more eloquent tongue to set forth the deep and unsearchable riches of this religion of heaven and earth! Oh, that I might have won more disciples to the Master, and so to his Father and our Father! But whatever I have been able to do or be, is due to the degree in which I have been a faithful follower of Jesus Christ. Near him I have been strong; away from him I have been weak.

And during this long period, in trying to understand Christ, his rank, office and work, I have felt that the surest road to satisfactory knowledge was not in speculating about his nature, and the precise method in which his gospel saves mankind, so much as in trying to follow him more closely, drink in more of his spirit, and bow with a more tender sympathy and greater fidelity to his golden rules of righteousness and love. Better than the best philosophy of Christ I have felt to be the humblest discipleship of Christ. The only key to the heart is the heart. No man knoweth the Father but the Son, and no man knoweth the Son but the Father, and he to whom the Father, the God-like Spirit, hath revealed him.

And so in my observation of others, as well as the experience of my own heart and life. I have tried to be a careful but not censorious observer of the lives of others, and to note the way and issue of things in this world, and to see what fruit is produced by the different vines and trees in the great vineyard of the Lord. And I have seen that those who stood nearest the Master, tried to catch his spirit, and who have sat most teachably and sympathizingly at his feet to learn of him, seemed to possess a certain secret of success in the ministry not shared by others, and entirely irrespective of sectarian lines. They have had a devotion, patience, perseverence, self-sacrifice and love, which have been talismans of success; while other men in the same profession, superior in depth and range of thought and eloquence of expression, have had comparatively barren ministries. It has seemed to be fulfilled, as in the parable, that the branches cut from the parent vine fall withered and fruitless to the earth. So it has appeared that Jesus not only had the key to the human heart, but he could give it to others. Art, science, literature, philosophy, ethics, philanthropy, have great and noble spheres, and can do a world of good. But something more profound and spirit-searching, even the gospel of Jesus Christ, is needed to meet the wants of the soul, and make mankind real children of their Father in heaven. And with the experience and observation of fifty years behind me, I would say to all who seek to be ministers: If you would find joy and the greatest measure of usefulness in your work, aim to be disciples of Christ, and preach in its purity and power his gospel, which is the wisdom of God *unto salvation.*

A. A. LIVERMORE.

WAITING FOR SPRING.

With the calm patience of the woods I wait
For leaf and blossom when God gives us spring. —*J. G. Whittier.*

EASTER.

If willing to indulge sentiment and imagination, and with the eye of reverent faith look eastward into the past, the week which ends with Easter is, of

all the year, one of the richest in historic memories that illustrate the wonderful dealings of God with men. To Christian and Jew alike this is a most memorable anniversary, full of inspiring suggestion.

Come with me to the synagogue. In every quarter of the globe, the Jew this week celebrates his feast of the Passover. It is the greatest of Hebrew festivals. It renews to the patriotic heart the thrilling story of Moses and the deliverance of Israel. The night before the departure from Egypt, according to ancient story, the death angel, destroying the first-born of the Egyptians, *passed over* the homes of the Hebrews, sparing them. But, as here began the exodus or going out, the associations of the festival have come with larger sweep to include the whole story of the fire and cloud, the Red Sea crossing, and the forty years' wandering. Not in a single day or year was their deliverance complete. Slowly, with many reverses and backslidings of idolatry and rebellion, through dark and doubtful days, and longings for the flesh-pots left behind,—only as the old generation that could not forget Egypt died out, and a new generation, who could look forward, not back, came to the front,—their national polity was established and their hope realized. So the Passover feast commemorates the exodus under Moses from bondage to freedom, from Egypt to Canaan flowing with milk and honey, from idolatry to faith in the living God. This wondrous transformation from slavery to the Kingdom of David, the Jew—whether in India, Russia, Rome, or America—celebrates on this week ending with Easter. Though his nation is broken and his people scattered, this festival helps to hold him with unyielding loyalty to the faith of his fathers. Wherever a synagogue stands, the paschal feast has been spread as a visible testimony through thirty-five hundred years of history, that by pillar of cloud by day and fire by night, through parted waves of the sea, and with manna in the wilderness, God leads his children forward. The God of Abraham and Moses is not a God of the dead, but of the living. Is he not with his children to-day as in the olden time? He never deserts his faithful followers. With the Jew let us join in celebrating the wondrous ways of the living God.

Come down fifteen hundred years. Jerusalem is rejoicing in her Passover festival. Crowds are assembling from all the country round for their week of jubilee. Jesus and his friends appear among them. He has had monitions of evil, but his life is in God's hands; he is not to be swerved from his work. He goes straight forward in the line of duty, even though his path leads up Calvary. The common people have heard him gladly. They hail him as the promised Messiah. They strew palms in his pathway, shout hosannas, and cheer him as their King. They expect him to expel the Roman, and restore the ancient glory of David and Solomon. The hostile priests and Pharisees deem him an impostor, an enemy of their ancient faith. Freshly exasperated by the popular demonstration, they resolve upon a summary ending of it by dooming him to death. The foul conspiracy is complete. The treachery of Judas, the mock trial before Pilate, the ascent of Calvary, the cruel murder on the ignominious cross, speedily, and, to all outward human sight, effectually consummate their desires.

As on that dark Friday the sun went down, all the bright hopes of his friends seemed to set forever in despair. Their leader was gone, the grave had closed over him, and the magnificent vision had vanished as a dream. But the Sabbath passes. As Sunday dawns, the grave is unsealed, it is empty. Christ has risen. The scattered followers are rallied anew. Their doubts and fears dispelled, their poor worldly estimates of Jesus and his purpose are spiritualized to a diviner appreciation. The apparent defeat turns to victory. The gospel has new power on their hearts, new meaning for their souls. The crucifixion of the gospel becomes its resurrection. The cross is transformed from a symbol of ignominy into an emblem of immortality. Lifted up by

it, the divine quality of Christ's character is seen by all the ages, and brings mankind to his feet. It becomes the accepted emblem of the new religion. I would yield it to no monoply of sect. I would place it on every Christian Church. By this sign, Christ conquers the world. Through the dreadful tragedy of the cross, mankind goes forward from heathenism and Judaism to the religion of Jesus. That bad Friday in Jerusalem turns to the Good Friday of the world's redemption. Celebrated throughout Christendom it repeats the wonderful story how God brings good out of evil, uses the crimes of wicked men for the consummation of his own providential plans, and turns the wrath of man to praise. Theological dogma has prevented and mystified the meaning of the cross. It is not the cross chiefly, but the *resurrection* rather that Paul emphasizes in his preaching. But they go together, the central fact in the world's history, to teach men forever how out of the grave of seeming defeat truth rises, glorified and immortal. A gospel of new life is planted on the ruins of the old classic civilizations of Greece and Rome, that changes the face of the world. The Lord is risen indeed. It is an uprising of humanity, a glad Easter day for all mankind.

The Jewish passover from Egypt to Canaan, and the Christian passover from heathenism to the new religion, epitomize the history of human emancipation in every age. First crucified, then glorified, is the history of every holy cause. Out of tribulation, the saints ascend. Out of momentary defeat, truth rises to immortal success. By some divine leading of cloud and fire, through some Red Sea parting of the waves, and wandering in the wilderness, humanity escapes from Egyptian bondage of sin and sense, and becomes trained and educated for the Canaan of liberty and hope. By some cross of suffering and seeming defeat, illumined by love and faith, and crowned by fidelity and forgiveness, every sacred cause goes forward to victory. RUSH R. SHIPPEN.

When Cicero was asked concerning his lineage, he replied, "I commence an ancestry."

JAIRUS' DAUGHTER.

As Jesus sat at meat, to him there came
A certain ruler, Jairus was his name,
Who, falling at his feet, in broken tones
His cause of grief disclosed with sobs and moans.
"Lord, save my little daughter, for she lies
So near to death, without thy help she dies.
Naught but thy healing touch can health restore,
I pray thee come with me e'er life be o'er.
It may be even now, the spirit fled,
She lies within her chamber, mute and dead;
Yet, be it so, thy touch new life can give,
Come thou with me, and she shall surely live.
She is my only daughter, woe is me!
Of her bereft would joy forever flee."

* * * * * *

Ere yet he ceased to speak, came those who said
To Jairus, "Know, thy child is dead;
Why troublest thou the Master more,
Too late it is help to implore."
But Jesus said, "Be not afraid;
Believe—I will restore the maid."
He bade the multitude remain,
Nor longer follow in his train.
And taking with him others none
Save only Peter, James and John,
The house of mourning entered he
Where all was hopeless misery.

The mockery of woe prevailed,
Where mourning women wept and wailed,
And loudly chanted the refrain
Of lamentation and of pain,
While minstrels played an undertone
Of music that was like a moan.

When Jesus heard them mourn the dead,
"Why make ye this ado?" he said.
"There is no cause for you to weep,
The maiden rests in peaceful sleep."
They loudly laughed his words to scorn,
The hirelings who were paid to mourn!

But Christ, indignant, bade depart
Those who would make of grief an art;
None but the three disciples staid,
And weeping parents of the maid,
Who yet believed he could restore
The breath of life to her once more.

They led him to the darkened room,
Where lay, amid the sombre gloom,
The little maid, as if she slept
In quiet calm, while others wept.
The bloom had scarcely left her cheek—
So innocent she looked, and meek.

Christ gently took the little hand,
And spoke in tones of soft command:
"Damsel, I say to thee, arise!"
Her eyelids quivered and deep sighs
She drew, as if indeed t'were pain
To turn from death to life again.

Then slowly opening wide her eyes
She gazed bewildered in surprise,
As one who wakes from slumber deep
Still shadowed by the clouds of sleep.

When consciousness returned once more,
She rose and walked, her sickness o'er.

They who the miracle beheld
With great astonishment were filled.
The parents glad, yet overawed,
Rejoiced and trembled, and adored
The power and goodness that could save
A child beloved from the grave.

CHARLOTTE C. ELIOT.

CHRISTIANITY A WAY OF HOLINESS.

A SERMON BY REV. HOWARD N. BROWN.

And an highway shall be there, and it shall be called the way of holiness: the way-faring men, though fools, shall not err therein.—*Isaiah, xxxv, 8.*

The controversy concerning faith and works is certainly as old as Christianity, and is probably nearly as old as religion itself. That is to say, as soon as men conceived the idea of a Supreme Being, upon whose good will they were dependent, they very likely began to disagree as to the means of securing his favor; some believing that the performance of certain rites or duties would be most acceptable to God, others affirming that certain expressions of worship and adoration would best please the Deity. So far as this statement answers to set forth the grounds of the controversy, it has been from the beginning as barren of results as most such controversies are, and we shall find that we need to recognize the truth for which both these parties have been separately contending. The advocates of faith, in the long dispute, have charged upon their opponents an utter neglect of the state of man's heart. "You make no distinction," they have said, "between the hypocrite and the saint; virtue may be played, like an actor's part, for the sake of rewards to be so won, or it may be the life and natural expression of a virtuous disposition. We insist that a man must love God to serve him acceptably, while you, who teach that God looks only to the quality of the act, would open the door of heaven to many a soul filled with secret villainy."

To which the champions of various rituals of religious and moral duty have replied: "It is you, the preachers of something you call faith, who fill the world with confusion. For what is it but inviting lawlessness and immorality to teach that any kind of inward state or condition can atone for outward failure to do things that God has commanded!"

If one were compelled to take sides in this discussion, when neither party states the whole truth, and each persistently misunderstands the other, it could be as well, perhaps, to go with those who stand for faith; that would, in general, rank one with the prophet and against the priest, with whatever original sense of right there is in living minds as opposed to mere formalism and conventionality. For the righteousness that is "of works" appeals always to the written law or established code, while there is a possibility, at least, that the soul which tries to utter its faith will discover a righteousness higher than previous resul have embodied. But, happily, we have no occasion to engage in this ancient controversy, and to the honor of mankind it can be said that plain, practical people never have felt much interest in it. The truth, which appears evident enough to good common sense, is that while we are busy with the tasks which life sets for us, we all need some kind of inspiration to help us do our work, and find that inspiration in our faith. The question whether the soul is saved by the quality of its professions or by the character of its deeds, is for those to debate who think salvation turns somewhere upon a minute point; which point, once passed, the rest is of lit le consequence. Most sensible people are mainly interested to get themselves and their fellows upon a higher plane of living, and whatever contributes to that end is for them of saving force. Works are good for the example they set, and the moral beauty they illustrate. Faith is good for the courage and zeal it puts into hearts that have a laborious task to perform.

In this age, so much given up to the study of all kind of analysis, very true and clear distinctions are often drawn between religion and morality. But it does not appear that these distinctions have any great value, and sometimes it seems a misfortune that the two are not left undivided in thought, as they were

in days of old. There can be no objection, as a mere matter of definition, to saying that religion means this and morality that. But any attempt to divorce the two in fact is fraught with danger. What worship has grown to be, when absolved from care for the enforcement of moral order, the annals of both Pagan and Christian nations will tell us. What conscience becomes without the quickening and correcting influence of a religious spirit, the Pharisee and his class convincingly testify. The Highway of Holiness, in which all good people desire to walk, is not one in which we are called upon to make choice between faith and works, but where we must cling to both, as equally essential to our progress. Whoever dissociates the two, either by transforming religion into an affair wholly separate from the daily life, or by trying to cut off works of righteousness from the inspiration of religious faith, has already missed the path of general spiritual advance. No great soul has cared for, or thought of, a line of division between its moral and its religious sense. In the teachings of Christ, the highest enthusiasm for a perfect holiness of life is, at all moments, completely penetrated by a worshiping consciousness of the divine presence. In his sayings appears never an instant's supposition, either that faith in God means anything apart from the establishment of God's kingdom in all the earth, or that men can, in any high degree, work for righteousness unaided by strong belief in the overruling power of One who is perfect in truth and in love. As disciples of Christ we should hold whatever faith we have, as something to be expressed in deeds that brighten and benefit that part of God's creation wherein we dwell; and equally we should insist that faith is of so much importance to the human heart, as the light and warmth by which its holiest impulses are nourished, that without it no large or steady gain of moral progress can be assured.

There is probably not much need to preach to our present world the value of beneficent deeds, as compared with religious ceremonies and creeds. Though there is still much superstition clinging to ancient forms of piety, the tide is strongly turned against institutions that cannot show their present usefulness, and the doom of everything that does not in some manner contribute toward making this earth a better and happier place to live in, is already written. But the utilitarian spirit of our time is apt to be much too contemptuous of those finer spiritual forces whose work, though of incalculable importance, is done for the most part in slow and secret ways. There is need to tell this somewhat unbelieving generation that the faith of its fathers was a vital part of the working force by which they secured great blessings to their children; and that now the moral sense of mankind will not get very far on its road to a millenium without the companionship and encouragement of a deep religious faith.

Christianity, then, as we receive it from the lips of Christ, is a school of ethics which designs to reform the conduct of men, by bringing to the aid of their perceptions of right and justice a certain faith in the Fatherhood of God and the divine sonship of humanity. It has already shown its power to rouse the moral earnestness of vast multitudes of souls. It assigns reasons which the ordinary intelligence can understand, why each one should live the best life he can conceive of. It comprehends both faith and works, and to one who seeks to copy the spirit of Christ the senseless controversy as to which of these two is supreme has no significance whatever. Christianity yields to no moralist in its regard for honesty and purity in every walk and relation of life. It seeks as ardently as any leader can to draw souls into the way of holiness; and it has the wisdom and experience of ages to back its assertion, that for the world at large there will be no continuance in well-doing, save through the power of those great ideas which religion endeavors to express.

Let us now consider for a moment the importance of having a broad highway of holiness; not a slender footpath in which two or three may walk in com-

pany, but a wide road over which the nations may pass in mighty hosts to conquer for themselves a fairer heritage. Is it a light or easy thing to acquire deep hold of the common affection and reverence of men that we should throw aside the instrumentality for reaching their hearts which past ages, by infinite labor, have shaped for us? Every merchant knows how valuable to him are established currents of trade, how hard it is to lay down new lines of commerce, and what it is worth to step into a place or inherit a name already widely known among those whom he desires to reach. Is it any less important, do we think, in our work for moral reform and enlightenment, to have means provided for us which give us wide and ready access to the general mind—means whose mere name, through the power of old association, stands for more than any influence we could possibly acquire, though we had sufficient genius to make ourselves remembered for a thousand years? The eyes of millions are now turned toward Christianity for information concerning that way of holiness which every soul feels an obligation to seek. We may, by God's grace, revise and correct the teaching which Christianity at present gives, in such wise as to bring it back to faithful utterance of Christ's true and simple maxims. But to found in our own, or some new name, a body of teaching that can command the world's attention, age after age, as Christianity has done, is more than the most gifted of us are likely to accomplish. Though Christian faith possessed no clear supremacy over other systems of thought, and if any had (as they may foolishly suppose) exhausted the truth in Christ's words, I would still plead for loyalty to the Christian cause on the ground that it is, for our part of mankind, the great Highway of Holiness, where one must come to enter most fully into the life of his fellow-men, where opportunities for helpful service of their needs are to be most found and best employed.

But this way has an intrinsic excellence which should attract up apart from the fact that eighteen centuries of consecrated living have worn it into a channel through which so large a part of what is best in the world's life must continue to flow. The prophet in his vision saw a way of holiness so broadly marked that wayfaring men—even the most ignorant—might walk therein with certain steps. That vision is fulfilled in Christianity; for to follow the footsteps of Christ, the simplest intelligence, so that it be earnest and sincere, is a sufficient guide; while yet the highest earthly wisdom knows no better path. "To love the Lord thy God, and thy neighbor as thyself. With this all law and prophecy begin and end. He that loveth another hath fulfilled the law." Such is the word which Christianity brings to us, by which we are asked to walk. Lead a questioning mind through the mazes of moral philosophy, where it wearies and half loses itself among dim conjectures and subtle distinctions; then bring it out to this simple, luminous statement of the root and scope of all duty, and it is like emerging from underground vaults and caves to the clear, pure air of upper day. Those intricate paths which philosophy has dug through and beneath the roots of our being, are for the trained specialist alone to walk. To him, doubtless, they are of great importance, and through him certain discoveries, not without practical meaning, pass into the stock of general knowledge and experience. But he cannot take all the world with him through these subterranean rambles; and if he could, few have eyes to see the things he would point out to them. Read the labored arguments whereby positive and agnostic schools of thought attempt to prove that the highest moral sentiments have a basis independent of religious belief, and ask yourself how such arguments are to touch the hearts of ordinary laborers and wayfarers along life's road. Worse than casting pearls before swine; it would be like putting quadratic equations into the kindergarten, to place these abstruse philosophical reflections before the average mind as the guide and support of its unselfish desires. Meanwhile, however wide the difference that separates individual souls, there is one

bond between extremest infancy and age; between the mathematician who weighs and measures the stars, and the child which ignorantly reaches out to grasp the moon as its toy. Whatever its condition otherwise, each heart knows the power of love, and all that live and breathe have this sure guide to heaven. The august Emperor is a child again among his children, and under the spell of their endearments forgets that any gulf of years or requirement of state dignity separates him from their joyous games. And they on their part, though all unlearned in sciences of which he must be master, can teach him that without which he only holds his throne as a tyrant and usurper. The felon in his cell and the saint in his cloister have this in common; each feels the tie, as strong as the clinging to life itself, which binds him to some other heart; each knows the joy it is to be able to gladden the way of some spirit kindred to his own. It is, therefore, language that is strange to no human being, but which speaks with power and authority to all, when men are told that they ought to love everything that lives, and that the sum and height of all duty is to do what love shall prompt. Here is truly a way of holiness in which the wayfaring man need not err. He has not to wait till the meaning of altruism is explained to him, and it is not required of him to decipher the wordy directions in which the wisdom of the schools is embodied. He has already in his heart the monitor that is his best guide,—the light that shows him more of heaven than celestial maps can disclose, and without any infallible oracle or text whatever, simply by following the way which his own love for others points, it shall lead him to the highest realms of being, where perfect and infinite love sits enthroned.

The root of many a delusion and superstition in the church is the belief that Jesus meant to provide some institutional method of salvation under the care of bishops and priests. He who said "The kingdom of heaven is within you", and declared all righteousness to be the fruitage of that love already planted in human hearts, referred men back to the higher instincts with which God has abundantly furnished them, and bade them find therein a guiding voice such as no formal command or dead tradition would yield to them. Why was he put to death by priests if he only meant to give new scope to their authority? He was crucified because the priests who procured his sentence knew that they had no occupation left to them if he succeeded in teaching men of an open way to heaven, whereon simple-minded, wayfaring pilgrims, with love in their hearts, needed not the priests' officious piloting. His teaching should furnish us the strongest weapons we can take into our hands with which to do battle against those who claim monopoly of the way of salvation and the right to demand tribute of all who walk upon it. Christ meant to open, and did clear, the path of the higher life for all who will follow him as their leader from every such obstruction. His way of love lies plain and free to the whole multitude of human souls. There are none so poor that their poverty need keep them from travelling that road. There are none so unlettered but they may hold and exercise the secret charm by which the wisest have still to smooth life's rough places and conquer its obstacles. Yes, and he who dwells in distant so-called heathen lands and has never heard the glad tidings of the Gospel, but has found his feet drawn upward in the way of love to God and all God's creatures, and has pushed on in that path, feeling that it must lead to some nobler height than he has won—he is in as sure a road to heaven as the most learned doctor of divinity can prescribe for him, and is more safe to reach the celestial city at last than the bigot who condemns him to endless woe. There is no mistake whatever in this assertion. The people who grossly deceive themselves are they who narrow God's mercy to the small limits of the scheme of redemption which their logic has planned, and it is they who must one day hear Christ's rebuke of those who shut up the kingdom of heaven against men.

Have you ever considered the fact that

Jesus visited his heaviest denunciations upon the extremely religious Pharisees, while he was lenient with those who, in the Pharisees' estimation, were degraded and debased beyond hope of redemption? Mark, for example, the tender words which he addressed to the penitent woman who came to him in the house of one Simon, in contrast with the stern and cutting rebuke which he administered to his host on that occasion. It was not merely that the woman showed repentance, while the man had hardened his heart against conviction of sin; for Jesus once told these Pharisees as a class that people whom they called vile and mean would go into the kingdom before them. As he read the nature of man, its most God-like quality, its chief title to immortal life, its one faculty for making on earth a reign of purity and peace, was in its power of love. And the direct opposite of this power is not the abundant animal life which runs to folly and excess, but the hard and indifferent state of the soul, of which cruelty, injustice and hatred become natural expressions. Here, with true eye, Jesus saw the leprosy of the spirit, a living death and source of death far worse than any weakness into which the generous heart might fall. Much should be forgiven, he said, to those who had great power to love. But there was little forgiveness for those who knew only to despise and hate. The mere savage instinct of revenge masquerading in a garb of moral indignation; cruelty disguising itself in robes of saintliness and singing praises to God about the martyr fires that it has lighted,—these stand in strongest and most hopeless opposition to the spirit of Christ. It is not the body that is the soul's worst foe. That, indeed, when it exceeds due bounds, may become an enemy whose power is hard to meet. But the animal in man is only to be feared when it disputes with better impulses the kingdom of the heart, and must be caged or killed in order that the spirit may live. You do not sound the depths of immorality till you find the powers of the soul themselves turned from light to darkness; till you see how minds may be poisoned and perverted, so that what should move tender pity and loving kindness moves malicious pleasure and fiendish disdain. The mountain that most blocks up the way of holiness is that deadness of the spirit which once taught men to practice upon their fellows such cruelties as are typified by the infamous Spanish Inquisition, and which still permits men and women, calling themselves Christians, to choose and torture their victims by words that are as hard to bear as the thumbscrew or the rack. It is not the physical passions that most seriously bar mankind's advance. These the race can sweep out of its way, when it has the will to do it, as easily as it has tamed or exterminated the wild tribes of the forest. The dead load which it is hardest for humanity to lift is that dead heart, whose shriveled pulse no beat of noble sympathy can stir, and from whose sordid depths there rises no response to the appeals of patriotism, or of the poor, the ignorant and the oppressed. Ask yourselves what most threatens the life of this nation. It is not the luxury born of wealth, wide and deep as are the local plague-spots that it engenders. It is not the intemperance of the poor, horrid as are the crimes and vices that follow in its train. All these the nation can bear, and suffer no decline of its vast energies, till time and growing wisdom shall teach us how to heal them. But what shall we do if they who direct our destinies no longer care for the honor and welfare of the city or the state, but, intent upon their own mad game of plunder or ambition, blindly steer the ship, whose helm they have seized, into the breakers it is their business to avoid? How, if from bottom to top our society becomes filled with a selfishness that destroys all public spirit and brotherly regard? How, if men of place and power use not only the property, but the lives and prejudices of their fellows simply as gamblers' counters, and statesmanship is utterly merged in the arts of the demagogue, because the springs of philanthropic and disinterested action are dry at their source?

To counteract these growing evils of our time we have nothing but that christ-like love for human welfare which gives itself freely and asks no reward, save to live and see the good work prosper. It is not necessary that one should take every strange specimen of humanity to his heart as a bosom friend. It is essential, however, that one should have so keen a sense of the weight and worth of all human interests that he dare not trifle with them, and that his tongue shall refuse to utter words of counsel to his fellows unless he feels in his soul that they shall help and not deceive. To be in the right way, one must at least love men as the naturalist loves his plants; with a yearning desire to see them rise into glad and healthy life, and a sensitiveness that feels their hurt as his own injury.

This, then, we call the plain and even way of holiness; that wherein the will to do good deeds and the faith that cherishes great hopes walk hand in hand, and where love is the light and guide by which men direct their steps. It is the way in which the greatest soul of all the ages stands, inviting cheated and bewildered humanity to follow his footprints and find rest in heavenly places. It is the way hallowed by memories of unnumbered wise and good who have given their earthly lives to draw others toward peace and blessedness. Spite of the useless and obscuring sign-boards of dogma hung by the church upon those guide-posts which Christ established, there is no better way in which those who desire to walk in the spirit can come together; and if we can persuade men to restore the path to its original simplicity, great multitudes will gladly enter it. The work of the church militant, the fighting church, is done. The true office of Christianity is to reconcile and inspire; to turn enmity into brotherhood, and win men to seek by united action things that are holy and true.

As God is love, so they who do his work on earth should learn to find in love their only conquering sword, and should trust its might alone to give them sure and final victory.

MORNING PSALM.

I awake, and conscious thought
  Father! turns at once to thee;
Thy unceasing care has brought
  This new day of life to me;
Father! Be this gift of thine
  Well improved by use of mine.

Thine are the eternal years,
  Thine is everlasting youth;
Stay my heart, dispel my fears,
  Show me thy abiding truth;
Be this little life of mine
  Wise, beneficent as thine.

*

A SON'S ADVICE TO HIS FATHER.

VII. CONCERNING PULPIT ADVERTISING.

My Dear Father:—I have stood it as long as I can. Now I must deliver my soul. Last Sunday morning you read eleven distinct notices from your pulpit! Why will you allow yourself to be made a public crier, or a sort of religious "Sandwich-man"? I know you do not like it any better than your people do. I remember the last Saturday evening I was spending with you, when Mrs. D'Olamaker came and asked you as a personal favor to announce the amateur theatricals for the Distressed Bootblacks. You stamped up and down, after she was gone, just as any common lawyer might have done, and spoke as strong as I'd wish, against degrading the pulpit to such meretricious uses.

But you gave out the notice, all the same!

Now, look at last Sunday. There were, to begin with, quite enough items about our own church-matters to take up all the time that should be given to these things. These, of course, I cannot criticise. Of course, you have to remind your morning congregation of your afternoon lecture; and the Monday church-sociable has to be noticed; and the Tuesday evening conference, and the Wednesday young people's temperance meeting, and the Friday afternoon sewing circle, and the Saturday teachers' class. Quite right to speak of these, —and it is a good thing to let it be known that such things are going on,—to let it be known not only to those who are concerned, but to those who otherwise might fancy that the whole duty of a Christian was fulfilled by com-

ing late to church about once a month. But, you see, even though I noticed that you passed "a self-denying ordinance" upon yourself, and omitted the usual invitation to your own Religious Philosophy class, you had still six engagements to impress upon the minds of your hearers. Quite enough, surely, for a congregation that had already listened for fifty-three minutes (I timed you, father!) to your own sermon, and had got about as much as they could carry. Then, why in the name of all the pieties should you add to these the other five notices which the sexton handed to you? Why should you be expected to announce the annual meeting of the Society for promoting Social Economies, or the Universal Anti-Tobacco Reunion, or the Parlor Concert for Clerical Incurables, or that fair which our Third church has gotten up for the Young Women's Christian Association at Constantinople, or the bazaar which our North-Side ladies have been engineering for the Home for Temporary Imbeciles. Of course, they are all good objects. I intend to take my wife to the meeting about Social Economies, to learn how to make good family stews so cheap and yet so savory that we expect to save our summer vacation out of our spring housekeeping. And the Anti-Tobacco Union is admirable, of course, though I noticed, by the way, that you rather stumbled over it with a sort of conscious awkwardness, and could not help surmising that you had been tempted by one of President Hopple's cigars when you went to that directors' dinner last week. As for the Asylum for Clerical Incurables, every one must be glad to see it extended; while the Young Women's Christian Association is so urgently needed in Constantinople that I should blush to say a word against it, and the Home for Temporary Imbeciles appeals to the sympathy of every one who has a large family circle. The only question is, whether it is necessary for these admirable objects to be brought specially before the people who have come to church for their Sunday worship.

Sometimes, too, father, I have heard you give out notices even less connected with our work than these. Why in creation should Joseph Cook's Committee expect you to announce his lectures which will be largely occupied with denouncing in his oracular "Cambyses vein" the very principles and ideas which to you and your people are the very things you exist for? Are not the daily papers sufficient to let an anxious public know that he is to begin his "twelfth year" of that lectureship?

As for the "Society for the Evangelization of Female Passengers on Horse-cars" —whose announcement you did *not* read —I think, father, if you mentioned any outside our own church objects, you might have said a good word for that. It is so greatly needed. The selfishness worthy of Hottentots which this neglected class frequently exhibit,—taking up more space than they need, and stolidly gazing out of the window without an effort to "move up a little, please"—when a poor sister is standing, calls loudly for some organized and systematic effort. I used to hope that the Women's Rights Association would take the matter up—for rights and duties seem closely related—but since that appeared hopeless, I am glad that a distinct society has been started; for the evil, seems, if anything, to be increasing, and is only equalled by the immobility with which the same kind of people take without a word of acknowledgment the place of anyone who rises for them. By the way, they ought to choose, as Presidentess, good little Mrs. V., about whom a friend of mine told me the following incident, which he witnessed when he was riding in the same car with her awhile ago. A perfect lady is Mrs. V. and full of humor, too, and as she sat there in her corner she saw one of these stony-eyed sisters come in, and instantly a man rose—a plain workingman he looked—and gave up his place. She took it, and sat down, with that calm statuesque hauteur which some women can put on, without a word or look, or even a bending of the head. Then up stood bright little Mrs. V. (this is a fact) before all the car, and making a gracious curtsy to the man, said aloud

—"I thank you, sir, in the name of my sex!"

However, greatly as these female passengers in horse-cars do need evangelization, I think on the whole you were right in drawing the line there and not reading that announcement. But I would have you advance that line, and exclude a great many more matters. The fact is, father, people can hold but so many pieces of information at once, and if you try to crowd in too many, the average Christian is liable to forget most of them and to get the rest all mixed up. That is the reason I want you to change your plan. I have not a word to say against Indians, or Chinese, or bootblacks, or temperance, or anti-Mormonism, or the First society's organ fund, or the Second society's oyster-supper, or the Third's "Browning Club," or any object that any church onward from the fourth to the fourteenth is interested in. But it is of no use trying to mention them all, and as it would be difficult and invidious to make a selection I do think your wisest way would be to lay down a rule—and keep it—to confine yourself to the notices of our own church work and meetings. Even then there will be quite enough, on most Sundays, for any of our poor business heads to carry. Do think over this, and if any one finds fault, lay it to the account of your affectionate son "——Co."

LOYALTY TO OUR DENOMINATION.

Our people have not been sufficiently taught what they owe to their own denomination. We complain of the proselyting spirit of other sects, but we have gone to the opposite extreme of an ultra-liberality. Many among us seem to think it creditable not to care for the spread of Unitarian views or Unitarian churches. Many Unitarians seem to think it liberal to give more freely to the institutions of other denominations than to those of their own. They send their children to be educated in the schools of other sects and then express much astonishment at finding them converted to Trinitarianism. They leave their own church and take a pew in that of another denomination, because it is nearer, because they like the music, or the ritual, or the preacher, never asking themselves whether they owe anything to the church in which they were educated to a knowledge of God and Christ. Is nothing, then, due to truth? Nothing to sincerity? Nothing to our fathers who have labored and suffered to break the yoke of an iron creed? Nothing to our children, to bring them up in a faith which leaves the mind free and presents God to the heart as a Father of Infinite Love? Shall we hold as a trifle such great questions as are at issue between rational and orthodox Christianity? Either it is a matter of importance what we believe of God, Christ and man, or it is not. If it is of no consequence, let us abandon our churches. But if it is of consequence whether we believe or disbelieve the Godhead of Jesus, the threefold personality of God, the total depravity of man, the vicarious atonement, and everlasting punishment, let us be loyal to our church; let us be true to our convictions.

JAMES FREEMAN CLARKE.

ILLUSTRATIONS OF UNITARIANISM.

SERVICE USED AT THE DEDICATION OF THE NEW UNITARIAN CHURCH, MAINSTEE, MICH., FEB. 23, 1887. PREPARED BY THE PASTOR, REV. ALBERT WALKLEY.

Minister: The Lord is in His holy temple; let all the earth keep silence before him.

People: 'From the rising of the sun even unto the going down of the same let His name be praised among all people; for He alone is great and to him belong all majesty and honor.

M. To whom do we dedicate this church?

P. To God, our Father, who is All in All, Creator, Redeemer and Sanctifier. We dedicate this church to His service in the spirit of Jesus and of all holy prophets.

M. In what faith do we dedicate this church?

P. In the Christian faith which teaches that there is One God; that all men may become sons of God in as deep a manner as was Jesus; that our destiny is an everlasting one, and that duty is the central thought of our lives on earth.

M. And what purpose shall this church serve in our lives?

P. It is our purpose that the words here spoken and the songs sung shall fill us with the spirit of self-sacrifice and helpfulness, shall inspire us with reverence, shall aid us in true worship, shall fill us with charity towards all men.

M. What purpose shall this church serve in this community?

P. It is our purpose that this church shall aid in making this community a better and purer one; that it shall lead men to know the truth, to practice virtue, and to love God who is full of compassion and whose tender mercies are over all His works.

M. On what hang all the teachings of this church?

P. On these two commandments: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and, Thou shalt love thy neighbor as thyself.

M. And what great words of faith, of hope, and of charity are for us the Alpha and Omega of the gospel?

P. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

M. Who is welcome to become one with us?

P. He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity and hath not sworn deceitfully. He also is welcome who truly repents of his sins and is determined to lead a new life and live in charity with his neighbors.

M. And what is our hope?

P. That the time will come when men shall so believe in God as Father and men as brothers, that all shall live noble and godlike lives.

All. Now unto the King eternal, immortal and invisible, the only wise God—

Be honor and glory for ever and ever.—AMEN.

A CREED FOR REPEATING IN UNISON (AS USED IN THE HOPEDALE, MASS., SUNDAY-SCHOOL.)

I believe in God the Father great, the One all else above,
In Jesus Christ the Master wise, who taught the Father's love;
In Human Strength and Goodness too, my faith shall constant be
To guide me to the Father's house in His eternity.
I believe a Spirit holy in the life of man doth flow,
And that its earnest working here can make a heaven below;
I believe that sin shall perish when the Good is builded here,
That every error brings us pain and every sin a tear.
In the wise and holy Purpose that the Father has in view,
I believe my highest Duty dwells, for me alone to do;
On every day of joy or woe and every day of care,
My soul shall find its guiding strength before my God in Prayer.
I believe, too, in Salvation as a final rest in Heaven,
Where the soul of man shall grieve not and his highest joy is given;
In Repentance and Contrition and a holy sense of sin
I believe I see the promise of a crown of life to win.
I believe Religion is to live and labor with the Lord,
To love my neighbor as myself and put my faith in God;
And in the soul-immortal, too, my hope shall falter never,
For I believe that we shall live and worship God forever.

WOMAN'S WORK.

We are sorry that our space will not allow us to give our readers all the good things which have reached our desk this month. But enough finds place to serve as an inspiration to other churches and societies to go and do likewise, or nobly *otherwise* in efforts to help others or themselves.

UNITY CHURCH (CHICAGO) INDUSTRIAL SCHOOL.

A very worthy and a very inspiring record is the Annual Report of this industrial school for the year 1886. There have been two hundred names on the roll during the year.

A kindergarten class was kept up from January to July, the Frœbel Association furnishing a teacher and assistant. In September the class was again started by the same association. A cooking class was carried on during the winter months one evening a week, for girls who are at work during the day.

Two young ladies of the church have also taught a weekly "Kitchen Garden Class," that is a class in housework, sweeping, dusting, tidying up, table setting, etc., and several other young ladies of the church have conducted weekly classes in various subjects.

There have been 1,600 admissions to the Crèche since opening in the fall, which represent sixteen hundred working days for the mothers, who could not otherwise have gone out to work. Each admission pays ten cents. Twenty-five women have been furnished with day's work in families since July 1, and the school is becoming known as a place where reliable work-women can be obtained by application to the matron. Twenty five girls have also been provided with places during the last six months. One hundred and sixty garments have been made by the children. One hundred and thirty-two new ones and two hundred and seventy-two part worn ones have been given out. During February and March the school was made the point of distribution of bread to needy and worthy families, and five thousand loaves were given out, one hundred loaves a day being sent for the purpose by Mr. Partridge. Soup was also made and given out in large quantities. On November 22, Mr. Milsted opened in the school building, evening classes for boys and a reading-room for men which beginning with four attendants, increased to seventy before the first week was out.

The school is supported entirely by subscription, and at an expenditure during this year of only $1,794.50.

An interesting reception of the Unity Church Industrial School is to be given April 16. For full announcement of the same see "News from the Field."

With reference to the boys' classes mentioned in the above report, we have further interesting particulars. One who is in the midst of the good work writes: "We have now enrolled in all about 125 boys—so many that we have had to divide them into two classes, to come alternate nights. We give them talks on cleanliness, honesty, politeness, etc., and try to arouse some ambition in them to be good men. Then we teach them orally in history, biography, geography, and give object lessons in science and natural history. The latter half of every evening is given to games, such as checkers, dominoes, parchesi and all manner of allowable games. Saturday nights we have given entertainments with magic lantern, music, readings, etc.

"Next year we shall have enlarged quarters, so as to take all who wish to come.

"About thirty young men and women carry on this work. They are mostly from Unity Church, but several other churches are also represented. All of these young people have been very self-sacrificing and devoted to the work; otherwise Mr. Milsted would not have been able to carry it on."

GOOD WORK IN DAVENPORT, IOWA.

From Davenport come reports of a very busy and successful winter among the Unitarian ladies. The Post-office Mission Committee have added a social side to their work, consisting of a monthly social held at the houses of the members of the committee in succession, and to each of these socials are invited all the members of the church living in the vicinity. At these socials is read a report of the work of the committee during the month, together with extracts from the letters received, and the result has been a growing interest in the Post-office Mission work through the whole congregation, as both gentlemen and ladies attend. One other interesting feature of these literary socials is a paper read at each, upon some religious work or book previously chosen as a subject. One tangible proof of the growing interest in the Post-office Mission work has recently been received in the form of a twenty-dollar donation from an unknown friend to help carry it on.

Another activity of the Davenport church is a sewing school, in connection with which a cooking school has recently been organized. One of the leading spirits in all these activities is our friend Miss E. M. Gould, long known to many as an efficient worker in the Post-office Mission.

ANTI-LIQUOR AND ANTI-TOBACCO IN PHILADELPHIA.

The Spring Garden (Rev. C. G. Ames') Society, of Philadelphia, have organized a total abstinence and anti-tobacco league. Teetotalers of all ages and both sexes can become contributing members by the payment of one dollar yearly or ten cents monthly.

Beneficial members to be of both sexes, from 15 to 50 years of age, who may be in good health on the 1st day of January of each and every year. Dues will be sixty cents a month. Benefits, —— weekly, in case of sickness or other disability; also medical attendance, if desired.

Death benefits in case of members only. Each member to be assessed twenty-five cents at the death of a member; the whole amount of assessment to go for funeral benefits.

All, from infancy to old age, who may be in good health, may become death-assessment members, and therefore be entitled to death benefits, by paying death assessments. The death-benefit section may be entitled to medical attendance by paying ten cents monthly dues.

PLEDGE.—"We, the undersigned, severally pledge ourselves, upon our honor, not to taste, touch or handle any kind of alcoholic drinks; also, not to use tobacco in any of its forms."

We are especially interested in the anti-tobacco clause of the pledge. It seems to us high time anti-tobacco societies were organized everywhere, if we would save the coming generations from a physical, mental and moral deterioration alarmingly threatening to our boasted civilization. We are sometimes led to question if even the drink habit, fearful as are its effects, is doing more harm to-day,

particularly among young men, than is being done by the tobacco habit.

THE CHICAGO WOMEN'S UNITARIAN ASSOCIATION.

This organization, now in its fifth season, is composed of members from the four Unitarian churches of Chicago. Among its declared objects are the cultivation of better and stronger social relations with each other, and the study and consideration of the meaning, the use, and the growth of Unitarianism.

At each meeting there is first a social lunch, served promptly at half-past twelve o'clock, following which comes a paper and a discussion of the same.

The programme for each season, which is prepared and printed at the close of the preceding season, announces nine monthly meetings, and gives the date, subject of essay and name of essayist for each meeting, together with a full list of the names and addresses of the members of the association.

The subject for the first meeting of the present season was "Woman's Philanthropic Work in Chicago," which was treated in three papers. The first paper gave an account of the free kindergartens with their eighteen hundred pupils, the kitchen gardens, and the various homes and asylums which care for and instruct the children of the poorer classes; the second described the Protective Agency for the Protection of Women and Children; the third, an extract from which has already appeared in these columns, treated of the Creche and the Lakeside Sanitarium. Other topics thus far discussed by the Association this season have been "Organized Unitarianism," "Inspiration," "The Place of Emotion in Moral and Religious Life," and "The Evolution of Religious Freedom." The attendance has ranged from a hundred to a hundred and fifty. The list of members shows a membership of nearly two hundred, and this fifth season is proving full of interest.

"A BOUND IS SET."

With hoarse, remorseful groan back drew each wave,
All broken-crested—giving place again
To others riding strong against the rock,
As ever they had done since chaos cooled.
Defiant, blind, unyielding stands the rock,
Forever echoing back the voice of waves,—
Each thundering surge a question: "What is Time?
"Whence are we? Whither tend we? What our end?
"Hear us, and answer—we will wrest the truth!"
But thro' the surging never ending din
The human soul still hears, "A bound is set.
And tho' the waves may roar and toss themselves,
Yet can they not prevail,—it is God's law;
And out of it in time come wondrous things."

A. N. S.

LITERARY NOTES.

Edward Everett Hale has a characteristic and suggestive article in the March *Forum* on "Books That Have Helped Me."

Dr. Lyman Abbott's "Henry Ward Beecher, His Life and Times," is soon to be issued in a new edition by Funk & Wagnalls.

The Brooklyn people propose to establish a public library as a memorial to Henry Ward Beecher, the same to be called "The Beecher Free Library for the Common People."

Among the college chapel preachers at Cornell University, Ithaca, N. Y., the coming term, under the Sage endowment, are to be Prof. Francis G. Peabody, of Cambridge, Mass., and Edward Everett Hale, of Boston.

The *Andover Review* for March contains a long and able article from Prof. C. C. Everett on "The Poems of Emerson." The *Nation* calls it a paper "of higher critical value than any late contribution to the reviews."

Friends of Dr. Eliot who would like to obtain photographs of him can do so by sending to W. A. Cranch, 3020 Olive street, St. Louis. Prices 50 cents, $1.50 and $8.00. The largest is life size. All are most excellent likenesses.

The poem of Rev. M. J. Savage, "These Degenerate Days," written in response to Lowell's poem in the *Atlantic Monthly* for February, has just been published in a neat little 16mo volume, by Geo. H. Ellis, of Boston. Mr. Lowell's poem, like Lord Tennyson's last "Locksley Hall," was, in part, a lament over the tendencies of the age. Mr. Savage's reply is in a strain of protest against this, and of trust in the present and hope for the future.

Two resident Fellowships of $500 each, for the year 1887-88, are offered by the Divinity School of Harvard University to graduates of Theological Schools who intend to devote themselves to the Christian Ministry. These fellowships are intended to encourage advanced theological work of a high order. Applications for a "Williams Fellowship," accompanied by testimonials and specimens of work, must be made to Prof. C. C. Everett, Dean of the Harvard Divinity School, before June 1, 1887.

The *New England Magazine* for March contains an excellent article on "The Universalist Denomination," by President Capen, of Tuft's College. It gives an admirable epitome of the history of the denomination, together with a sketch of its present condition and strength. A series of articles on the prominent religious denominations of this country is appearing in the same magazine. In the January number was one on the Congregational body, written by Dr. Henry M. Dexter, editor of *The Congregationalist*. That on the Baptist denomination will be written by Rev. W. C. Wilkinson, D.D., of the University of Rochester.

Says Celia Thaxter in the new *Audubon Magazine:* "Does any woman imagine these withered corpses (cured with arsenic) which she loves to carry about, are *beautiful?* Not so; the birds lost their beauty with their lives."

The excellent paper on "William Greenleaf Eliot," by Rev. J. H. Heywood, which appeared in the *Unitarian Review* for March, is published in pamphlet form and may be obtained for 10 cents from Geo. H. Ellis, 141 Franklin street, Boston.

The Forum for March contains a very interesting, almost startling, article by St. George Mivart on "The Future of Christianity," claiming that the Roman Catholic Church has now laid aside its former policy of interfering with the scientific beliefs and utterances of its members, and urging that now a man may be a Catholic layman or clergyman, and hold and teach any view he pleases of astronomy, geology, evolution, biology, or any other science or scientific question, as such,—the church requiring nothing but spiritual and ecclesiastical allegiance to her.

"Hebrew Prophets and Kings," by Rev. Henry G. Spaulding. Boston: Unitarian Sunday-school Society. pp. 100. Price, cloth, 35 cents. This little book aims to give in an interesting and instructive way the lives of those strong characters who held so important a place in early Hebrew history, Samuel, Saul, David, Solomon, Elijah and Elisha. Mr. Spaulding relates his narratives well, weaving into them much information about the times, habits of the people, methods of government, growth of religious ideas. The last one-third of the book is devoted to notes, questions, and a list of books of reference, all excellent. The work is one of solid and permanent value for Sunday-school or home instruction of children.

The subjects of Rev. J. W. Chadwick's printed monthly sermons so far this season are:

1. The Divine Sufficiency.
2. The Earthquake God.
3. Things that Remain.
4. The Child in the Midst.
5. The Holy Spirit.
6. The Spirit of Truth.
7. The Good New Times.

Single copies can be obtained for 6 cents, and the annual series for fifty cents. Address the publisher, Geo. H. Ellis, 141 Franklin street, Boston, Mass.

A large part of the prison management of this country is a disgrace to our civilization. But light is beginning to appear here and there. Probably the best conducted prison in the United States is the Reformatory Prison at Elmira, N. Y., under the charge of Mr. Z. R. Brockway; and the best little hand-book of information on the subject of improved treatment of convicts, that we have seen, is one entitled, "Papers in Penology," printed at the Elmira Reformatory. The papers are from Charles Dudley Warner, Charles A. Collin, Mr. Brockway and others, and treat such subjects as "Prison Management," "Education as a Factor in Prison Reform," "Moral Education in Prisons," "Labor in Prisons," etc.

"The Heart's Own." Verses by Edwin R. Champlin. Chicago: Chas. H. Kerr & Co. pp. 70. Price 75 cents. This is a volume of miscellaneous short poems, most of which are pleasant reading. Though there is little that is striking in the book, yet every here and there one comes upon a thought so genuinely the writer's own and so well expressed as to give real pleasure. The sentiment throughout is pure and elevated; the spirit is religious. Nothing in the volume is better than the following poem entitled, "The Gift of Years:"

"The years that came and left me, one by one,
Brought me a gift that I may keep forever:
The sense that Time's a stream that's never run,
That Love 's the greatest force beneath the sun,
And God from Man not God himself can sever."

The Unitarian Record is the title of a small new monthly paper published at Chelmsford, Mass., with the aim in view of "promoting the religious life and progress of the North Middlesex Unitarian Churches." Rev. Joseph A. Chase is the leading editor, with Rev. J. L. Seward, Rev. W. I. Nichols, Rev. James Danforth, Rev. Lyman Clark and Miss E. P. Gordon as assistants. The February number, which has reached us, contains excellent articles, on "Sermons," by E. E. Hale; "Prayer Meetings," by Rev. J. M. Greene, and "The History of the Unitarian Church in Lowell, Mass.," by Rev. J. L. Seward, besides editorial and literary notes and parish intelligence. The spirit of the paper is excellent. The new publication seems to us calculated to do real good. Its price is only 25 cents a year.

Rev. George Willis Cooke, who is rising to such eminence as a literary critic, once told a friend that one of the first books he remembers reading was one that he took from the district school library of his native town in Michigan. It would be no use to venture a guess as to what it was, for one would never think of a boy 10 or 12 reading through, by course, "Chambers' Encyclopædia of English Literature." Mr. Cooke took great satisfaction, not long ago, in picking up at one of the second-hand bookstores of Boston a copy of the very edition, in two large volumes, which so interested him when a boy.

The boy who could go through the "Encyclopædia of English Literature" may well be father of the man who now reads more books and with a singularly discriminating judgment, than almost any other American author.

"Dr. Channing's Note Book; Passages from the Unpublished Manuscripts of William Ellery Channing." Selected by his grand-daugh-

ter, Grace Ellery Channing. Houghton, Mifflin & Co. pp. 110. Price $1.00. The appearance of a new book from the great leader of American Unitarianism may well be an event of interest among all Unitarians. This is what we have here. It seems it was Dr. Channing's habit to make notes, on the books he read, on what he saw or thought, on all subjects that interested him. These notes were only to a limited extent drawn upon by his biographer, William Henry Channing, and have remained until now a mine of, for the most part, hidden treasure.

There is little in this volume that would be called new. The philosophy is everywhere Channing's; the manner of expression is his; the spirit is his,—the same that every reader of his writings has become familiar with. Yet the thought and feeling are so sincere and true, so calm and lofty and pure, so fresh from his own soul at the moment, that everything seems new, just as stars of night and spring mornings and fresh grass and flowers always seem new.

The notes, which vary in length from half a dozen words to half a page, are grouped under some fifty headings, such as Freedom, Man, Self-culture, Progress, Character, Faith, Truth, God, Ideals. The book shows Dr. Channing at his best: indeed we are not quite sure but that it is a peculiarity of Channing that he is at his best in everything.

The Open Court, Mr. Underwood's new paper, published in Chicago, starts well. It is attractive in form, and has able writers. Its first three numbers contain articles from Mr. and Mrs. Underwood, M. D. Conway, Rowland Connor, Prof. Gunning, Thomas Davidson, W. J. Potter, F. M. Holland, Felix L. Oswald, M. J. Savage, Edward Montgomery, W. M. Salter, Anna Garlin Spencer, and others. It declares itself to be "devoted to the work of establishing ethics and religion upon a scientific basis," certainly a most worthy aim,—one with which we have only the heartiest sympathy; though we have small faith that any substantial results will be reached along the lines which the new paper has marked out for itself.

Rev. Geo. A. Thayer, of Cincinnati, Ohio, publishes in pamphlet form a sermon on "Work and Salvation," which seems to be the initial number of a new sermon series under the general heading of "Reasonable Religion." We have few preachers among us who possess the ability to put our Unitarian thought with so much practical directness, vitality and strength as Mr. Thayer. We hope that the hint which we think we catch in the form of this sermon of a possible *regular monthly* sermon-issue from this time on, may be realized.

"Lay-Leaders" is the title of a pamphlet issued by the Council of the Society of Lay-Leaders of the Iowa Unitarian Conference. We have several times spoken quite at length of the lay-leader idea as it exists inthe minds of our Iowa friends. This pamphlet sets it forth with care and elaborateness. The pamphlet can be obtained from Miss E. E. Gordon, Secretary of the Council, Sioux City, Ia., or from Rev. Oscar Clute, State Missionary, Iowa City.

PUBLICATIONS RECEIVED.

To PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowledged under the head of "Publications Received", with statement of publisher's price, if known.*

"The Unity of God and Man." By Rev. Stopford A. Brooke, M.A. Boston: Geo. H. Ellis. Price..$1.50

"Social Problems." By Rev. M. J. Savage. Boston: Geo. H. Ellis. Price.....$1.00

"Vexed Questions in Theology." A Series of Essays. By James Freeman Clarke, D.D. Boston: Geo. H. Ellis. Price.....$1.00

"The Problem of the Fourth Gospel." The Question of Its Origin Stated and Discussed. By James Freeman Clarke, D.D. Boston: Geo. H. Ellis. Price.....cloth, 50 cents; paper 25

"After Dogmatic Theology, What?" By Giles B. Stebbins. Chas. H. Kerr & Co. Price..... 60

"The Truth Seeker Annual and Freethinkers' Almanac, 1887." The Truth Seeker Company, New York City. Pp. 114. Price..... 25

"The New God." By Samuel P. Putnam. Pamphlet. The Truth Seeker Company. Price..... 10

"The Theory of Evolution." By Rev. Arthur Beavis, Sermon. Pp. 12.

"Try-Square, or the Church of Practical Religion." Truth Seeker Company, New York City. Pp. 312. Price.....$1.00

"Intoxicants." Prohibition and New Church Periodicals in 1884-5. By John Ellis, M.D., New York.

The Unitarian Review for April.

The New Princeton Review for March.

The Forum for April.

The North American Review for April.

The Popular Science Monthly for April.

The Atlantic Monthly for April.

The Century for April.

The Andover Review for April.

The International Record of Charities for April.

Lend a Hand for April.

The Magazine of American History for April.

The Christian Reformer (London, Eng.) for March.

ENGLISH NOTES.

We are glad to see by our English exchanges that Rev. Stopford A. Brooke has recovered from his recent illness, and began to preach once more at Bedford Chapel, Bloomsbury, March 6.

The Bampton Lectures for the present year are being delivered by the Bishop of Ripon—the subject being "The Permanence of Religion."

Rev. John Page Hopps, having to leave England for Vienna for a short time, the Sunday afternoon gatherings at the Floral Hall, Leicester, to which we have occasionally referred, have been brought to a close somewhat earlier than usual. "The season," says the *Inquirer*, "has been a very successful one. During the season there have been about thirty-five thousand attendances, and

the voluntary pence offerings at the doors have paid all expenses. The last meeting, on the 27th ult., was one of the best of the season, the immense hall being well filled in every part. Several hundreds of names and addresses have been sent in from persons desiring closer relations with their minister and one another."

"Dr. Martineau," says the *Inquirer*, "has become a convert to disestablishment." But it rather seems to be that he has found that the repeal of the Act of Uniformity and the exclusion of Bishops from the House of Lords, which he has advocated, would really mean disestablishment. He looks for the future church of England to be "a federal union"—his own expression. He would leave to the Episcopal church all its present endowments, stipulating, however, for a larger use for the Cathedral. His words on this last subject will be read with special interest: "There remain the cathedrals. Are they to be given up unreservedly to any one particular branch of our Christendom? A mere glance at one of those stately piles rebukes so poor a thought. Taking us back to a date beside which our oldest surviving divisions are modern, conventual rather than parochial in their resources and character, founded or enriched by kings and bishops of renown, containing the tombs of crusaders and pilgrims, of statesmen and judges, of heroes, philosophers, poets, saints, that crowd the roll of our long annals, they are unique as monuments of our entire historic life, and can be the monopoly of no select communion. Their administration must be as large as their structure, and consecrate them anew as temples of unity. Accordingly, it is proposed to vest their estates in 'National Church Commissioners', and to make the capitular body of mixed composition, including three members from the non-Episcopal confederates. This provision itself bears fitting witness to the change from the exclusive to the inclusive catholicity. And the chapter so formed will arrange for use of the cathedral by any one of the federated bodies on adequate occasions, and, especially, for an annual united service and communion of them all. At the same time, these additional uses need not disturb the present daily services, still left in charge of the Dean and his half of the canons; and the change may take place without silencing the morning and evening bells, or the sweet murmur of the customary prayers, that soothe and consecrate so many faithful lives. So far, the old may keep its place and be at peace. But it must not set its face against the new, which also comes to seek a blessing. There are fresh alliances to be sanctified, and more generous fervors to flow into our devotions, and these also must be invited to the same solemn shelter, and ask voice through the same organ-peals."

The Sheikh of the ancient Samaritan people—Jacob-esh-Shellaby—is at present in England, and Professor J. E. Carpenter, of Manchester New College, London, writes about him in our English papers:

"His people now number only one hundred and thirty-five. He is the patriarch of his clan. 'All we Samaritans,' he says in his broken English, 'one family.' Those who heard the late Keshub Chunder Sen describe the family-house in Calcutta, comprising about a hundred persons, in which he was brought up, will readily understand how Shellaby should give shelter to no less than seventy-two of his co-religionists—mostly women and children—under his own roof.

"The object of his visit is to raise a sum of £200 to redeem some land belonging to his community, recently mortgaged on ruinous terms to meet the Turkish exactions. Of late years these have become unusually severe. 'Governor, he take one taxes, *two* taxes, THREE taxes, FOUR taxes, all in one year. But the Sultan, he get very little of the money!'"

Shellaby is personally known to Canon Liddon, who has helped him with a donation of £5 and a hearty letter of commendation. The Catholics have not unnaturally declined to aid, and even the liberal Jews still prefer to have no dealings with the Samaritans. The matter presses. Shellaby has been in London for seven weeks, in a dismal attic in a by street off Fitzroy-square. He does not know how to plead his cause. Meanwhile his people are entreating him urgently to return. Will any friends send me [Prof. J. E. Carpenter, address above] any help for him? I shall be glad of any contributions, however small.

THE preacher at the London May meeting will be the Rev. J. E. Odgers, M.A., principal of the Unitarian Home Missionary Board.

A Welsh translation has just been published of Rev. J. F. Clarke's "Manual of Unitarianism."

The following hints are given by the late Rev. Hugh Stowell Brown, the popular Liverpool Congregationalist, for a study: (1) Do not have any sofa or easy chair to tempt a visitor to prolong his stay; (2) Stand while your visitor talks—he will then probably stand too, and all the sooner walk; (3) Have your clock ten minutes fast—your visitor will not then be likely to miss his next engagement through stopping too long with you.

Our English brethren have just lost two of their foremost laymen: William Shaen, of London, a noted lawyer of the very highest character, who has been one of the staunchest workers in the various moral and social reforms of this generation; and Joshua Fielden, one of the firm of Fielden Brothers, the great cotton factory owners, merchants and manufacturers of Todmorden. Mr. Joshua Fielden was the son of John Fielden, who was one of the sturdy political reformers of the earlier part of this century, and the father of the "Ten

Hours' Bill," and he followed nobly in his father's footsteps. For a number of years he was in parliament, and now his eldest son is one of the Lancashire members. He was a man of literary culture and fine tastes, and respected throughout his life as a pure and upright English gentlemen. The writer, who was minister of the Todmorden Unitarian Church, in its "day of small things," well remembers the deep Christian interest and sympathy which Joshua Fielden always had in everything relating to the welfare of his work-people, and recalls with grateful affection his manly Christian piety. In later years near where the old meeting-house—now used for Sunday-schools—still stands, Mr. Fielden and his two brothers built a fine stone church, the finest Unitarian Church in England.

A JUBILEE AT KEOKUK.

Somewhat less than a year ago our friends in Keokuk, Iowa, began a strong movement to clear their church from a heavy burden of debt, amounting to about $7,800. At a public meeting of the church, a local committee consisting of J. H. Anderson, H. C. Hodge, and W. P. Tucker was appointed to raise money, and Hon. G. W. McCrary, of Kansas City, Rev. J. T. Sunderland, of Chicago, and Rev. O. Clute, of Iowa City, were invited to act with this committee. After some weeks Mr. Clute was able to give time to the work, and in connection with the local committee, made a thorough canvas of all from whom help could be expected. The response in nearly every case was friendly and generous. Some large contributions were made,—one amounting to $2000, several of $500; others, less fortunate, were able to give small sums, but these represented no less of earnestness and self-sacrifice than the larger amounts. The American Unitarian Association was appealed to after it was found impossible to secure the full amount at home, and it came to the rescue heartily and generously. So the whole amount was pledged and has been collected, and every cent of the debt is paid. The society now has its beautiful church building well finished and furnished, and its excellent $3000 organ, entirely free from debt. It has reason to feel happy, and it gave expression to this happiness in a service of joy on Sunday, March 6. An address was given by J. H. Anderson, Chairman of the Board of Trustees. C. P. Birge, Secretary, read a valuable paper on "The Origin, Growth and Extinguishment of the Debt." Rev. O. Clute gave an address on "Factors of Future Success." Then on Tuesday evening, March 8, the society had a festival of joy. The ladies served supper in the parlors from 6 to 8. Then the company adjourned to the audience room, engaged in prayer, sung hymns of thanksgiving, and listened to several addresses, and to letters from absent friends. Both the Sunday service and the festival were times long to be remembered. O. C.

NEWS FROM THE FIELD.

Rev. John W. Chadwick, of Brooklyn, N. Y., will sail in May for Europe, to be gone several months. He has been invited to preach on June 3 before the British Unitarian Ministerial Conference.

Rev. A. A. Hoskins, formerly connected with the Methodist Episcopal Church, has applied to the Committee on Fellowship appointed by the National Conference of Unitarian and other Christian churches for recognition as a Unitarian minister, and his application has been granted. He is therefore commended to the fellowship of our ministers and the confidence of our churches.

J. T. SUNDERLAND,
J. C. LEARNED,
JOHN R. EFFINGER,
Committee on Fellowship of the Western States.

March 17, 1887.

To the Editor:—Some time ago I noticed the statement that the Methodist people of Saratoga objected to our use of their church as the place in which to hold our National Conference. If I remember rightly some have suggested our putting up a hall for ourselves. This may be good, but better I think, can be done. We of the West find it pulls on our pocket-books to go to Saratoga. Now, cannot the brethren of the East come one-fourth of the way and meet us at Rochester, or Buffalo, or Niagara Falls? The influence for good upon the West of a National Conference held near enough to us to be attended by a large number of our people, would be hard to calculate, so great would it be.

A. WALKLEY.

Rev. A. G. Jennings, Missionary of the American Unitarian Association for Ohio, Indiana and Kentucky, in his first quarter of a year, which closes April 15, has visited fifteen cities and towns, spoken in all thirty-six times; traveled 2,200 miles; distributed about 500 tracts, and many copies of the UNITARIAN, *Christian Register*, *Our Best Words*, and *Unity*, and has written about 150 letters, besides preparing a tract of which 2,000 have been printed.

Rev. E. Wheelock has started for his Washington Territory parish via Austin, Texas, San Francisco, and Portland, Ore. This long detour is made necessary by family and business considerations. The little parish at Spokane Falls is awaiting his coming with eagerness. Eleven of the members have subscribed $900 towards the salary, in sums of $100 and $50 each, an earnest of their interest in this cause.

The Iowa Unitarian Association, one of the most active and efficient of our State Conferences, is early in the field with an excellent programme for a spring meeting at Humboldt, April 11–14. The programme gives promise of a meeting inspiring in its thought and work. Besides sermons and papers and reports from

the Secretary and Minister at Large, it is to have reports from the four special secretaries who have charge of the Post-office Mission, the Society of Lay Leaders, the Sunday-school, and the Unity Club. Every church in Iowa should send a large delegation, and the many Unitarians scattered abroad in the state should attend. Go up to the Conference in such large numbers as will test, for once, the warm-hearted and abundant hospitality of the Humboldt parish.

Chicago.—There will be a reception at Unity Church Industrial School, 80 Elm street on Saturday, April 16, from ten until five.

The day nursery will be open and the work of the sewing-classes shown. The kitchen garden under the charge of the young ladies of the church will give an exhibition at 10 o'clock. The kindergarten under the direction of Miss Larrabee at 11:30.

Lunch will be served from twelve till two by the cooking-classes connected with the school. To all who are in any way interested in the institution a cordial invitation is extended.

Take Larrabee street cars on Clark street.

—A meeting of the Channing Club has been arranged for April 1, at the Tremont House. Mr. Andrew Crawford, of Unity Church to preside, and Mrs. Marie Remick, of Ann Arbor, Mich., to read a paper on the question, "How Can our Protestant Churches Reach the Masses?" The reading of the paper is to be followed by several brief addresses, all from ladies. Such a programme is wholly new in the history of the Club, but it is looked forward to with great interest.

—Mr. D. L. Moody has secured the $250,000 guarantee fund asked by him to found in Chicago a training-school for missionaries.

—A fine, earnest meeting was held at the Central Music Hall, on Sunday evening, March 20, to consider the work of the Chicago "Moral Education Society." Rev. Dr. Thomas spoke on "Heredity," Rabbi Hirsch on "Environment," and Rev. J. Ll. Jones on "The Will."

—Rev. Arthur M. Judy, of Davenport, Ia., preached recently at the Church of the Messiah in exchange with Mr. Utter.

—Mr. John A. Roche, one of the most active and esteemed members of the Third Unitarian Church, has been put in nomination by the republicans for mayor of the city, and it seems practically certain he will be elected.

—We are glad to see that Mr. W. Alexander Johnson, the efficient and untiring secretary of the Charity Organization Society, of this city, has began the publication of a little monthly to help him in popularizing are pushing his good work. Subscriptions and solicited. Price 50 cents. Address, 116 La Salle street.

Boston.—Rev. M. J. Savage has been lecturing in his church for the benefit of the Woman's Auxiliary, on "Lowell, and the Biglow Papers."

—James Russell Lowell's lectures on the old English dramatists have crowded Huntington Hall to its utmost capacity. Such a rush for tickets has scarcely ever been paralleled in the history of the Lowell Institute.

—The *Commonwealth* says that the parish of the Mount Pleasant Society of Roxbury has decided to build a new church, and land has been secured for the purpose. A subscription list has been started, Mrs. L. G. Pray heading it with a donation of $1,500.

—At the last meeting of the Unitarian Club, the speakers were Mr. Mohini, a Brahmin, (a great grandson of the distinguished Ram Mohun Roy) who spoke upon "True Brahmanism;" Hon. Geo. S. Hale, who answered the question, "What shall the club do next?" and Rev. J. G. Brooks, of Brockton, who gave an interesting account of some meetings which had been held in that town, in which Knights of Labor and employers took part in friendly discussion of practical questions at issue between labor and capital.

—Rev. Robert Collyer spent a recent Sunday in Boston, preaching in the morning at the Church of the Disciples, and in the evening speaking in the hall of the Young Men's Christian Union.

—Rev. C. D. Bradler, for eleven years the faithful and beloved pastor of the Harrison Square church, has asked for a colleague upon whom the most of the active duties of the parish shall devolve. Impaired health demanding rest and a desire to devote considerable time to literature have led to this step. For more than thirty-three years Mr. Bradler has done good Christian work in Boston and vicinity, the calls for special services demanding much of his time and strength. It is his purpose to remain senior pastor of the church, preaching occasionally.

—The two Unitarian societies in South Boston, which united last September under the pastorate of Rev. Chas. B. Elder, are now laboring together heartily as one. The congregations are large and the Sunday-school is in better condition than for many years past, having many earnest and devoted teachers. A young people's temperance society, under the name of The Channing Workers, has just been organized, and has enlisted the sympathy and interest of a large number of people. The society is constituted as a branch of the Unitarian Church Temperance Society. Its organization shows the temper of the young people who wish to be in line with the temperance movement now advancing in the liberal churches. The pastor has been holding of late some young people's evening services at half past six o'clock Sunday evenings. They consist of a service of song with a plain talk by the minister. The meetings have brought together a very good number of young men and women.

Atlanta, Ga.—Rev. W. P. Tilden, who has been preaching for a time here, in the temporary absence of the pastor, writes: Brother Chaney has been doing a grand work here; and now that his efficient "helpmeet for him" is by his side again, in renovated health, al

goes merry as a marriage bell. The twain are worthy of all praise for the patient, hard-working fidelity given so persistently to the work of building up a liberal church. The thing is done. The church is well rooted and growing.

Baltimore, Md.—The Unitarian Church has recently passed its seventieth anniversary, Rev. C. R. Weld, the pastor, preaching a sermon appropriate to the occasion. He spoke of the growth of the society from a small band of earnest men and women meeting in a room on South Charles street, to worship God as they believed right, to its present state, occupying a church which is never closed, and a chapel in which some classes meet for work nearly every day of the week.

Buffalo, N. Y.—The decennial discourse of Rev. Geo. W. Cutter, preached Feb. 6, 1887, shows ten years of quiet, earnest, unusually fruitful work on the part of pastor and people, with the material result of a fine new church and spacious social and industrial apartments, and with the spiritual result of a large and united society, a vigorous Sunday-school, a good young people's literary club and much philanthrophic work. Mr. Cutter is now talking and planning for the starting of another Unitarian Church in the city, which he feels can be planted and sustained not only without injury but on the contrary with real advantage to the present church and to the cause of Unitarianism.

Canton, Dak.—Rev. Eliza T. Wilkes has recently preached several times at this growing town. Her word has been well received by large congregations. Mrs. Wilkes is also preaching at several other points.

Camden, N. J.—The new Unitarian Society, the organization of which less than a year ago by Rev. Mr. Haskell and a few other earnest workers, we chronicled with so much pleasure, and whose steady progress has been so gratifying since, has at last dedicated its new church,

California.—Among the earnest Unitarians at present in California is Miss Caroline Richmond, of Providence; R. I. It is the almost invariable custom of this lady on arriving at a town where there is a Unitarian church to call on the minister, attend the Sunday and other services, and in other acceptable ways to indicate her interest in the work of our church in that locality. What an example for selfish and indifferent Unitarians who so often ignore our struggling churches when traveling on the frontier,and seem to prefer visiting any church except one of their own order.

Chattanooga, Tenn.—Rev. George L. Chaney, of Atlanta, Ga., has recently been holding services here, and hopes that a permanent Unitarian Society may soon be established. The city is growing fast, and is already a great business center.

Chelsea, Mass.—The very unique "Paper Carnival," given by the ladies of the Unitarian Church (word of which reached us too late for our last issue) proved both socially and financially a great success. It gave much pleasure to the large number of persons who attended it, and netted the ladies the quite extraordinary sum of $1,115.

—The Unity Club connected with the Unitarian Society is very prosperous. It was started only last spring, but already has ninety members. It holds its meetings the second Monday evening of each month from October to May, with programmes literary, musical, social and occasionally dramatic.

Cincinnati, O.—The Unitarian Society at Cincinnati was never more prosperous than at present. Mr. Thayer's work is spoken of by every one with great satisfaction. The Sunday afternoon lectures of the Unity Club in connection with this church are mentioned particularly as exerting a wide influence on a large body of people who are not Unitarians. This society is also very strong in its Post-office Mission work.

Duluth, Minn.—Rev. O. Clute and Rev. S. M. Crothers visited this rapidly growing city March 23, to look over the possibilities as to a Unitarian movement, and to consult with our friends there.

Evansville, Ind.-The Unitarian Church in this city has recently been rented for two years to a society of "Disciples" or "Christians."

Iowa City, Ia.—Rev. Arthur Beavis, our minister here, has just published a vigorous little pamphlet entitled "Can Christians consistently defend the Theory of Evolution"? His conclusion is that while evolution unquestionably destroys the very foundation of the "evangelical theology", it does not necessarily in the least disturb belief in God or in the moral or spiritual nature of man, or worship, or the real Christianity of Jesus,—that is, rational religion.

Keokuk, Ia.—Prof. W. D. Gunning has been giving in the Unitarian Church, several interesting scientific lectures.

Los Angelos, Cal.—The ladies of Dr. Fay's congregation recently netted $3,000 by a bazaar in aid of their church building fund. One of the features of this affair was a neat little volume entitled, "Sparks from Unity Forge," containing brief and pregnant excerpts from Dr. Fay's sermons, and illustrated with a handsome portrait of that gentleman.

Rev. C. W. Wendte, who has been visiting the Los Angeles society, reports that Dr. Fay, in view of the financial embarassment of the American Unitarian Association this year, has relinquished all claims to an appropriation from its treasury in aid of his work in that city. The society will hereafter seek to be self-supporting.

Minnesota.—In looking over the possibilities of work in his somewhat large bish-

opric, which includes Iowa, Minnesota and Dakota, Rev. O. Clute thought it possible that something could be done among the large German population in such cities as St. Paul and Minneapolis. He consulted with some of our St. Paul friends and found them ready to co-operate in trying the experiment. He found that the Rev. J. Heddaeus, a native German, who graduated in recent years at Meadville, was willing to undertake the work. The American Unitarian Association was also willing to co-operate in aiding to pay expenses. Mr. Heddaeus has therefore entered upon the work. It is hoped that among the many Germans of St. Paul a congregation, Sunday-school, Study Class and Social Club may be organized. If it is found that this is not possible we shall, at least, know that fact.

Mt. Pleasant, Mich.—The Unitarian Society here has received an addition of forty new members within the past few weeks.

Moline, Ill.—The new society which Mr. Judy has organized goes forward prosperously. A leaflet setting forth, in a very attractive way the "spirit and purpose" of the society, and announcing its meetings and work, has been printed. Besides the regular Sunday service, there is a Sunday-school, a monthly sociable and a Ladies' Working Society.

Manly Junction, Ia.—The friends here have organized a society, and have begun hauling stone for the foundation of a church building. They are few in numbers, but strong in faith.

Minneapolis, Minn.—The regular weekly meeting of the Unitarian, Universalist and Jewish ministers, of Minneapolis and St. Paul, in Mr. Simmons' study at 10 o'clock on Monday morning, has become an established custom. The association numbers about 15 members, nearly all of whom are regularly present. Monday, March 21, Rev. Harrington, of the Universalist Church, read a paper on "License and Law," a subject suggested by the recent "High License" law passed in Minnesota. The paper drew out a warm discussion.

—All friends of Rev. and Mrs. Clay MacCauley will regret to learn that the latter is seriously ill of paralysis.

—Mr. Simmons' new church is rapidly approaching completion, putting in the pews and grates and some minor finishing, being all that is now to be done. It is a beautiful building, complete in all the appointments for a modern church. We reserve a description until we can see its finished beauty.

Northwood, Worth Co., Ia.—A very good congregation gathered at short notice, in the Court House, on Friday evening, March 18. Rev. O. Clute preached.

New Orleans.—The Southern Conference of Unitarian Churches will meet here on April 20 and 21, Wednesday and Thursday. Essays will be read and business transacted on Wednesday forenoon. Rev. Robert Collyer, of New York, will preach in the evening. Religious services will be held on Thursday forenoon, and a social gathering, with ten-minute speeches, in the evening. Visitors arriving on the morning trains will report at the Edwards House on Lafayette square, near the church.

New York City.—The preachers for the Unity Congregational Society in upper New York for March, were Rev. C. B. Elder of South Boston, Rev. E. C. Butler, of Beverly, Mass., Rev. Roderick Stebbins, of Milton, Mass., and Rev. J. L. Corning, of Terre Haute, Ind. Services held in Brady's Hall, 125th street, between 6th and 7th avenues.

Portland, Oregon.—Interesting special services during the Easter season have been held in the Unitarian Church: sermons by the pastor appropriate to the time; anniversary of Sunday-school; anniversary of Christian Union; and various week evening meetings—missionary, philanthropic and religious.

Philadelphia, Pa.—From the Year Book for 1887, of the Spring Garden Society, we learn that 28 names were added to the church during 1886; that the church was kept open every Sunday during the summer vacation, an informal religious service being conducted by lay members with an average attendance of thirty; that temperance has received special attention both in the church and Sunday-school; and that the society has "lent a hand" in a variety of excellent missionary, charitable and educational work.

San Francisco, Cal.—Rev. C. W. Wendte has recently organized Women's Auxiliary Societies in San Francisco and Oakland, which will undertake P. O. mission work on that coast.

Soux Falls, Dak.—Miss C. J. Bartlett, minister of the Unitarian Church here, re-recently lectured on temperance in the Opera House, on Sunday evening, under the auspices of the W. C. T. U. The lecture was received with much favor by the large audience.

St. Louis, Mo.—On Sunday, Feb. 13, at 4 P.M., a large chorus choir rendered in the Church of the Messiah Mendelssohn's magnificent Hymn of Praise. In the absence of the pastor, Prof. James K. Hosmer, of Washington University, gave a brief and exceedingly interesting address on the Mendelssohn family.

—On March 13 the choir gave for a special service Dudley Buck's 46th Psalm and selections from the *Stabat Mater*.

—Rev. John Snyder and wife were tendered a reception on Thursday evening, March 17, by the members of their church.

—Mr. Snyder, on the first Sunday after his return from the Bermudas, preached on "The Way in which Christ joins Ethics and Religion."

St. Paul, Minn.— An impromptu conference assembled in Unity Church on Monday evening, March 21, which proved to be a very interesting gathering. Knowing that Rev. J. H. Crooker and Rev. O. Clute were to be in town at that time, Rev. S. M. Crothers, pastor of Unity Church, invited his own congregation and the congregations of Mr. Simmons' and Mr. Janson's churches of Minneapolis, to meet them. After a general social talk Mr. Crothers called the people to order, and asked Mr. Clute to talk. He responded by telling of the work which has been accomplished in Iowa during the last ten years, showing that in that time the congregations have increased 300 per cent. The special significance of the worked seemed to him to lie in the fact that small towns can give good Unitarian congregations; that these towns can pay their own bills; and that women make excellent ministers, four of the Iowa churches having women for pastors. Mr. Crooker was called on and spoke of the work in Wisconsin, and of the new movement at Winona, Minn., of which he is the father. Mr. Janson spoke of his work among Scandinavians, which is going on successfully in Minneapolis and St. Paul. He told also of an Icelander, discovered through Miss McCaine's Post-office Mission, who is now at work teaching Unitarianism among his Icelandic countrymen in Manitoba. In a very bright speech Mr. Simmons declined to make a speech. Mr. Crothers wound up the talking by expressing the gratification of himself and people in greeting all the friends present and in hearing their good word. He told also of a movement on foot to begin Unitarian work among the Germans of St. Paul and Minneapolis by Rev. J. Heddaens, a German graduate of Meadville. Then the hospitable ladies took all to the spacious rooms "down below," and served an elegant collation, after which general talk in many happy groups closed the evening. It was a fellowship meeting of the best kind.

—Rev. O. Clute preached for Mr. Crothers Sunday, March 20, and talked of missionary work to an interested company after the evening service.

—Rev. Kristofer Janson, of Minneapolis, has been preaching to a Scandinavian congregation in Unity Church on Sunday afternoons. The congregations have been surprisingly large. Perhaps a regular society will be formed.

Watertown, Mass.—Rev. W. H. Savage, pastor of First parish, has been giving a series of Sunday evening "Lecture Talks," on "Liberal Leaders" and "Liberal Thought." Preceding each "talk" there is congregational singing of familiar hymns for twenty minutes. A new building having a spacious room for use of the Sunday-school and also church parlors, is to be erected very soon by this society.

West Dedham, Mass.—Rev. Geo. W. Cooke, after six and a half years of active and very successful work, resigns his pastorate, the same to take effect June 1. He has been influential in the educational and other public interests of the town, and during his ministry the parish has extensively repaired its house of worship, and built a new parsonage.

Whitman, Mass.—The society at this place is without a church edifice. At the suggestion of Prof. Whitcomb, the proceeds of an elocutionary entertainment lately given by him were made the foundation of a building-fund. The ladies and others are working to add to it in a variety of ways.

Winona, Minn.—Rev. T. G. Owen, of Arcadia, Wis., and Rev. J. H. Crooker have been continuing the work here with good success.

Yonkers, N. Y.—Rev. J. T. Bixby, Ch.D., was installed minister of the Unitarian Phurch here, early last month. Rev. Theodore C. Williams, of New York, preaching the sermon, and Rev. Robert Collyer, Rev. Russell N. Bellows, and Rev. Stephen H. Camp taking part in the service, which was an uncommonly tender, earnest, hopeful, inspiring one. We regret to say, however, that Mr. Bixby's joy in entering upon his new work has been clouded by the recent death of his only son, a boy of about twelve years. In this affliction he has the sympathy of his many friends, west and east. The Yonkers *Statesman* prints a sermon from Dr. Bixby on "Liberal Christianity, the Faith Needed by Our Age."

JOTTINGS.

Kansas has a law prohibiting the sale or giving away of tobacco to any person under 16 years of age. Every state should have such a law; only the age should be raised.

Dakota has a law forbidding the sale of intoxicating liquors within four miles of its state university. Why should not every state university be protected in the same way?

There are in India about 400,000 widows under 18 years of age; one-fifth of them are under nine years. The former barbarous custom of burning these poor girl-widows has been abolished, but the unnatural and inhuman custom of perpetual widowhood now holds sway. Lord William Bentick has long been honored and loved by all true hearts in India for abolishing the murderous suttee. And the true heart of India will love and honor the man who overthrows the cruel slavery of enforced widowhood.

In charge of the question-box, one day last season, at Chautauqua, Rev. J. M. Buckley, D.D., was asked, "Do you think the great pyramid a prophecy of the coming of Christ?" His reply, which was followed by prolonged applause, was, "I answer with the speculation of a man who found a boot on the shores of the Mediterranean marked 'J,' and concluded that it belonged to Jonah, and was cast off by him in his struggles when he got on the shore."

Emerson says: "All I have seen teaches me to trust the Creator for all I have not seen. Whatever it be which the great Providence proposes for us, it must be something large and generous, and in the great style of his works."

"So should we live that every hour
May fall as falls the natural flower,
A self-reviving thing of power;
That every thought and every deed
May hold within itself the seed
Of future good and future meed;
Esteeming sorrow, whose employ
Is to develop, not destroy,
Far better than a barren joy."

Says the *Woman's Journal:* The right of a wife to support an impecunious husband has been fully recognized from time immemorial. The old common law did not indeed say that the wife of a sick or lazy man must support him, but it accomplished the same thing more delicately, by giving him the right to all his wife's earnings. To this day in Connecticut and some other states, every dollar a married woman earns, whether by writing books or taking in washing, belongs not to her, but to her husband.

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J. G. TOWNSEND, SOLON LAUER, } EDITORS.
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EDITORIAL NOTES.

What admirably applies to the labor organizations of to-day, Washington said long ago, that "they now and then answer popular ends, but are likely to become in course of time potent engines, by which ambitious and unprincipled men will be enabled to subvert the power of the people."

Gallenga in his recent work on Italy excuses the vindictiveness of the people in part by their bad government. Some laborers were at work near Porta Pancrazo; one of them in horse-play hit a friend with a pebble on his cheek—it was requited by a heavy slap—then came a scuffle—one fell on the ground with a mortal wound, the other broke through the horrified spectators and fled for dear life. The universal carrying of knives, stilettos and revolvers causes many a worthy life to be sacrificed on the slightest provocation. At Genoa this barbarous custom was put down by Government in 1815. It is a terrible pity that their emigrants make this their general importation to America. Nor is it much less to be deprecated that certain classes of men in our own country so generally go armed. What good can come from men in Boston or Chicago going about with loaded revolvers in their pockets? None, but much harm. It is estimated that one-half the murders in this country are caused by the habitual and wholly unnecessary carrying of deadly weapons. In a temporary fit of passion a man will shoot another who would never think of taking life but for the fact that he has a loaded pistol at hand. The habit of carrying deadly weapons is bad and only bad, and should be frowned upon, and the laws against it ought to be strictly enforced.

Conder, in his "Syrian Stone Lore," 1886, gives this latest statement of the sites determined by exploration at Jerusalem. (His spelling of proper names differs from the Cyclopedias):

I. Calvary, the rock north of the city, now called el Heidemiyeh.
II. The holy house at Sakrah rock.
III. The upper Gihon, at Virgin's fountain.
IV. The outer wall of Herod's temple.
V. The discovery of Ophel and Ophel tower.
VI. Antonia at the modern barracks.
VII. The site of Bethesda at Virgin's pool.
VIII. Constantine's Basilica, the so-called church of the Holy Sepulchre.
IX. The tomb of Helena, at Adiabene.
X. "Ecce homo" arch, proved to be Hadrian's arch of triumph.

Besides all this, the twenty-one years of Palestine exploration has placed ten thousand more names of places on the map, has fully recorded the physical features of the country, has noted down the native traditions, so that nothing ever done for the understanding of the Old Testament history can be compared with the work of this society.

F. W. H.

The last Bureau-report on Education shows that next to nothing is being

done for the Chinese youth in America. In San Francisco, as the courts have decided that Chinese children born in the United States have the rights of the most privileged class, a building has been rented for their exclusive use; but there are only a score of pupils at present. Although Oregon has a Chinese population of ten thousand, Superintendent McElroy has not seen one at school; Arizona and Nevada has not one at school. Taking in the various mission schools there is not an enrollment of five per cent. of the whole number of school age.

The whole country is beginning to feel that we made a mistake in inviting immigrants without regard to their quality; and that not a moment should be lost in educating our foreign population so that they may become American citizens. As a heathen school would spoil this training, it need not be said that (as these less favored children of God can be far better reached here than on heathen shores) the American churches ought to turn their energies in this direction and determine to make the best of present opportunity.

F. W. H.

In Robert Collyer's loving tribute to Dr. Eliot, just published in the memorial number of Mr. Douthit's *Best Words*, we have the following incident and accompanying comment:

The first thing I remember about Dr. Eliot was a story told me by William Clarke, a brother of our dear divine in Boston, who was living in St. Louis when Dr. Eliot was quite a new man there. He was down by the river, he said, on a Sunday afternoon, and heard one Irishman say to another: "Did ye hear now about this young bla-gard that has come to preach in St. Louis who does not belave in God Almighty, bad success to him!" "Oh, never moind," was the quick and confident answer, "Father O'—— will soon drive him out of this." But the day never dawned when Dr. Eliot's feet were not more firmly planted in St. Louis than on that Sunday when the poor fellows got off that bit of idle talk. He went there to stay, and stayed to be the foremost man in his city and the most famous in all things that are true and lovely and of a good report, and the choicest apostle of our faith that ever "went out West."

The following incident, related by Dr. Eliot three years ago, in his discourse on the occasion of the semi-centennial of the Church of the Messiah, St. Louis (November, 1884), not only illustrates his own feeling regarding slavery, even at a very early day, but also shows how much braver in utterance was he on proper occasions, in slave-holding Missouri, than were many in free-soil Boston. Said Dr. Eliot:

In the winter of 1836 I read an address in the Presbyterian church (of St. Louis), before a citizens' meeting, on the history of Missouri, and speaking of its admission as a slave-state, said "that instead of bon-fires and rejoicings the people should have clothed themselves in sackcloth and ashes, in view of the social and moral evil thus entailed upon them." The address was sent to the *North American Review* in Boston, but to my mortification, when printed those sentences were left out "as being too radical!"

Another incident which shows admirably an important and sometimes forgotten side of Dr. Eliot's character, is related by Mr. Douthit:

Once upon a time, at the close of the dedicative service of a building for charitable purposes, in which Dr. Eliot was specially interested, a reporter for a popular daily newspaper (who evidently did not know the kind of man he attempted to deal with) approached the Chancellor and said, "Doctor, I have taken lengthy notes of this service, and will give you a good notice if you will pay me something for it." For once those eyes, usually so full of tenderness and pity, flashed fire as he looked with piercing indignation at the reporter, and, pointing with his finger to the door, said with emphasis: "You get out of here!" And the fellow with "lengthy notes" wilted and obeyed.

Our Post-Office Mission, which has been developing among us for five or six years, has been transplanted into England. The English Unitarian papers bring us word that a society has been formed in London to take up the new work, and has actually begun operations. Rev. H. Ireson, secretary of the British and Foreign Unitarian Association, and Rev. R. Spears, editor of the *Christian Life*, are at the head of the movement. The society will for the present be carried on mainly by workers from the Little Portland Street Chapel.

The Universalists of the West have been holding a "Pastor's Institute" in Chicago, lasting a week, in which fifty or so ministers came together to listen to papers and addresses from the wisest of their number, upon some of the more important speculative and practical problems that meet the religious worker to-day, and to discuss the same. Several speakers also came from the East. The Institute seems to have been a spirited one, which cannot fail of good. Why cannot our Unitarian ministers of the West have such institutes? Or, as possibly better, why cannot our National Minister's Institute hold its next session, and say every third session regularly, in the West? Vastly more do our scattered ministers of the West need such gatherings than do the ministers of the East.

Before another issue of the UNITARIAN the annual meetings of the American Unitarian Association and the Western Conference will have been held—the former in Boston, the last week of this month, the latter in Chicago, at All Souls Church, from the 17th to the 19th.

As to the annual meeting of the American Unitarian Association, we have only partial information as yet regarding its programme of exercises, but everything would seem to indicate an occasion of more than usual interest. Now that the Association has become in the fullest sense a national body by opening its doors to delegate representatives from all our churches, the number of attendants upon its meetings, especially from a distance, ought steadily to grow, and the dignity and importance of its meetings ought to increase. We hope our churches will make a more general effort than ever before to be represented this year.

As to the annual meeting of the Western Conference, it is hardly necessary to say that it will of necessity be one of the most important in the history of the organization. Upon its action will be likely to turn the grave question whether Western Unitarianism is to be one or two. We trust the churches of the West that send delegates will select the same with the greatest care, so as to be represented by their wisest and most candid men and women. Of course the Conference cannot be at all fully representative of Western Unitarianism. After the action of last year the more distinctly Christian part of the denomination in the West of course feels that it no longer has a legitimate home or place in the Conference. It has been urged by some outsiders that the Christian Unitarians ought to make a strong rally, and try to change the vote of last year. But so far as we know, this thought meets with little or no favor. For them to go into the Conference to try to capture it back, would be only to stir up bitterness and prolong the fight. Even if they were able to win, as under the circumstances they almost certainly could not, it would doubtless mean a renewal of the contest again next year by the opposing party. Thus there would be interminable strife. But what they want is not strife, but peace.

The Christian Unitarians feel that those who did the evil at Cincinnati are the ones who should right it, and indeed are the only ones who really can right it. It is earnestly to be hoped that the party who were in the majority last year will *want* to right it—will *want* to restore the Conference to such a basis as will allow the Christian party to have a home in it again.

The well-known plan urged by Mr. Gannett, at Cincinnati last year, and recently again in *Unity* for restoring harmony in the West, by maintaining the Conference's present *ethical purpose*, and then answering the demand for the *addition* of a *religious* purpose by the indirection of a statement about the *individual beliefs* of *members*, we consider on another page in the article headed, "The Western Conference: What Should be Done." As for the plan for curing the Western Conference trouble, proposed by certain brethren, by allowing the Conference to have *no*

statement of purpose, religious or ethical, beyond the vague and meaningless "transaction of business pertaining to the general interests of the societies connected with it," we cannot forbear quoting the following sentences from Prof. H. H. Barber, of Meadville, which we are sure voice the sentiment of a very large number. He says:

"Let any missionary body, henceforth, that asks our co-operation, be frank enough to tell us what ideas and what work it proposes to further. If it wants our fellowship, in what? If it asks our contributions, for what? A religious body asking funds for ends it will not characterize or set forth, seems to us the very Don Quixote of religious enterprises."

We mentioned in our last issue the fact that the *Christian Register* was urging that the Western Conference turn over its executive and missionary functions to our National Missionary organization, the American Unitarian Association, and make itself from this time on, like the National Conference, a body solely for discussion, mutual acquaintance, and inspiration. In the *Register*, of April 14, another long and careful editorial appears, answering the objections made by *Unity* to this plan, and still further urging it as a means not simply of re-uniting the West, but also as a means of unifying, consolidating, systematizing and making more efficient our Western Missionary work, which is and must be carried on largely by the American Unitarian Association anyway. We have not space for reproducing, even in the briefest way, the arguments adduced by Mr. Barrows. But a single fact bearing on the subject, which he seems to have overlooked, we may add.

There has been talk as if the seven years from 1868 to 1874, inclusive, in which essentially the plan proposed now was tried in the West, were years of disaster to Western Unitarianism and of decline of missionary activity. But the records show just the contrary. Those years were years of exceptionally large missionary results; indeed, two of the years stand out conspicuous as perhaps the most fruitful in missionary achievement of any the West has ever known. During 1868 and 1869, we have the record actually of eighteen new churches established within the bounds of the conference—a number unprecedented, and twelve of the eighteen (or their successors) are living and prospering to-day, among them being such important societies as the Third, Chicago, Unity in St. Louis, the Fourth, Chicago (now All Souls), the churches in Kansas City, Omaha, Davenport, St. Joseph, Shelbyville, Geneseo, etc. These exceptionally large and tangible missionary results, we repeat, appear under the very plan which it is now proposed to return to, of having the western missionary work wholly in the hands of the American Unitarian Association, all western contributions for missions made directly to that Association, and a secretary or agent of the Association maintained in the West in charge of the work.

THE SPIRIT OF LAY WORK.

If our churches are to do their true work in the world, we must have rather more help from our laymen. A good deal has been said of late years about "the scarcity of ministers." It seems to me that there is a companion subject which wants to be considered, viz., "the scarcity of laymen." Of course there is no lack of laymen in actual count. But neither is there any lack of ministers, numerically. If any one doubts this, let him apply at the A. U. A. rooms, and he will find that there are still plenty of ministers on hand for anxious inquirers. But laymen are particular about their minister—they want him to be not only, in a general way, a good man—they want one who will be thoroughly interested in his church, and earnestly do his part to make his church a living power for religion. Now that is exactly what we want of our laymen! Of course we expect less in quantity—but not inferior in quality. We don't ask them to do all that is expected of a minister! When a minister has done his few little extras,—when he has cut the kindling and made up the furnace, and paid such of his bills as he can manage to pay this month; and when he has sent off

his weekly article to the newspaper, and attended his political convention, and given his testimony on the Woman Suffrage question, and the Licensing question, and the Indian problem; and when he has given the few Lyceum lectures by which he hopes to pay for his next summer's vacation; and when he has attended about eight committees a week, and finally got rid of the book agent, and the autograph-fiend, and the good sister who has called to interest him in the question of Divorce—then, you know,—*then*—the balance of his waking hours is expected to be given to his pulpit and his church with a loving earnestness which shall make each hour do the work of two. Well, with the layman—after all the busy care and toil of his life is done—and done in the full, thorough way which may make it a success,—all one can expect for the church is, a few hours on the week day now and then for some important meeting or committee, and on the Sunday, an hour or two at the services, with some continuance of their interest into the Sunday fireside life. But then, if the quantity has to be so much less, there should not be any inferiority in the quality. For that occasional committee, for that hour at church, for that little Sunday reading and talking at home, we claim the same earnestness that the laymen rightly ask of *us*—that they also be thoroughly interested in their church, and earnestly do their part—however small it be—to make their church a living power for religion.

Is this an unreasonable requirement? Surely not! We do not ask much. We know that in these busy times it is of no use to ask much, but we ask for that little to be earnest, and unashamed, and *thorough*. We *have* many such a men among us. I thank God for it. They are the strength of our churches. In every church there are a few old "standbys"—unceasing in their care of things—always on hand, helping things to go, never getting tired; yes, they do; they get tired like everybody else, only when the other tired ones drop off, *they* hold on still, in spite of it. Men of whom the more conspicuous examples have been such as Henry Kidder and Charles Faulkner. I think I have found as many of such men as most, wherever I have been, and still how few they are! And how we miss them when they go. Perhaps some one would say: "Ah! but they were prosperous men, whose way was made and who could use their time as they pleased!" Were they? Yes, in these later days; but *were they when they began?* When they began their loving interest in Christian work they were as hard working and busy men as any in Boston streets! I do not say every one could ever do all that they did, but I do say that what little each can do, he can do in that spirit!

B. H.

THE UNITIES OF UNITARIANISM.

The fact that strikes the mind most forcibly on a casual or superficial view of nature or life is the *diversity* everywhere manifest, the endless *multiplicity* of objects, phenomena, events. But deeper and more careful looking reveals the fact that underneath the diversity there is something else, which, if not so manifest at first sight, is no less real or less wonderful. Is it the *unity* which binds up this otherwise scattered, unrelated and meaningless multiplicity into order, system, organism, related wholes? Each man, though made up of many and diverse faculties, parts and powers, is yet a man because all the faculties, parts and powers unite—become *one* in a larger and higher something than themselves, and that something is the *man*. The race is made up of millions of separate and distinct individuals, each differing from every other; but a larger unity running through all gathers up all into one humanity. The world is full of an almost infinite diversity, but it is one world. The universe is made up of innumerable worlds, but it is one universe. Each science has its almost infinite number of facts, but these facts, taken with their laws, are in their totality a unity, and that unity is the science.

Thus we see that unity, the unity that everywhere lies underneath the diversity, the unity that classifies, that turns con-

fusion into order and chaos into cosmos, that gathers up isolated phenomena into wholes and systems, that gives relation and meaning to the otherwise unrelated and meaningless in the worlds of matter, life and mind, is the highest discovery of man, is the consummation of his insight and thinking. Not untruthfully then may the word unity be said to be the noblest scientific, philosophic, yes, and religious word of our time.

What is Unitarianism? It is that great movement in modern Christianity which seeks to find out the deep, vital, eternal unities beneath the diversities and superficialities of religion, that it may assist humanity to build its edifices of hope and faith and trust and duty and worship and life upon these.

What are the unities of religion which Unitarianism discovers, and for which it stands?

1. Unitarianism stands for the Divine Unity—One God:—one Power, one Wisdom, one Life, one Love, over, through, at the heart of all things, the Creator of all things, the Preserver of all things, "our Father in Heaven." "Hear O Israel the Lord, thy God is *one* God." "When ye pray say: Our Father which art in Heaven."

2. Unitarianism stands for unity in the human, as well as in the Divine—for the Brotherhood of Men as well as the Fatherhood of God. And as the one doctrine gives us a basis for worship, the highest and noblest possible, so the other gives us a basis, the best ever discovered or tried by man, for all worthy beneficences, charities, philanthropies, reforms, movements for the good of mankind. If humanity is one—if all men are brothers—children of a common Father—why should we not love each other, be kind to each other, endeavor to help our fellows, live to do good, and bless those less favored than we, who have such claims of kinship upon us?

3. Unitarianism stands for the essential unity of all Religions. We do not divide the religions of the world into two classes, and call one true religions and the other false—claiming that one class is from God and the other is from the devil. Rather we believe that all religion is the striving of the human soul after that which is higher than itself—the voice of God, uttering itself with more or less clearness in the conscience and heart of man. We believe that we have in Christianity—the simple, rational beautiful religion of Jesus, as it shines forth from the Sermon on the Mount—by far the noblest form of religion that has come to the world—God's most precious gift to the human race; but we do not for that reason despise the other religions of the world, but rejoice in all their truth, and all the good they have done, as well as regret and deplore their superstitions—not forgetting however, meanwhile, that even Christianity has not been free from superstitions. And ever in judging of religions, our own or any other, we try to get down below the surface to the heart of all, and there we find all coming nearer together, and containing more good, than men generally dream.

4. Unitarianism stands for unity between religion and reason, and the consequent cessation of the almost world old strife that has been going on between the two, to the fearful injury of both.

5. Unitarianism stands for union, at least the union of friendship, between religion and science. It deeply deplores the attitude of hostility to science which religion has so often taken. It says, they are sisters—each from God; let them join hands and be mutually helpful.

6. Unitarianism stands for union between religion and culture or education. It says, there is no large, worthy, adequate culture that doesn't include religion; and there is no highest and best religion that does not throw its doors wide open to knowledge, education, truth. True culture includes education of the whole man—hand, intellect, will, conscience, religious nature. Anything short of that is defective. The perfect, complete man, physically, mentally, morally, spiritually—that and nothing less than that must be our aim.

7. Unitarianism stands for union, at least the union of fraternity and co-operation, between all Christian sects and denominations—and in the only way that such union can ever be realized, viz.,

by putting the emphasis solely upon those great central, simple doctrines and principles that are common to them all, and really the inspiration and soul of them all. It isn't over the Golden Rule, or Paul's grand chapter on charity, or the Lord's Prayer, or the Beatitudes, or love to God and man, that the various sects contend and divide; but over forms, and ceremonies and speculative dogmas that do not touch the moral or spiritual life of men. When Jesus was asked to state what was the essence of his religion, he said that it was summed up in the two commands: Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. Unitarianism is the one form of Christianity today that lays down these simple commands of the great teacher as its sole and sufficient foundation, and invites all to unite on these and these alone.

J. T. S.

THE WESTERN CONFERENCE: WHAT SHOULD BE DONE.

Several articles, written in a conciliatory spirit, with the well-known initials, "W. C. G." appear in the recent numbers of *Unity*. In them, Mr. Gannett, in view of the approaching Annual Meeting, endeavors to meet the objections which from two different sides, have encountered the "Ethical Basis" action of last year.

Some friends in the West, notably Revs. D. Utter, T. B. Forbush and J. H. Crooker, have objected to that action as a violation of "congregationalism," in that it assumed a position for our Western Churches, as a whole, on which only the separate churches themselves are really qualified to make any declaration. Mr. Gannett frankly admits that there is *something* in this objection, that the "specific terms" in which the Cincinnati resolution tried to "formulate the church's fellowship" now seem to him "too roundly put," and he therefore suggests that at the approaching Conference it be "reconsidered and again submitted, this time *under such a preamble as will make it only the thought of the majority, binding none, and always open to revision.*" We have for our own part never felt this objection, believing that if congregationalism allows people to organize, there is nothing inconsistent in their declaring *what they organize for*, so that it is not necessary for us to discuss it.

The main difficulty, however, was that to which this magazine has drawn, and steadily held, attention, viz., that the Cincinnati resolution publicly proclaimed for Unitarianism a basis, in its essence purely ethical,—indistinguishable from that of the Ethical Culture societies—leaving out religion (hitherto our very *raison d'être*), as non-essential and optional. On such a basis a large proportion of Western Unitarians, including our strongest Western Churches, felt it—and still feel it—impossible to stand. Mr. Gannett and his friends treat this view of what was done as a mere false impression, largely created by ourselves. But this is mere blindness to facts. This understanding of their action was the only one that could be put upon it. As a fact it was so interpreted by the whole press, secular and religious, and trumpeted over the country in various tones of wonder, before a word of ours had appeared on the subject. It was so interpreted by the Ethical Culture societies, the Free Religious Association, and the *Index*, as well as by the organs of the various denominations. It has consequently created a wide-spread and most injurious impression, which has been felt as a mischief and hindrance to our work from Maine to New Orleans. Mr. Gannett has earnestly contended that this whole impression is a mistake and a misrepresentation; but he recognizes that it exists, and earnestly desires to meet it. But *how?* We do not know that we could have a more curious illustration of his apparent inability to put himself in the place of other people and really to appreciate their difficulty! For he begins by translating our difficulty into a phrase of his own, and then, not unnaturally, finds it quite easy to show how it may be met in a way which ought, he is convinced, to be satisfactory. He says that our *real* want is, "a choral affirmation of what Unitarians usually believe," and he proposes therefore to supplement the Cincinnati resolution, which proclaimed a purely ethical *object*, by a

statement of "the things most commonly believed to-day amoug us," this statement, also, to be clearly put as "always open to restatement, and to be regarded only as the thought of the majority."

Well, we welcome the suggestion because of the desire which it evinces to find a way of reuniting our Western Churches. Therein, really, lies its hopefulness, for we must admit that in the suggestion itself we cannot see any practical utility. We ask for "bread," and are offered not indeed any longer a "stone" but a complicated and indigestible piece of theological confectionery! We ask for some clear, brief word to indicate that the Conference, as an organization of our churches for missionary work, is a religious organization, working for a distinctly religious object, and we are offered a wholly irrelevant statement of *what kind of religion the majority of Unitarians believe!*

How this may appear to those who attend the approaching Conference, we cannot foretell. But, for ourselves, we have simply to repeat what we said when Mr. Gannett proposed this before—for it is only the rejected part of his Cincinnati platform over again—that this is of no use. Mr. Gannett entirely mistakes the need. Nobody asks for, nobody wants, any "choral affirmation" of what kind of religion Unitarians generally believe. What is needed—and the past misconception only makes it more necessary—is, that the Western Conference shall clearly state in publishing its existence at all, that it is a *religious institution* existing for *religious work and worship.* We do not want any persons excluded who on the broadest interpretation of religion are willing to join it and help its work. But, the more its doors be opened wide, the more it needs distinctly to state *what it is for.* The mere name "Unitarian" *ought* to be sufficiently indicative of this, and a few years ago *was* so. But Mr. Gannett and his friends have so caused this meaning to be confused (in the idea that a time had come for widening it) that nothing will be of any avail now that does not put the religious character and object of the Conference unmistakably.

No, as far as we can see, the only courses which can really re-unite our Western churches, are these: *Either* to rescind all declarations of the Conference subsequent to the preamble of 1875, restoring that as the published invitation to the world,—or, like the National Conference, leave practical work and missionary organization to the American Unitarian Association, and become simply a gathering under the auspices of our Western Churches for religious consultation and encouragement, entirely open to all who like to attend.

The first plan* has the advantage of simply falling back on a statement originally drawn up and put forward by Mr. Gannett's own friends.

The second plan has the merit of being that recommended by the *Christian Register*, which throughout has been friendly to the Cincinnati action, and that on which all our other conferences are organized.

We cordially wish that one or the other plan might be adopted. But whatever it is, it must be adopted by our *Unity* friends themselves. If they really wish, as we believe, to reunite our forces, it will not be difficult, if they will simply take account of the obstacles as others feel them, instead of as they think others ought to feel them, and then themselves take such a step as may win back the confidence of our churches by fairly representing their essentially religious character.

MY DAY.

I suffer pain, I suffer loss;
No crown is mine; I bear the cross
Of poverty, and strangers turn
On me those icy looks that burn.

A frowning height; a sky o'ercast
With drifting clouds; a chilling blast,
And creeping shadows long and gray,
And lonely toil—this is my day!—

My day without; within I sing
Another chime—a blossoming spring,
Where sun-rays glint and warm winds blow,
And flowers of hope spring fair and grow;

Where deep, sweet memories sooth my pain,
And bring me all I've lost again;

* Returning to the Preamble of 1875—"The Western Conference conditions its fellowship on no dogmatic test, but welcomes all thereto who desire to work with it in advancing the Kingdom of God."

Nor shadow grim, nor deepening night
Can dim the white star of faith's light.

And nought I care for frown or scorn:
Friendless I'm thought, despised, forlorn;
Yet who can this fair Presence be,
With mein of wondrous majesty?

My Friend, my Elder Brother, he,
Who gentle converse holds with me!
So this, O World, unfeeling, gay,
Unknowing, cold,—this is my day.

FLORENCE E. WELD.

THE ECONOMY OF LIFE.

A SERMON BY REV. WILLIAM H. LYON.

"He took the five loaves and the two fishes, and, looking up to heaven, he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat and were filled; and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, besides women and children."—*Matt. 14: 19-21.*

Very much of the modern belief in the miracles of Jesus rests upon admiration of his character. It has seemed natural that one so good and pure should have power over the material world. In fact, the human heart is deeply determined to believe that goodness must prosper outwardly, that nature is the slave of character, that the world was made by a moral being, and may be mastered by moral beings. We are never surprised that bad people should be drowned or burned. But we cannot help being shocked when harm comes to the good. We have an indomitable conviction that the material world is, or ought to be, the friend of goodness. Hence it has been easy to believe that the great saints should work miracles, that is, should control the powers of nature. No miracles are told of Alexander the Great, or Julius Cæsar, or Charlemagne, mighty as they were in mind. But they are told of half-clad prophets and ragged saints, of pale nuns and lonely hermits. What men cannot believe of the greatest intellects they do believe of pure and holy souls, however obscure and humble they may be. And so the perfect character of Jesus has made it easy for the world to believe in his perfect power over nature. It has seemed a matter of course that he should walk on the water, create food by his word, and escape the last enemy—Death. In him humanity seems to regain the power that was lost in Adam. The first man, the world has believed, was exempt from the tyranny of nature, and remained so as long as he was innocent. He had no labor, sickness, pain, or death. The earth and all that thereon is were under his control. But he sinned and at once the world of nature rose above him, and became his master. Hence the hunger, toil, pain, and death of mankind. But as holiness returned to the earth in men like Moses and Elijah, the power over nature returned with it. Hence their miracles. So when the perfect man came in Jesus, the perfect control of the material world which was in the first Adam was restored to the second Adam.

But what is the power of working miracles? Essentially it is the ability to take the things which everybody has and to do with them what nobody else can do. The lake on which Jesus walked was the same lake as that into which Peter sank. The water which he turned into wine was the common drinking water of the household. The few loaves and fishes which he made enough for the multitude were the same that his disciples had despaired over. The real miracle was that anyone should do so much with so little. It was a revelation of how much can be done with this commonplace world that lies about us, if only we know how to do it.

Let us grant to the modern world, therefore, its doubt as to whether Jesus ever did the special miracles recorded of him. Let us allow men to say that he never fed the five thousand with the five loaves and the two fishes, and gathered up more at the end than he had at the beginning. It is of small importance to us just now whether he did or not. But it is important that we believe the suggestion which it gives us,—that as the mind and heart and soul grow they gain power to make out of the common things of life what a smaller nature could not make. The miracle of the loaves and fishes is done every day where there are men and women large enough to do it.

Look at the miracle as it is seen in history. What is the difference between civilization and barbarism but the power

to take the common elements of the natural world and make them feed wants which in the savage are starved? Here is this cultivated city of Boston. Here is this energetic and highminded New England. Here is this great country of ours, destined to be the center and home of the best life of the world. Yet we live on the same soil as the Indians walked over. Here are the same streams, the same rocks, the same trees, the same electric currents, the same signs of metals and minerals. But the Indians could get only bare subsistence, a narrow life not much above that of the deer that they hunted. All that large range of human nature which lies above mere existence went starved and stunted. But the man of civilization steps in, looks around, and moves his hands, and, behold, the world that seemed hardly enough to feed the animal side of human nature now supplies a multitude of desires. The same loaves and fishes are here, but the man is here now who knows how to make the most of them. At his touch the rocks open and yield gold, iron, and oil, the soil springs to life in wheat and corn, the streams turn the wheels of countless mills, the vagabond winds waft the ships along river and over sea, the lightning follows an iron path as obediently as the locomotive, and humbly carries messages. The thirst for knowledge is fed from the land and sea and sky till it grows into sciences. The old landscapes unfold new beauties to the eye of the artist. Books, pictures, buildings,—there is no end to the multiplication of the few loaves and fishes on which the poor savage starved. So the legend of sacred writ becomes the fact of secular life, and the multitude of human capacities are fed on what seemed hardly enough for a few.

But let us come closer to the individual life. Keeping still to the material side of the matter, are there not people who have the power to make a little go a great deal farther than anybody else can? Take it in a very humble aspect, have you not known good wives and mothers who have the gift of making cheerful and comfortable homes out of means that seem utterly insufficient? Somehow the literal loaves and fishes last a good while with them. The barrel of meal and the cruse of oil have a wonderful power of holding out. The grocers' and the marketmen's bills are not large, and yet there is enough, and something left over for the poor. And those other prosaic elements of comfortable housekeeping, the furniture and the carpets and the clothing,—it is a mystery, the neighbors say, how they can all be supplied out of that little income. It is a gift, they say,—a genius. Yes, it is the gift of miracles, which St. Paul said that some of the early Christians had, and which has never left the world since. It is the triumph of mind over matter. It is the wonder of the loaves and fishes daily worked in the humble household.

You can see it, too, in the ecomony of time. There are the same twenty-four hours in the day for everybody. Yet some people's lives starve on them, while others are fed into a rich and productive activity. "I don't know how it is," many of us say, "but the days slip by and nothing gets done." We compare our lives with some others that began about the same time with ours, and we are astonished to see how much more they have done with the same months and years. Here is the secret of that common reluctance to tell one's age which grows with the years. It is not that we are ashamed of the years, but of the little we have done with them. We are grieved not to have the gift we can see in others, the power of making the most of time. It is again the miracle of the loaves and fishes.

Is it not the same with health? Physical strength is a great thing to have. But it is beautiful to see how much has been done by people of little strength and feeble health. There is something heroic in the way in which some people who have diseases or weaknesses, which many would think justified a life of idleness and coddling, nevertheless lay out great work, and, with determination and careful management, get it done. It is almost incredible that Mr. Herbert Spencer, whose colossal

labor is one of the triumphs of the age, should be a man of slender health; or that John Richard Green should have written those beautiful and yet reliable histories of England, when he was dying with consumption. And we all know such heroic cases in humbler stations. It is the old miracle again: a little made to go a great way by the power of a stout heart.

In general, they have the same power who achieve success in life out of discouraging circumstances of any kind. The disciples could have fed the multitude easily, if they had had two hundred pennyworth of bread. It would be no wonder if young men whose fathers have money enough to put them through school and college should become fine scholars, or if those who were launched into active life with capital and influence and patronage should accumulate wealth. But that men who began life in poverty and toil, reading, like Lincoln, by the light of the fire in the chimney corner, learning to speak, like Henry Clay, under the tree on the edge of the cornfield, should reach eminence; or that men who had no capital but their wits, and no influence but their own, and no patronage but that which their ability gained, should come to control great lines of business and travel,—that is the wonder. How could they make so much out of so little? How could they take those scanty opportunities, those barren prospects, those discouraging circumstances, and expand and develop them into a broad, successful life? It is in the man. The world is much the same for all. It is the unaccountable gift of working miracles,—of making the few loaves and fishes go round a great multitude of achievements.

And if we turn from this outward success to the higher and inward success of life, we find the same thing at the bottom. What is the secret of happiness? Certainly it does not necessarily lie in the abundance of anything outward. It is wonderful how much people can have, —health, wealth, friends, money, bright prospects,—and get little or no happiness out of them. It may be that the same man will be happier rich than poor, healthy than diseased; but the real foundation must be laid in the man himself. If there is seed in the ground, the fertilizer will increase the crop; but if there be no seed there, no amount of dressing will make any difference. The surroundings of life may nourish, but they do not create the germ of happiness. On the other hand, it is wonderful how much happiness some people can extract out of almost nothing that is commonly counted necessary for it. You and I think we should be miserable if we were crippled permanently. Perhaps we should. But we go into some poor cripple's room with our faces all made up for sympathy and condolence, and we find he does not need it half as much as we did yesterday with the headache. There is something very strange in it,—something very wonderful about this contentment. But it is the old miracle again,—the power to make a little go a great way. And you go into some poor man's house, where there is not much more money than just to pay the bills, and where life as a whole seems to you very thin and bare compared to your own; but you find that in that house, and in a multitude like it, the inhabitants have learned something that books do not teach, and money cannot buy,—the power to make a little go a great way: not, as you saw in the other house, towards feeding the body alone, but towards keeping heart and soul healthy. I do not mean that there is any more happiness there than in many a house where there is everything to be happy with, but then it is not much of a miracle to make life happy with two hundred pennyworth of bread. The miracle comes in where there are only five loaves and two fishes, and yet everybody is satisfied.

It is just the same with enjoying the future, as it is with enjoying the present. It is wonderful out of what small materials people can make hopefulness. There are some poor souls who are despondent even in the face of the brightest prospects,—because human futures always have a little possibility of trouble in them, always a little cloud on the horizon away off, no bigger than a man's

hand, that may swell into a storm. But these poor souls always see that cloud of possibility, and not the wide and bright sky around it, and fret and worry for fear life is to go hard with them. If they only had the two hundred pennyworth of bread, that perfect certainty of success which no man can have in this world, how hopeful they would be! What all men need is what some men have,—the power of feeding hope with scanty material,—not that false hope which is ignorance, but that true hope which sees all the darkness, and yet looks confidently for the brightness beyond. For when nothing can be done, and nothing is yet decided, it is surely much better to hope for the best than to dread the worst. And he who, when other people can gather no hope from the prospect, can so manage the slender material as to feed both himself and others into cheerfulness and confidence, —he has wrought the miracle of the loaves and fishes.

Perhaps we see now that Jesus, and his disciples represent two classes of people who are always in the world. The disciples are types of that large part of mankind who mangnify the power of circumstances too much, and who are always crying out, "Oh, if I only had, then I would do, I would become, I would succeed." And there is just enough real need of circumstances to keep the cry going. To a certain extent the wherewithal is indispensable. We cannot live without food, nor be warm without clothing. We are dependent to some extent upon what we have as well as upon what we are. But as work requires the workman as well as the tools, so a life that shall be successful in any way requires the man as well as the circumstances. On the whole, humanity needs to be roused to its own ability to do more than to its need of something to do with. There are few people who do not need to be stirred up to a belief in their own powers, to a sense of what they can do just where they are, and just as they are. Men need to be shown their superiority to circumstances, and taught how to grow from within out, instead of merely from without in.

Jesus stands as the type and the teacher of that strong and self-centered life that does not cry for more tools, but sets at work with what it has, makes the most of life as it is, and supplies the outward lack from the inward fulness. He always spoke to the center of a man's own life. Are there troubles, obstacles, difficulties in your way? "Verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove, and nothing shall be impossible to you." It all comes back on the man himself. Jesus was a believer in the powers of man himself, and he always tried to stir men into the same belief.

And what he taught he was. His whole life was a miracle of loaves and fishes, a miracle no one can doubt because all Christian history testifies to it. Consider what that life was outwardly and you will see how true this is. To be the son of the village carpenter, to have no influence of rabbi or scribe behind him, to see his teaching irreconcilably opposed by the ingrained thought of his people, and to know that persecution, disgrace, and death were waiting for him not far ahead,—surely these are very scanty materials to make any kind of success out of. Five loaves and two fishes are abundance in comparison for the work they had to do. And yet, as we look at the civilized nations of the world, all eagerly calling themselves by his name and resenting any attempt to take from them the proud title of Christian,—at the innumerable multitude of churches where his name and precepts are proclaimed, and still more at the undeniable lift which his life has given to the general level of the world's character,—then we understand what the real miracle of the loaves and fishes is,—the feeding of the world's life out of one scantily furnished and obscurely placed, but wonderfully strong and self-multiplying life. The power of a single soul to feed the multitude, if only it is real bread itself! That is the miracle that concerns us most,—not simply the triumph of soul over circumstance for our own good, but the power of life to

feed life; the power of genuine strength of character to distribute itself without limit. They are great men who add to the world's comfort and luxury, who invent useful things, or discover new forces. But greater are the men who feed the souls of humanity out of their souls,—the Pauls, the Luthers, the Channings, the Emersons,—who elevate the ideals of society, increase its hopefulness, deepen its earnestness, and raise the level and spirit of its life with the strength of their single God-fed lives. They are the greatest workers of miracles among mankind.

And this is the miracle that every man can work and does work, often without knowing it. He cannot keep himself to himself. The integrity, the wisdom, the cheerfulness, the sympathy that are in him multiply around him indefinitely in all the lives that touch his life, and in all the lives that come from him and them. And the old miracle is renewed in this, too, that the more he gives, the more he has left. No one ever gave of his sympathy to anybody in trouble without having the power of sympathy increased in him. If he try to explain anything to ignorance, his own understanding of it clears up. If he tries to pour into the public mind his hatred of shams or abuses, that hatred grows in and by the giving. And when at last he has done his work, and cheered up the sorrowful, and stirred the righteous indignation of the careless, and made the ignorant understand, he is serener himself, stronger for the right, and wiser in the truth, than when he began to act. Instead of five loaves and two fishes, he has twelve baskets full,—a larger heart, a stronger will, a clearer head.

TWO PRAYERS FOR LITTLE ONES.

MORNING.

Now I wake and see the light;
'Tis God hath kept me through the night.
I pray to Him that through this day—
In all I do, or think, or say,—
I may be kept from harm and sin,
And so be pure and good within.

EVENING.

Here on my little bed I lie,
And thank thee, Father, in the sky,
For all the blessings of the day
Which thou has sent along my way.
Be thou my guardian while I sleep,
Thy holy angels near me keep,
To bring me peace from heaven above,
And fill my heart with trust and love.

BUFFALO, April 10. G. W. C.

THE ANCIENT WATERWORKS OF JERUSALEM.

Rev. George St. Clair, George Dawson's successor in the Church of the Savior, Birmingham, Eng., has just published a capital popular account of the recent explorations and discoveries in Jerusalem. One of the most interesting passages is the following account of Sir Charles Warren's investigation into the Pool of Siloam, and the curious provision for the water supply of the city, of which it formed a part:

"Where the Tyropœon Valley and the Kedron run into one—we have the Pool of Siloam. About the identity of this Pool there is no mistake whatever; it is the very place to which Jesus, according to the Fourth Gospel, sent the blind man, saying, 'Go to the Pool of Siloam and wash,'—and he went and washed, and came seeing: the very place, the Jews would tell you, to which a Levite went on the Feast-day, carrying a golden pitcher, that he might fill it with the sacred water to pour over the sacrifices in the Temple—a service about which he may have been engaged when Jesus lifted up his voice on that last great day of the feast and cried, 'If any man thirst, let him come unto me and drink!' Well, this Pool of Siloam is not a spring; the water comes from a point higher up the valley. The underground channel through which it flows had been passed through by Dr. Robinson in 1838, and by Colonel Wilson in 1864; and now Warren determined to thoroughly explore it. He went down into the Pool of Siloam with two associates. The Pool they found to be 50 feet long, 18 wide and 18 deep, with a little water at the bottom of it. There was an arched passage leading away towards the north—16 feet high to begin with; but as they passed along it narrowed down to 10 feet, 6 feet, 4 feet, 22 inches. By this time they were on their hands and knees, in three or four inches of water, carrying pencil and paper in one hand, making compass

observations of all the windings of the passage, and taking the candle for the most part in their mouth. Suddenly the water began to rise—from three inches to ten—and the passage narrowed down to 14 inches altogether. Only 4 inches of breathing room above the water? Now they were on their backs to get the air, and at this point Captain Warren swallowed a part of his pencil and was nearly choked. And things might have been even more serious, for the rising of the water two or three inches more would have drowned the whole party. As it was, they were four hours following all the sinuosities of this rock-cut passage before they emerged to the light of day, at a point higher up the valley called the Virgin's Fountain, which is the true spring from which the waters of Siloam come.

"Another day they *began* their journey at the Virgin's Fount, and after going 67 feet along a passage—50 feet towards Siloam and 17 feet in another direction, through which 17 feet they had to cut their way through the accumulated silt of ages—they discovered a shaft leading up through the solid stone of the hill, with perpendicular sides. They were determined to ascend this shaft; so bringing planks, they fixed them against the sides of it, and erecting a platform at the height of 20 feet, they rose to that, and began to build another. Presently, lighting a piece of magnesium wire to see their whereabouts, they were alarmed to notice, at the height of 20 feet above their heads, a loose piece of masonry weighing 8 cwt., just ready to come down! A word might have brought it down; but they were careful not to speak a word the one to the other. Proceeding silently and carefully, they got safely past it, but then had to ascend a slope of 45°, with a number of large stones resting on it—and scarcely resting, so that the touch of a foot would have sent them back into the shaft, blocking up that shaft through which they entered and by which they hoped to escape, if it did not carry *them* down also and make a jelly of them. Beyond the slope were recesses and corridors, and presently a second shaft, going higher up and also lower down. In the corridors and recesses they found pieces of pottery and lamps, and a cooking vessel—evidence that the place had been a place of refuge at some time. Evidence, too, that it had been a secret means of supplying the city with water; for the opening at last (or it may be plainer to say *the entrance at first*) would be on the Hill of Ophel within the fortifications—virtually within the city—so that when Jerusalem was besieged they would be able to stop up the pools and fountains outside the city, cutting off the water-supply from the enemy, while those within the walls could get as much of the pure e ement as they pleased. In proof that they used the shaft for this purpose, we have a cistern scooped out of the bottom of it, we have an iron ring let into the stone at the top af it—a ring which may have served as an attachment for the rope that let down the bucket; and then in the Scriptures we have references to such practices: Hezekiah said, 'Why should the King of Assyria come and find much water?' So he stopped up the pools and fountains outside the city, and the brook that ran through the midst of the land—taking care at the same time, by the means he adopted, that his own people should not go short of that necessary of life.

"While speaking of this rock-cut passage and shaft, I may mention a very interesting suggestion, made by Rev. W. F. Birch, that (if it be so ancient) it may even be 'the gutter' which Joab ascended when he captured the city for David (2 Sam. v. 8). David said on that day, 'Whosoever getteth up to the gutter and smiteth the Jebusites shall be chief and captain.' The Revised Version gives the word 'watercourse,' instead of gutter; and possibly the phrase should run, 'Whosoever *gets up* the watercourse,' instead of 'gets up *to*' it. The suggestion is that Joab and his trusty followers removed the stones with which the fountain had been blocked, ascended the shaft 3,000 years before Captain Warren did so, and appeared suddenly within the fortifications, to the conster-

nation of the lame and the blind who had been placed, in bravado, as a sufficient guard upon the impregnable walls. The stream connecting these two Pools was probably 'the waters of Siloah,' which 'flowed softly,' i. e. silently, not being heard because underground."

UNITARIANISM IN HUNGARY.

IV. MELIUS AND DAVID AS OPPONENTS.

David's last attempt to make peace does not succeed, and from this time on the former co-workers stand face to face as bitter enemies.

Melius, looking round on Europe, perceives what a great power Calvinism is, and that not only in Switzerland, the once papal seat of Calvin, but also in France and England, as well as in Scotland, there is no place where such heretics as the Unitarians would be tolerated, and he thinks, "Shall this little corner called Transylvania be an exception?"

David was fully aware of his enemy's designs. His position is more difficult than ever; he is still a Calvinist bishop, and most of his friends really belong to that church. What must he do?

"The word of God abideth forever;" "Happy are they who endure;" "Truth shall make you free." These high thoughts came to David as a revelation, and thenceforth he did not hesitate to accept the challenge. First of all he resigned his bishopric. He was aware that he had the king on his side, and felt assured that the cause of truth would not be left without upholders. Indeed, a large number of the nobility of Transylvania and most of the professors and ministers declared themselves with him. The three years' war on the Doctrine of the Trinity now began.

The History of Protestantism can hardly show a richer harvest of mental production than that of the Transylvanian Unitarians during those three years, viz., 1567, 1568 and 1569.

They were not satisfied by the victories won in almost every open disputation, but ministers and professors, with David at their head, worked up the questions, discussed, wrote books, and had them published. To their great advantage, King Sigismund provided a press for them at Fehervar. To cover the expenses of printing, the rich nobility came to their assistance. Hoffhalter (Skrzetuski) a Polish refugee of noble birth, took charge of the press, and learning the Hungarian language, produced such splendid editions of Hungarian and Latin works as would do honor to the press of to-day.

In order to give some idea of the literary character of this period, I will describe some portions of works by Peter Melius, and by Francis David himself. Melius' book is entitled "Debteczen" or "Short Confession," and was published soon after the separation. In it Melius openly declares that such heretics (referring to David and his friends) have not been tolerated in any country. He, Melius, is not content to give his own views, but takes great pains to criticize his adversaries, and here he knows no moderation. Losing his temper, he uses such expressions as are contrary to all good feeling and Christian brotherhood. He explains that, according to the 20th chapter of the 5th book of Moses, Jehovah is written "*Elohim*," which is Father, Son and Holy Ghost, therefore one Jehovah, for all three are one in bearing witness. "Therefore," he concludes, "the followers of Servetus, who deny that the one God is three, are liars."

Article V says that "*heretics are to be stoned*," and again, Art. 65, "that heretics shall be excommunicated, and must be killed."

We hear in these words the echoes of the famous saying of Calvin with regard to Servetus: "Nam si venerit, modo valeat mea auctoritas vivum exire nuncquam patiar." *

To this book of Melius', Francis David and his friends made answer in an extensive work, criticizing his statements.

This book is dedicated to the king, and in the dedicatory letter we find such sentences as the following: "There is no greater piece of folly than to try to exercise a power over conscience and soul, both of which are subject only to their Creator."

Against the words and expression of

* Quoted by C. Beard, Hibbert Lectures, 1883, p. 254.

Melius above noted the book has nothing to say; on the contrary the writers pray the king to preserve their enemies from any danger, that they may be free to write and do whatever they please. "It will be God himself," they say, "who shall take his work under his own care and protection, and who shall make those who are true to him to advance, even as he made Christ, in wisdom and age, and in favor with God and men."

The book gives Melius' "Confession" as well as that of David in answer thereto. We already know the latter one, pretty nearly, for he makes the same distinction between God and Jesus Christ, that he made in his "Confession" quoted in Article III. He acknowledges the instrumentality of Christ in the creation of the world, and in *this sense* uses the word God also in reference to him. The "Confession" says, "We do not say of the Son of God, that he is an invisible, immortal being, above all, or cause of himself, for what he has he got from the Father."

In the remainder David criticizes Melius' book and cuts it to pieces with his strong arguments, which he takes from the Bible and from his own conscience.

A very useful part of the work is the history of Christian doctrine from the beginning down to his own time. This portion testifies to David's wide knowledge, and convinces us that he was perfectly acquainted with all phases of Christian doctrine.

The most objectionable part is at the end of the book, where David paints the figures of the Trinity in six different groups. These pictures must have offended the Trinitarians greatly. The almost total destruction of all the copies indeed go to prove this supposition. It was in these pictures that David answered those offensive expressions which Melius used against him. The book made a great impression on the followers of David, but aroused the anger of Melius and his friends to such a pitch that a few years later David had to pay for it with his own life.

GEORGE BOROS.

NEBRASKA.

"The earnest expectation of the creature waiteth for the manifestation of the sons of God."

O greenly undulating far beyond our bounded vision,
Out-reaching toward the heaven that bends to meet in soft collision—
The Holy Spirit broods above, and from the jeweled flowers
The western wind, a censer-boy, wafts perfume thro' the hours.

O, ploughman brave, now manifest your sonship unto God:
With earnest spirit, reverent hand, upturn the fragrant sod.
The creature dumb, expectant, waits your strong, redeeming hand—
And smiles its answer back in waving wheat o'er all the land.

May sin-worn souls by labor here be strengthened and made pure,
By buffeting with storm and drought made manful to endure
Temptation's awful onset, giving back each blow for blow,
With a might the dreamy onlooker and idle cannot know.

Swing on, O western wind, the censers of the prairie flowers!
Creation waits in earnest expectation thro' the hours.
May sons of God make manifest their spirit and their truth:
By honest labor banishing all sin and pain and ruth.

A. N. S.

OUR INDIAN INDUSTRIAL SCHOOL.

The Montana Industrial School for Indian children established by the American Unitarian Association, among the Crows, is now in operation. More than half its present quota of pupils are already enrolled, and as the Montana roads become passable the whole number, thirty, will doubtless be under instruction.

A large proportion of the pupils are *boys*, while most of the contributions of clothing and material thus far have been for *girls*. Clothing, new or worn, and material for boys is much needed, and donations are solicited.

Money contributions are also asked for. Of the debt on the school building and outfit, fifteen hundred dollars are yet unpaid, while our faithful workers, Mr. and Mrs. Bond, have not received a dollar of their very moderate salaries.

The contributions for this, the only Indian Mission School of our denomination, have amounted to $5,405.09 to April 1st. Up to date of Mr. Bond's last account, December 31st, the building, yet incomplete, had cost $3,113.49; furniture and implements, $703.65; live stock, insurance, provisions, etc., etc., $541.98.

The utmost economy has been used. Will

not our Unitarian friends rally to the support of this school, and furnish the means to equip and maintain it in a manner worthy of the denomination? J. F. B. MARSHALL.

WOMAN'S WORK.

A THOUGHT OR TWO FOR OUR COMING ANNIVERSARIES.

We are approaching our annual meetings East and West, when the women of our denominational household are accustomed to render an account of the year's accomplishings and make plans for future work. What the accounts rendered, and what the future plans may be, we will not attempt to predict, but this we are sure of, that by far the largest part of the very best work done in all our churches will not be reported. The patient persistence which despite every obstacle has brought the Sunday-school teacher into her place every Sunday during the year; the loyalty to a cause which has filled the family pew with father, mother and children alike on rainy Sundays and bright, and has been brave and hopeful even when the congregations were very small; the kindly watching for and speaking to the stranger which some quiet woman has taken as her self-imposed task, and conscientiously discharged Sunday after Sunday; the looking out each Sunday to see who is absent, not for the purpose of criticism, but to know where the week's calls can be made useful in letting the absent know they were missed, and reporting to them some of the good things lost by absence;—it is such work as this that makes church life possible, and it is such work as this which statistics fail to tabulate.

Three things our women East and West have undertaken definitely to do, viz., to raise money for the spread of our faith; to carry on the Post-office Mission as a means to its spread; and to broaden and deepen that faith among ourselves by a study of our Unitarian literature and history. In the first and second we have been tolerably successful in the past, and I doubt not will make a fair showing for the year just closing. The post-office as a missionary agency has proved so successful that I have wondered whether its sphere might not be enlarged so as to include a home mission department. Why should the Church of Our Father, for instance, give time and money to send Unitarian literature to the dwellers in Alaska and the Sandwich Islands, while people living only a block from the church are in Egyptian darkness on the subject of Unitarianism? If to every family within a generous radius of each of our churches were sent through the post-office a carefully selected statement of what Unitarians believe, and this were followed by an occasional printed sermon from some of our best known thinkers, or from the pastor of the church, a great many of our neighbors would find out, I imagine, and find out gladly, that Unitarianism is the gospel they had been longing for and half believing, but did not know that any other people held it. Our third department of work, namely, the organizing of Religious Study classes, has proved more difficult than the other two,—a score of people being found who are willing to give time or money or both to let others know about Unitarian Christianity, to one who is willing to do some earnest and consecutive work, to become personally intelligent in Christian history, and the nature and scope of our Unitarian doctrine. But if hard to inaugurate, the importance of this work becomes constantly more apparent. We cannot become successful missionaries of a faith till we are able to give an intelligent reason for our holding it. This, very few, especially of our younger people to-day, can do. Yet these young people are to be the representatives of Unitarianism in the near future. Important therefore to the spread of our Unitarian gospel as the Post-office Mission work is recognized by all to be, our religious study-class work is at least equally important, and should receive earnest thought at our coming anniversaries.

CINCINNATI.

The annual meeting of the Cincinnati Branch of the Women's Auxiliary Conference was held in the vestry of the Unitarian Church, April 12. At the monthly meetings of this branch essays on religious or ethical topics are read and discussed. Essays have been given this year by Dr. Mary E. Osborn, Mrs. Robert Hosea, Mrs. S. E. Owens, Mrs. Geo. A. Thayer, Mrs. E. R. Sunderland, of Ann Arbor, Mich., and Miss E. M. Patrick. Two more to follow are to be by Miss Therese Kirchberger, upon "The Higher Education of American Girls," and Mrs. Geo. Thornton, upon "The Death and Resurrection of Jesus." The chief work of this branch is the free distribution of Unitarian literature throughout

the West by means of an advertisement, a work attended with marked success. The report shows ninety-four names on the books to whom literature is now being sent, fifty-one in Ohio, the rest scattered in eighteen States. The distribution of papers, sermons, etc., made during the year aggregates 5,154; of these 1,801 were distributed at church; 3,353 were sent through the mail. Seventeen books have been loaned and seventy-one sold, sixty-one of these being copies of "Miss Ellis' Mission," of which one hundred copies have been sold in Cincinnati. The following officers were elected: President, Mrs. Fayette Smith; Vice-President, Mrs. George A. Thayer; Recording Secretary, Miss E. M. Patrick; Treasurer and Librarian, Miss Belle Fithian. The meeting closed with the reading of an able essay on "The Miracles of Jesus."

A SUGGESTION FROM NEW HAMPSHIRE.

We gladly give place to the following, which comes from a correspondent in Mast Yard, N. H.:

"One suggestion I have to make to the Post-office Mission. Its great usefulness is to unattached and isolated Unitarians. It is a kind of church at large, gathering in those of us who are deprived of the privileges enjoyed by town dwellers. Why not introduce the members to each other? There are many kindred spirits who will never probably meet in the flesh, or otherwise hear of each other, who would greatly enjoy a correspondence. The weary hours of a lonely invalid, the toilsome drudgery of a secluded farmer's wife, the discouragements of a faithful unappreciated teacher, might all be lightened by mutual communion. And the Post-office Mission would have the judgment necessary to introduce those who would get most good from such correspondence.

I know this thing has been done in some cases; why not make it an especial object?

J. B. F."

PROTECTION FOR WORKING WOMEN IN NEW YORK.

"The Working Women's Protective Union, —Twenty-third Year,—New York City: No. 19 Clinton Place (Eighth street),—1886," is the title-page (minus the picture which occupies its center) of a pamphlet of twenty-four pages, which has found its way to our table, and has proved so interesting that we would like to introduce it to our readers. The pamphlet is a report of twenty-three years' work done by a benevolent corporation of New York city in behalf of working women. This corporation, bearing the name, "The Working Women's Protective Union," declares its object to be "to promote the interests of women who obtain a livelihood by employments other than household service, and especially to provide them with legal protection from the frauds and impositions of unscrupulous employers; to assist them in procuring employment, and to open to them such suitable departments of labor as are not occupied by them."

During its first twenty-three years this society reports in round numbers:

Applications made	290,000
Employments supplied	48,000
Frauds prosecuted	10,000
Amounts claimed	$35,000
Average of each claim	$3.44

And all this work of collecting $35,000 and furnishing employment to 48,000 applicants done without a cent of cost to those helped!

What is the character of these applications, averaging 12,900 a year? Here is case 9,854. Mrs. Smith was empoyed by Mrs. Grace to make pillow cases at *one and a quarter cents each!* When two dozen pairs, forty-eight pillow cases, were finished, and Mrs. Smith presented the bill of sixty cents for the work, Mrs. Grace refused to pay it till Mrs. Smith had paid for the use of the sewing machine furnished to do the work, and also ten cents for a lunch which Mrs. Grace had given her while the work was being done.

Case 9,970. Nine dozen Easter eggs had been ordered painted, but the Easter sales apparently were less brisk than expected; the dealer found he could get along without them, and so refused to receive or pay the bill of $19.66 for painting them. Other cases were the following: A photographer endeavored to swindle a young woman out of $90, due her for designing and coloring. The wages for five days' sewing were withheld from another on account of the loss of a twenty-five cent basket. A poor woman had bought a $70 sewing machine, to be paid for in installments. The death of her husband, after $65 had ben paid, prevented the payment of the last $5, and the company came and took away the machine and would refund nothing for the $65 paid. Such are a few of the cases that have grown into the $35,000 obtained by law for poor women, and this is but a small part of the money saved by the Union to working women through the prestige of its name without process of law. A noble work, truly, but

only belonging in this department, by courtesy and by the fact that the work is done *for* women; since all of the twelve directors, the president, vice-president, secretary, attorney and treasurer of the society are men, and only the superintendent, assistant superintendent and financial assistant are women. Still we are glad for the work, and for the noble men who are leading it. A similar work needs doing in many other places, and women can do much of it for other women. The women of the "Chicago Women's Club" have recently established a protective agency for women and children in that city. Let other women consider the needs of their respective cities, and other similar organizations will come into being as the result of women's work. E. R. S.

LITERARY NOTES.

The last two tracts published by the American Unitarian Association are James Martineau's masterly essays on "Ideal Substitutes for God," and "The Relation between Ethics and Religion."

Mr. John Burroughs opens the May *Popular Science Monthly* with a strong article on "The Natural *versus* the Supernatural." The paper is intended to vindicate the position taken in his article on "Science and Theology," published in the December *Monthly*.

We are told that the excellent hymn, tune and service book published a year ago by Rev. Oscar McCulloch, of Indianapolis, Ind., which we have spoken of in a previous issue of the UNITARIAN, as admirably fitted by its moderate size, low price and general excellence for use in our Unitarian Churches, has recently been adopted by Rev. J. W. Chadwick's society in Brooklyn, N. Y.

We would remind any of our readers who come in contact with liberal Holland people, that Rev. F. W. N. Hugenholtz, pastor of the Liberal Christian Church at Grand Rapids, Mich., edits a monthly called *Stemmen*, the only liberal religious Holland paper in this country. Size 32 pp. Price 10 cents a number, or $1.20 a year. Address The Liberal Publishing Co., 54 Lyons St., Grand Rapids, Mich.

The principal contents of the April number of the *Christian Reform*, our English Unitarian review, are: "Miracle Plays," by Rev. H. Shaen Solly, M.A.; "Apostles in the Early Church," by Prof. J. Estlin Carpenter, M.A.; "William Shaen," by Rev. P. H. Wickstead, M.A.; "Imperial Federation," by H. R. Beeton, and "The Service of Man," by the Editor.

The May *Century* contains two articles on the Pharoahs, with thirty illustrations. The special subject is the Oppressor of the Israelites, Rameses the Great. Mr. Edward L. Wilson, who will be remembered as the author of "A Photographer's Visit to Petra," tells the romantic story of the discovery of the royal mummies, as he had it from the finder, Brugsch Bey.

A valuable work has been done by Thomas Davidson in the translation from the Italian of a *Handbook to Dante*, the original work being that of Giovanni A. Scartazzine, one of the best Dante scholars of our time. The constantly increasing interest in the great poet has created a widespread demand for special preparatory information, historical, biographical, and literary. The present volume supplies that need perhaps better than it can be supplied elsewhere. It is published by Ginn & Company, Boston.

Fords, Howard & Hulbert announce new editions of several of Henry Ward Beecher's books: "Norwood: or, Village Life in New England" (his only novel); "Yale Lectures on Preaching" (the three series in one volume); "Life Thoughts," compiled by Irene H. Ovington. In addition to the "Summer in England, 1886," to be ready very shortly, they announce a volume to contain Mr. Beecher's "War Speeches, in England and America (1863)," with other material of interest touching his labors and influence during that great crisis of American history.

Four sermons preached by Rev. Jenkin Lloyd Jones, in Central Music Hall, Chicago, during the Sunday evenings of the latter half of the past winter, have been published by Charles H. Kerr & Co. in a neat little volume under the title of "Practical Piety." The titles of the sermons are "The Economies of Religion," "Bread Versus Ideas," "Present Sanctities," and the "Claims of the Children." The sermons are short, bright, earnest, graphic in expression, often poetical in their thought, and altogether among Mr. Jones' best.

We have received advanced sheets of the Eliot Memorial Number of *Our Best Words*. Besides a portrait of Doctor Eliot, it contains a sketch of his life; a beautiful tribute from Robert Collyer; another from Mr. Joseph Shippen (recently read before the Channing Club of Chicago); others from Rev. Dr. A. P. Putnam, Rev. J. H. Heywood, Rev. Henry W. Foote; poems from Doctor Eliot, Mrs. Charlotte C. Eliot, and Christopher P. Cranch, and other matter throwing light on the character and work of the remarkable man who did such a great and lasting work for Unitarianism, education and philanthropy in St. Louis and the West.

The new series of tracts issued by the Pacific Coast Conference is meeting with much appreciation. The first on "Evolution and Religion," by Prof. Le Conte, is to be reissued at once. Mr. Eliot's essay on the "Ethics of Gambling," is a fine and strong arraignment of our national sin. Singularly enough lit-

tle or nothing has been written on this great evil. No monographs or books exist on the subject. This makes Mr. Eliot's tract particularly valuable. Employers ought to purchase copies of it for distribution among their employes, and no better service to young men could be performed than to circulate among them through the Boston Young Men's Christian Union, the Chicago Athenæum, Universities, Colleges, High Schools and Bible Classes, this admirable essay.

"After Dogmatic Theology, What?" is the suggestive title of a very thoughtful little book written three or four years ago by Giles B. Stebbins (and now in its third edition) which discusses with much more than ordinary clearness and insight the rapid decadence of orthodox theological systems which is going on in our day, and then tries to answer the questions which no right-thinking man can fail to be interested in: What next? Is religion itself to perish? If not, what is coming to take the place of the old religion based on miracle, supernaturalism and authority? The final result to which the different chapters of the book lead is, that at least three great realities, which after all are the life and substance of all noblest religion, will endure—show no sign of decay, but are steadily growing, and in the nature of things must grow in certainty and significance as long as man endures. These three fundamental religious realities are God, Immortality, Duty.

"The Problem of Fellowship in Religion: A Study of the Present Unitarian Situation, with its Lessons for all Denominations; in the Light of the Vote of the Western Unitarian Conference at Cincinnati (May, 1886), and what has occurred since." By A. N. Alcott. p.p. 38. We have here a calm, clear, very able discussion, by an outsider, of some of the great problems that are now before the Unitarian body: a discussion of them as problems that not only concern Unitarians, but which every denomination must, at no distant day, face; and, indeed, which in their essential principles have grave social and political bearings. The writer has evidently made a very thorough study of the history of Western Unitarianism, especially during the past two or three years, and his insight into the situation is singularly keen, penetrating and true. This is a masterly elucidation of great principles. We do not hesitate to say that we know of no other so able handling of the question of Religious Fellowship by any Unitarian or other writer. It should be read by all our people, West and East, who care to know how deep and far-reaching the problems really are that we have before us as a denomination. The pamphlet may be ordered from the office of The Unitarian, 115 Monroe street, Chicago, free. Inclose a one cent stamp for postage.

The Western Unitarian Association has just published a pamphlet entitled "Unitarian Christianity," bearing on the grave question now so prominently before our body, as to whether Unitarianism is or is not necessarily Christian or theistic. The pamphlet contains a sermon by Dr. James Freeman Clarke, entitled "Belief and Fellowship," Rev. George Batchelor's admirable discussion of the question of an "Ethical Basis" for religion, a strong editorial from *The Inquirer* of London, Eng., entitled "Ethical or Religious," a letter from Prof. H. H. Barber, of Meadville on "The Third Party Position," and much other thoughtful and timely matter. The publication can be obtained for one cent (to pay postage) by writing to The Western Unitarian Association, 115 Monroe street, Chicago, Ill.

We would suggest to any of our subscribers who may have received the pamphlet (and we learn that the Association has circulated it widely) that they cannot do better than preserve it, and at the end of the year *bind* it with their UNITARIAN, for it is part of a most important chapter of Unitarian history in this country.

"Unity of God and Man," By Rev. Stopford W. Brooke, M.A. Boston: George H. Ellis. This volume takes its name from the first three sermons which together form a continuous treatment of the great theme indicated. The remaining discourses are "The Wandering Sheep," "Eternal Punishment," "The Communion of Saints," three on "Atonement," two on "The Life and Character of Joshua," "The Later Choice of Life," three on "Fervour" in its different forms of manifestation, and three on "Youth," "Middle Age" and "Old Age" respectively. But while the subjects are thus attractive, it is in the preacher, not the themes, that the value of this noble book lies. Mr. Brooke is one of the greatest and noblest preachers of our generation. In his rare spiritual quality he reminds one of Frederick W. Robertson, whose biography he wrote. We have no American with whom we can very fitly compare him; to the readers of his sermons perhaps he most forcibly suggests Phillips Brooks. Thoughtful, earnest, admirable in expression, suffused with feeling, picturesque, illuminated from first to last with moral and spiritual insight, pulsing with a mighty faith in God and man and truth, his discourses are as well worth reading as any of our day.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All books sent to* THE UNITARIAN *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

"Theology of Evolution." A Lecture by E. D. Cope, M.A., Ph.D. Philadelphia: Arnold & Co.

"The Latest Studies in Indian Reservations." By J. B. Harrison. Philadelphia: Indian Rights Association. Pp. 233.

"Practical Piety." Music Hall Sermons. By Rev. Jenkin Lloyd Jones. Chicago: Charles H. Kerr & Co. Pp. 60. Cloth. 30 cents.

"The Problem of Fellowship in Religion." A Study of the Present Unitarian Situation. By Rev. A. N. Alcott. Pp. 38.

"Unitarian Christianity." 16 pp. Western Unitarian Association.

"References for Students in English Literature." By Prof. B. C. Burt. Pp. 42. Ann Arbor: Andrews & Witherby.

The Unitarian Review for May.

The Forum for May.

The Popular Science Monthly for May

The Century for May.

The St. Nicholas for May.

The North American Review for May.

The Christian Reformer for April.

The International Record of Charities for May.

Lend a Hand for May.

The American Magazine of History for May.

ENGLISH NOTES.

It will be remembered that Canon Wilberforce recently preached in a Congregational Church, whereupon his conduct was attacked as contrary to law. "Counsel's opinion" has, however, been taken, and two eminent lawyers have given it as their opinion that a beneficed clergyman of the Church of England may lawfully take part in a service in any place of worship within the borders of his own parish, but the nature of the service must be such as not to render him open to the charge of impugning any of the doctrines of the Church of England.

The Bishop of Liverpool has been somewhat severely criticized by temperance reformers for accepting a gift of $50,000 for the new Liverpool cathedral from a brewer.

One of the best of the benevolent funds in connection with our English churches is what is called, from the name of the founder, "Thomas Pargeter's, of Foxcote, Charity." It consists of a large property, left some twenty years ago, to provide small annuities of £20 each (in the case of two sisters, £10 each)—i. e. $100 and $50—for unmarried women of straitened circumstances. In the selection of annuitants, preference is given, by the founder's wish, to "candidates, otherwise eligible, who have received the education and occupied the position of gentlewomen." The present number of annuitants is one hundred. The fund is administered by a trust consisting mainly of the ministers of our Birmingham and neighboring churches.

The Bible Society of Denmark has heretofore received monetary aid from that in England, in order to promote the circulation of the Scriptures. But the Danish people are growing to appreciate the work so much that they are increasing their subscriptions, so that the English subsidy is set free for other use.

One of the noblest of the modern English bishops was the late Doctor Fraser, bishop of Manchester. Since his death, it has been found, from his private accounts, which had been kept very methodically, that he had given away for charity and public objects considerably more than half the income he received from his brishopric.

Miss Octavia Hill, so well known for her efforts for the elevation of the London slums, is proposing to set up in Southwark something of the nature of a palace of entertainment for the poor people of that district.

A similar item, in the very line of what Mr. George S. Hale lately proposed as the next work for the Unitarian Club in Boston, is this, which we clip from *Christian Life*, that Mr. Henry Tate, one of our London laymen, is now engaged at his place of business, near Bow, in an undertaking which may quite revolutionize the manners and customs of the workingmen of that neighborhood. He is building for them a hall which will accommodate 700 persons as a place of meeting and entertainment, and which will be surrounded by rooms of various kinds for the purpose of reading and recreation. When this is built Mr. Tate will hand it over to the operative community of the district, not solely to those connected with his own works, although a representation of them, no doubt, will be prominent upon the committee of management. Mr. Tate wisely considers that an institution of this kind to be really serviceable should be conducted by the workingmen of the neighborhood themselves.

Mr. Mallock's works, says *Truth*, do not appear to be admired by members of the Athenæum. He was put up for that respectable club the other day, and was rewarded by a hailstorm of blackballs. "I cannot express how much I feel delighted and honored at having met you, Mr. Carlyle," quoth Mr. Mallock, after a conversation with the Sage of Chelsea. "Eh! well, I hope I may not meet *you* again!" is said to have been the pleasant reply.

We have mentioned the Rev. John Page Hopps' Services for the People, in the Floral Hall, Leicester. The *Inquirer* says: "We hear from our Leicester correspondent that a number of persons attending the Floral Hall gatherings having expressed a wish to become better acquainted with one another and with the leader of the services, an opportunity was lately given for handing in names. These ultimately numbered about 430, to whom notice of a social meeting, on Easter Tuesday, was sent. About 370 responded by purchasing tickets and attending the gathering, which was held in the Great Meeting rooms. Before and after tea a most interesting evening was spent, chiefly in conversation, and brief addresses by the chairman, the Rev. J. Page Hopps, Alderman Kempson, and Mr. W. Stanyon. The sittings in the Great Meeting being practically all allotted, a "supplementary" membership has been devised, and it is probable that in this way many of those who have so long attended the meetings in the hall will be glad to identify themselves with the regular congregation.

One of the most encouraging signs of our times in England is the steady, continuous decline for some years of drinking habits and drunkenness. It has come out in a marked

manner in the excise revenue returns lately issued by Government. These have fallen in the past year by something like one thousand pounds ($5,000) a day! This is the more notable when we take into account the great increase of population.

BOIL IT DOWN!

Reprinted from an old exchange, for the good of our contributors.

Whatever you have to say, my friend,
Whether witty, or grave, or gay,
Condense as much as ever you can,
And say it the readiest way!
And whether you write of rural affairs
Or particular things in town,
Just take a word of friendly advice,—
Boil it down!

For if you go sputtering over a page,
When a couple of lines would do,
Your butter is spread so thin, you see,
That the bread shows plainly through;
So, when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friend,
Boil it down!

When writing an article for the press,
Whether prose or verse, just try,
To write your thoughts in the fewest words,
And let them be crispy and dry;
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again—and then
Boil it down!

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

Mr. Willard White, president of the Chautanque Lake Railroad, and other citizens, have presented the Lakeside School of New Theology a fine building site at Bemus Point, a very desirable location on the opposite side of the lake from the place where the school held its meetings last year. Doctor Townsend and his co-workers are pushing forward vigorously their preparations for the meetings of the coming summer.

We are sorry not to give our readers a report of the meeting of the Iowa association, held at Humboldt, April 11-14. The programme was a very attractive one. We do not know why a report has failed to reach us.

Chicago.—The last meeting of the Channing Club was one of much interest. Besides Mrs. Remick's excellent paper on "How Can Protestant Churches Reach the Masses?" and the discussion of the same by several ladies, Mr. Joseph Shippen read a beautiful tribute to the late Doctor Eliot of St. Louis.

—Edwin D. Mead is repeating his course of lectures on the "Pilgrim Fathers," recently given in Boston, in the parlors of the Third Unitarian Church, Chicago, on Monday and Thursday evenings, beginning April 25. He is also giving five afternoon lectures at Apollo Hall, beginning April 29, on the following subjects: "Dante: His Religious Significance;" "Dante: His Place in Politics and History;" "Lessing's 'Nathan the Wise;'" "Immanuel Kant;" "Carlyle and Emerson."

—The committees appointed by the American Unitarian Association, the Western Conference and the Western Association for consultation over the western situation, arranged for a meeting on the 28th. But we go to press too early to give any report.

Boston.—Our readers everywhere will rejoice to hear that Rev. James Freeman Clarke is recovering steadily, though slowly, from his illness He takes a short walk daily, and hopes to be in his church again on Whitsunday.

—President Eliot, of Harvard, who is abroad, has recently been in Tunis, and will visit Malta, Sicily and Southern Italy.

—Unity Church gave a reception in honor of Rev. M. J. Savage and Mrs. Savage at the Hotel Vendome on the evening of April 18.

—Sunday evening services were held at the First Church till Easter, Rev. S. Wentworth Brooke giving an interesting series of sermons on "Old Testament Characters." From Easter Arlington Street Church will be open for five Sunday evenings, Rev. Brooke Herford having begun, April 17, a short course of lectures on "Two Modern Apostles,"—viz., George Fox and John Wesley.

—At the last meeting of the Unitarian Club, the topic was: "What to do with our Young People." Addresses were made by Hon. Carrol D. Wright, Rev. Stopford W. Brooke, Rev. H. G. Spaulding, Rev. M. J. Savage and Rev. T. R. Slicer.

The Ladies' Benevolent Union of the Hawes Place Society (South Boston) has been very successfully conducted during the past winter. Its meetings have been very largely attended, as many as forty ladies sometimes gathering on Monday evenings. It has done much good work by sending clothing to a needy colored man at the South, by doing sewing for the poor near at hand, and by taking charge of some very popular monthly church sociables.

—We mentioned some time ago that it was proposed to hold a social reunion of Unitarian and Universalist ministers, with ladies, in Boston, during anniversary week. Arrangement for the same are nearly completed.

—James Russell Lowell will spend the coming summer in England.

—Boston has just completed and dedicated a new kindergarten for the blind.

—We are told that Hon. George T. Hale is convassing for subscriptions among the rich Unitarians of Boston to carry out his project of a "Toynbee Hall" at the North End.

—The Unitarian Church Temperance Society are arranging for a public meeting in Tremont Temple on the Monday of anniversary week (May 23). Hon. John D. Long is to preside. Addresses will be made by Mrs. Livermore, Rev. M. J. Savage, Rev. J. L. Jones and Doctor Hale. The committee calls for reports of any distinctively temperance work that is being done by Unitarian churches. They wish to record all the temperence activities of our churches—whether with or without an organization. Any inquiries or reports may be sent to the president, Rev. C. R. Eliot, Dorchester, Mass., or to the secretary, Rev. J. L. Marsh, Winchester, Mass.

Ann Arbor, Mich.—Mr. Sunderland has recently given a series of six Sunday morning discourses on "Important Charities, Beneficencies and Reforms;" also a series of evening discourses in answer to questions proposed by religious inquirers, particularly students of the university, on leading religious problems of the day. Both series have drawn excellent congregations. The Easter service for congregation and Sunday-school was beautiful and impressive. The Unity Club is just closing one of its most successful seasons. Mrs. Sunderland is nearly at the end of a course of thirty conversational lectures, given before a large Students' Sunday Class on "Great Epochs and Characters of Christian History."

Baltimore, Md.—A recent number of the Baltimore *Sunday News* contains a sketch of the history of the Unitarian Church, and a glowing account of its present religious, philanthropic and educational work, showing that "there is not a day in the year when it is not used to advance the cause of Christ."

Bangor, Maine.—The Independent Congregational Society (Unitarian), under the pastorate of Rev. Geo. C. Cressey, has begun to take on new life, and resume its former position of influence. He was settled less than two years ago, there having been a preceding interregnum of some two years, which always weakens a society. Bringing with him that scholarship and character which gave Rev. Drs. Hedge and C. C. Everett and Prof. J. H. Allen, his predecessors, high reputation, Mr. Cressey has already given ample proof of ability to interest his people in the same manner. Of his usefulness and success there can be no doubt. The great want of the society is a vestry or room for social purposes. This has been met in part by the formation of a Unity Club, which meets once a fortnight in rooms arranged for the purpose, and has been a success. Here the young and the new comers find an agreeable assembly of liberal people; and the society feels a corresponding desire to increase its numbers. The church, which is a very attractive edifice, has been repaired and improved during the past year at an expense of from one to two thousand dollars. Mr. Cressey has given a special series of discourses recently upon "Beliefs Reduced to Facts." The Sunday-school is larger than it has been for several years. H.

Cambridge, Mass. — The twentieth anniversary of the settlement of Rev. Dr. Briggs has just been celebrated by a delightful reception in the church vestry, with addresses from Dr. Briggs, Rev. A. B. Muzzey, a former pastor, and others, and with readings and music.

Camden, N. J.—The new Unitarian Society is about starting a Kindergarten.

Canandaigua, N. Y.—A flourishing New Theology movement has been established here under the preaching of Rev. A. N. Somers.

Charlestown, S. C.—The restoration of the Unitarian Church is at last completed, the cost having reached about $12,000. The church is somewhat simplified externally, but at least internally all its old beauty is preserved.

Chicopee, Mass.—The Unitarian society is rejoicing in the prospect of a new church edifice, made possible by the generous gift to the society of $5,000 by the late Mrs. Chapin, of Springfield.

Cleveland, Ohio.—Mr. Jennings spoke in the Unitarian church, April 17th, on the importance of our missionary work in the West. At the close of the service a collection for the American Unitarian Association was taken, amounting to nearly $60, which it is thought will be increased to $100. The Cleveland church has raised for benevolent and philanthropic purposes during the past year about $500. The society is in an excellent condition.

Eastport, Maine. — The Unitarian Church in Eastport, under the leadership of Rev. H. D. Catlin, has begun very successfully a temperance society, upon the broad principles suggested in the recent phamplet published by "The Unitarian Church Temperance Society." Mr. Catlin writes, "The result to date has been to me most gratifying and encouraging," and after stating that membership is accorded to all who subscribe to the general purpose of the society (no pledges being required) he adds:

"When asked about our new society, I have described it as largely a society for inquiry. In it I trust there will be a perfectly free platform where anyone can stand, and in courteous words say that he does not believe, and why he does not believe, in prohibition, or in total abstinence, or in any other position which people have advocated. From such debates the truth will surely come, and other than the truth we do not want. I have myself no question that when it appears essential to the arrest and prevention of the curse of drunkenness, nine-tenths of those who now

use intoxicating drinks in this town will say, 'We have honor and public spirit; yes, and manhood and brotherly feeling; we will give up the drinking habit, if not for ourselves, yet for the sake of our neighbors and our children.'"

Frewsberg, N. Y.—Rev. A. N. Somers has organized a New Theology Reading Circle here with twenty members, and expects to organize a church soon.

Gardner, Mass.—The people here are struggling hard to carry out their plan for a new church, but find many difficulties. They have bought and paid for the land, and had planned a $4,000 church, plain and inexpensive, towards which they hoped for $2.500 from the Church Loan Building Fund, thinking they could just manage the rest and the furnishing. But, first, the Building Fund is nearly exhausted and could only loan them $2,000, and then on opening their bids they found their plan would cost five thousand instead of four. So they are feeling rather discouraged. But still they keep on meeting in the Police Court-room, and the society continues to grow, so that they will surely win through.

Hinsdale, Ill.—A society has been organized here by Rev. J. R. Effinger, secretary of the Western Conference, with some thirty-four members.

Louisville, Ky.—The Unitarian Church has a monthly Sunday-evening Choral Service. The musical numbers of the last service were as follows: Organ Voluntary—"The Evening Star," Wagner; hymn—"Hummel;" quartet—"Sing to the Lord," Haydn; duet, —"Thou in Thy Mercy," Handel; tenor solo—"Ye Verdant Hills," Handel; trio—"Stars of the Night," Campana; quartet—"The Lord is My Shepherd," McFarron; male quartet—"Supplication," Marschner; soprano solo—"How Shall We Praise Thee," Becker; hymn—"Old Hundred;" organ voluntary—"Processional" (Lohengrin), Wagner.

Marietta, Ohio.—The Unitarian Church is still fragrant of Easter. On that occasion the church was beautifully decorated with flowers, and a service was rendered, appropriate to the day. The society was never more united or more prosperous. Mr. Jennings, the state missionary, is announced to visit this place and preach for the pastor, Mr. Lusk, on the last Sunday in April.

Meadville, Pa.—Rev. A. G. Jennings addressed the students of the Theological School on Thursday A. M., April 21st, giving an account of his missionary work in Ohio and Indiana. He was impressed with the earnest spirit of teachers and students, and the practical character of the studies. The school this year is exceptionally large and prosperous.

Midland, Mich.—We stated last month that the Unitarian Society in Mt. Pleasant, Mich., had received an addition of forty new members within a few weeks past. It should have read *Midland*, Mich.—the place where Rev. L. R. Daniels is working with such energy and devotion. And now comes word that the forty is increased to *forty-five.*

Millbury, Mass.—During the winter the minister of the Unitarian society has been giving a course of sermons on alternate Sunday evenings on "The Lord's Prayer."

The finance committee appointed at the last annual meeting of the society has begun its work of soliciting subscriptions in the town for the building of a church home, and it is hoped that the foundations of the church may be laid this spring.

The cantata of "Ruth" was recently given in the town hall under the auspices of the "Lend-a-Hand Society," and quite a little sum of money was thereby realized for the church building fund.

Mt. Pleasant, Mich.—Rev. E. C. Headle has been preaching here for six weeks past, and has organized a Sunday-school. Unitarian interests are at a rather low ebb. Under the very earnest efforts of Mr. Headle there are signs of improvemement.

New Orleans, La.—The Southern Conference met on Wednesday and Thursday, April 20 and 21. Rev. Robert Collyer preached on Wednesday evening to an overflowing house, and with great eloquence, on "The City of God that lieth four square," an earnest appeal for broad and generous sympathies between different sects. On Thursday evening a large congregation gathered to hear admirable addresses from Rev. Grindall Reynolds, Rev. E. C. L. Browne, and Rev. Robert Collyer. In the forenoons, a memorial paper on "The Ministry of Theodore Clapp," the first minister of the New Orleans Church, was read by Rev. Chas. A. Allen, and another on "Church Extension" by Rev. G. L. Chancy; also a sermon was delivered by Rev. E. C. L. Browne; and Mr. N. Schultz, of the last Meadville Class, now doing missionary work in Texas, was ordained as an evangelist, Rev. G. Reynolds offering the prayer, and Rev. W. P. Tilden giving the right hand and the charge. Rev. G. Reynolds preached in the New Orleans pulpit on the previous Sunday, and Rev. W. P. Tilden on the following Sunday. All the exercises were interesting, the spirit enthusiastic, and the New Orleans Unitarians will long remember the occasion with gratitude and pleasure. It is the first Unitarian Convention ever held in this city.

Omaha, Neb.—At a beautiful service on Easter day thirteen persons joined the Unitarian Church, which is prospering as never before.

Providence, R. I.—The Unitarian Club prospers. At its meeting of April 11, addresses were made by Mrs. Julia Ward Howe, Rev. Grindall Reynolds, Rev. Stopford W. Brooke, Rev. W. H. Lyon, Dr. F. H. Brown, and Mr.

H. H. Edes. A subscription for paying the debt of the Third Church was taken, almost large enough to accomplish the result. Also the idea of starting a fourth church, in Elmwood, was discussed.

Quincy, Ill.—Miss Cora Benneson is in the midst of her third course of conversational lectures on Foreign Travel. After graduating from the Literary and Law Departments of the Michigan University, she spent two years in making a tour of the world, and is now giving her friends the results of the same. She is at present reproducing her experiences in England, Ireland and Scotland, and on the continent of Europe.

The Unitarian Society has given a call to Rev. C. F. Bradley, of Sandwich, Mass., and he has accepted the same.

Sacramento, Cal.—Excellent reports come from the new Unitarian society here, organized by Rev. C. P. Massey. There is no excitement and no great crowd, but the congregation grows and the movement quietly strengthens in a way that is very hopeful.

San Francisco, Cal.—The Unitarian society has sold its church edifice and lot for $120,000 for business uses, and will build in the residence quarter. It is with great regret that the old home, endeared by so many memories, is given up; but the encroachment of trade makes it necessary.

St. Louis, Mo.—The church of the Messiah had two splendid Easter services, one in the morning for church and congregation, with responsive readings, worship, music by congregation and great chorus choir, collection for Children's Hospitals, and sermon by the pastor on "The Moral Value of a Belief in Immortality;" and one in the afternoon for the children, with music, responses, prayer, address by the pastor, baptisms and confirmations.

St. Joseph, Mo.—On April 19th the Unitarian Church held a double service of joy and consecration, to install their new pastor and dedicate their new church. The installation address was given by Rev. J. Ll. Jones, of Chicago, and the dedication sermon preached by Rev. John Snyder, of St. Louis. The occasion was a most interesting one, and the prospects of the society seem bright.

Toledo, Ohio.—There are some signs of a revival of Unitarian interests here. The ladies to the number of eighteen are meeting regularly and working for the Indian Mission of Mr. and Mrs. Bond. The State Missionary has just visited this point and called on several of the old Unitarian families, who feel the need of Unitarian preaching. It is hoped that something definite will be done early next fall to re-establish the Unitarian Church.

Toronto, Canada.—A beautiful Easter service was held in the Unitarian Church, consisting of responsive readings, hymns and carols by the Sunday-school. About the middle of the service six little girls, dressed in pure white, advanced to the front and in turn recited appropriate verses, and, as each concluded, hung garlands which when finished showed the word "Life." Rev. Mr. Bowser preached in defense of the reality of the resurrection, not as the mere restoration of the physical life to the dead body, but as the manifestation of the passing through the portals of death to the higher and purer life beyond.

Winchester, Mass. — The Women's Auxiliary has been sending boxes of books and clothing to various places West and South.

The children of the Sunday-school were brought together in the vestry and put to work making scrap books and picture collections, to send away as Easter presents to children less favored. On Easter Sunday there was a union service in the church for congregation and Sunday-school. The gallery was filled with members of the school, who assisted the choir and congregation in the singing. An Easter offering was sent to the Children's Mission.

At the May Day festival the children are to bring in the "barrels" in which they have been collecting pennies for the church treasury.

Youngstown, Ohio.—A very hopeful Unitarian movement has been started at this place by Mr. Byrnes, one of the students of the Meadville Theological School. The state missionary has recently been preaching there.

WESTERN ANNIVERSARIES.

The three western societies, Western Conference, Women's Conference, and Sunday-school Society, are to hold their anniversaries in All Souls' Church, corner Oakwood boulevard and Langley avenue, May 17–20. The programme is as follows:

WESTERN UNITARIAN CONFERENCE.

Tuesday, May 17th.

10. a. m. Meeting of Directors at 175 Dearborn street.

8 p. m. Sermon. ev. H. M. Simmons, Minneapolis, Minn. R

Wednesday, May 18th.

9 a. m. Devotional Meeting, led by Rev. S. S. Hunting, Des Moines, Iowa.

10 a. m. Business Session of the Conference.

Address of Welcome.

President's Opening Address. Reports of Secretary and Treasurer.

Brief Reports from State Conferences. General Business.

2 p. m. Church Architecture. W. W. Clay, Chicago.

2:30 p. m. Church Organization and Membership. Rev. F. W. N. Hugenholtz, Grand Rapids, Mich.

3:30 p. m. Prayer. Rev. S. M. Crothers St. Paul, Minn.

8 p. m. Church Union. Dr. H. W. Thomas, Chicago, Rev. Reed Stuart, Detroit, Mich., Rev. Amos Crum, Dubuque, Iowa.

Thursday, May 19th.

9 a. m. Devotional Meeting, led by Rev. H. A. Westall, Bloomington, Ill.

10–12 a. m. Discussion of such matters relating to Fellowship and Organization as may be introduced.

2 p. m. Ethics of Profit Sharing. M. L. Scudder, Chicago.

3 p. m. A new Study of Celsus. Rev. S. J. Barrows, Boston.

8 p. m. New Grounds and Reasons for Church Going. In two parts.

1. Twenty-five minute paper by Rev. Mary A. Safford.

2. Fifteen minute address by Rev. Jos. Waite, Janesville, Wis.

Reception in church parlors at the close of the service.

WOMEN'S WESTERN CONFERENCE.

Tuesday, May 17th.

1 p. m. Devotional Meeting, led by Rev. Mary A. Safford, Sioux City, Iowa.

President's Address. Reports of Secretary and Treasurer.

2 p. m. Reports of Church Activities and Missionary Work, by Mrs. Eliza R. Sunderland, Mrs. C. T. Cole, Mt. Pleasant, Iowa, Rev. Eliza T. Wilkes, Sioux Falls, Dak., and others.

Five minute talks upon Post-office Mission Work.

3 p. m. Addresses by Mrs. Hattie Tyng Griswold, Columbus, Wis., upon "Woman's Work in the Liberal Church," and by Rev. Marion Murdock, Humboldt, Ia., upon "What did Phœbe do?" Discussion.

4:30 p. m. Election of officers.

WESTERN SUNDAY-SCHOOL SOCIETY.

Friday, May 20th.

10 a. m. Devotional Service.

President's Address. Reports of officers.

General Business.

11 a. m. Paper: What shall our Unitarian Sunday-schools Study? Mrs. S. W. Conger, Chicago.

11:30 a. m. Paper: Bible Class Work. Prof. Alexander Kerr, Madison, Wisconsin.

12 m. Queries and Discussion. In charge of Miss E. E. Gordon, Sioux City, Iowa.

1 p. m. Adjournment.

JOTTINGS.

Says the Boston *Commonwealth:* Edison, the inventor, has a remarkable memento of Beecher at his house in Llewellyn Park. His phonograph for impressing on a soft metal sheet the utterances of the human voice and then emitting it again by the turning of a crank, has never been put to any very practical use; but he has utilized it to make a collection of famous voices. Since he became famous his visitors have included hundreds of celebrities. Instead of asking them for their autographs or photographs, he has, in two or three hundred instances, requested them to speak a few sentences into a phonograph. He has kept the plates in a cabinet, and occasionally he runs some of them through the machine, which sends out the words exactly as uttered. Edison is probably the only man who can revive the silenced voice of the great preacher.

Dr. Holmes characterizes Westminister Abbey as a "great museum of gigantic funeral bric-a-brac."

Frederick Douglass, during a visit to the French House of Deputies, was struck by the fact that no member chewed tobacco or smoked.

Says Charles Reade: Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.

It seems that Syracuse University gets the valuable library of the great German historian, Leopold von Ranke. The library consists mainly of French, German and English historical works, and is rich in philosophy and in many old Venetian works.

Says Professor Agassiz: I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown.

Stories of Abraham Lincoln's humor seem to be never failing. He was once called upon during the rebellion, by a deputation from the Washington Y. M. C. A., which came to protest against the appointment of a certain clergyman to a chaplaincy. With his usual courtesy he heard them through, and then said, "I do not see, gentlemen, that you have urged any very weighty reasons why this appointment should not stand." "Why," said the spokesman of the party, "the man is a Universalist; isn't that enough? He holds that all men will be saved; even the rebels." "Is that true?" said the President, with that peculiar twinkle in his gray eyes that indicated his grasp of the situation. "If it is, and if you think he will pray for the salvation of the rebels, I am confirmed in the wisdom of my selection. If any people on earth need saving, I'm sure it is the rebels; I think I will not recall the appointment."

Missionary societies engaged in Africa have made a thorough investigation of the liquor trade in that continent, and find that in a single year 8,751,527 gallons of spirits were imported from Great Britain, Germany, the United States, and Portugal. Drunkenness is spreading at a frightful rate, and the

missionaries think it a cruel thing that the agent of so much evil should come from nominally Christian lands.

In addition to the $200,000 endowment which Mr. Moody has already obtained for his Evangelization Society in Chicago, he is trying to secure a fund of $300,000 for the support of fifty women, who will visit the homes of non-churchgoers, read the Bible with their inmates, and urge parents to begin the Christian life and to send their children to the Sunday-school. His plan for obtaining the money is to get fifty men to pledge themselves to pay $600 a year apiece, while they live, for the support of these women, and to provide by will for its payment after their death.

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THE UNITARIAN

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THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

Readers will observe that the present number of the UNITARIAN comes to them a little late. The reason is, we have thought best to delay long enough to enable us to give reports of the Boston Anniversaries.

Address all communications for the Unitarian, hereafter, literary or business, to Ann Arbor, Mich. Our Chicago office will hereafter be at 308 Dearborn street, with the Clark & Longley Publishing Co. Our Boston office will remain as heretofore.

One of the pleasantest incidents of Anniversary Week was the unveiling at the Tuesday morning meeting of the fine portrait of our honored English Unitarian, Dr. James Martineau, which had been sent as a present from the British and Foreign Unitarian Association, to be hung in the Channing Hall of our new denominational building.

Several faces were sadly missed from the Boston anniversary meetings—none more than those of Dr. Clarke and Dr. Hedge. It is hoped that Dr. Clarke will be able to officiate in his church on Whitsunday. May and Ames were present from Philadelphia, but neither Collyer nor Williams were up from New York, nor Shippen from Washington, nor Weld from Baltimore. Chadwick of Brooklyn is over the sea. Nobody came from the South, so far as we know. Four or five ministers and two or three laymen were on from the West.

About the Church Building Loan Fund, one of the most important of our missionary agencies, Secretary Reynolds said in his annual report:

> At the outset some of our best people doubted the wisdom of its creation. They can hardly continue to do so after the experience of the last two years and a half. In that time the Fund has placed a dozen societies on a permanent basis. During the next six or eight months with what remains we hope to raise four or five more to a condition of real prosperity.

No wonder that both Mr. Reynolds in his report, and Mr. Herford, the chairman of the Fund trustees, in his address on the subject at the Tuesday morning meeting, urged every church to make its plans to send regularly, each year, a contribution, however small, to this important fund.

Much attention is being called to Japan as a field for Unitarian missionary effort. Not only to our country but to England intimations are coming through various channels that the educated classes of Japan are particularly inclined to our forms of religious thought. As a single illustration of this it may be mentioned that there are studying at the University of Michigan, a number of Japanese students, four or five of whom have been for some time regular attendants at the Ann Arbor Unitarian Church. One, a young Japanese nobleman, last fall joined the church. His purpose is,

on returning to his native land two years from now, to take a position in the Japanese government, at once to set about the organization of a Unitarian church in Tokio, unless one shall have been established there before that time. He reports a considerable number of his friends and acquaintances as having already, largely through his efforts, got a taste of our thought, and as eager for more, and ready to join in the establishment of a Unitarian church in the capital.

The officers of the Pacific Coast Conference are considering earnestly the question of missionary work among the Japanese on the coast, and also in Japan. Hon. Horace Davis, President of the Conference, has recently returned from Japan and is much impressed with its missionary possibilities. He has twice addressed our churches in San Francisco and Oakland on the subject.

Cannot the coming year see two foreign missionaries sent out by us, one to India to take the place of the lamented Dall, and one to Japan to sow the seed of our rational religious faith in the eager mind of that newly awakening empire, that coming Great Britain of the East?

The sum contributed by the denomination the past year for general missionary purposes has been $50,000, which is several thousand dollars more than any other year of the past fifteen. But the secretary and directors of the Association appeal earnestly for $75,000 as the least sum with which they can do the work that opens before them for the coming year. They ought to have it. It can be raised for them, if the churches will make a united and determined effort.

Near the close of the morning business session of the American Unitarian Association meeting, on Tuesday, the editor of the *Christian Register* gave a brief report of the meeting of the Western Conference in Chicago from which he had just returned, and read a resolution which he had been charged to bring, regarding the identity of interests of the two bodies. The part of the resolution in point reads as follows:

"*Resolved:* That the interest of the Western Unitarian Conference is identical with that of the American Unitarian Association in everything pertaining to the missionary work to be done."

This all looks plain. But a bit of history was left unmentioned by Mr. Barrows, which throws a curious sidelight upon the real meaning of the resolution. The resolution was offered at Chicago by Mr. Hunting, and as offered did not read as now. It read, "the *object* [not the 'interest'] of the Western Conference is identical with that of the A. U. A." But immediately Mr. Gannett rose and called the attention of the Conference to the fact that of course they could not declare their *object* to be identical with that of the A. U. A. for the A. U. A. in its Constitution declares *its* object to be the promotion of "pure Christianity." Accordingly the resolution was at once changed, and the word "interest" substituted for the word "object." We wonder if the resolution would have been received so heartily by the A. U. A. friends in their Tuesday morning meeting if they had been informed that it had been thus carefully worded to *avoid* saying that the *objects* of the two bodies are the same.

We ask all to read with care the article on another page entitled "A Final Plea for Union." We do so partly because it contains the report of the committee sent West by the Directors of the American Unitarian Association a month ago to investigate the western situation. It will be seen that the investigation, which was most kindly, unpartisan and thorough, resulted in showing the position taken by the leaders of the Western Conference to be exactly what we have steadily represented it to be, viz., one of unwillingness and refusal to do church extension and missionary work on any basis but the ethical. The A. U. A. Committee directly asked the directors of the Western Conference, "if, while maintaining

unequivocally that their fellowship is bounded by no dogmatic test, they could not with equal distinctness affirm that the Conference so far as it undertook missionary work and the work of church extension, would do so on the basis of Christian theism." To this question the answer was "no."

It may be asked if the statement of Mr. Gannett's which the Conference has just adopted does not now put that body on a Christian theistic basis for its missionary work. Certainly it does not. For though the statement is in many respects a noble one, it is wholly a matter of individual beliefs, it leaves wholly untouched the question of the Conference's aim or purpose, or for what its money is to be spent or its missionary work done. Indeed, Mr. Gannett was himself the leader (he and Mr. Jones) in answering the A. U. A. Committee that the Western Conference could not consent to do its missionary and church extension work on a basis of Christian theism.

Furthermore, the "Plea for Union" will show readers how fraternal and conciliatory has been the spirit which has actuated the Western Christian-basis party from the beginning, how reasonable have been the things for which they have asked, and how exactly identical with that of the A. U. A. has been the position which they have occupied.

The Western Conference declared by vote that the Statement of Mr. Gannett (printed on another page) embodies the religious belief of a majority of its members. This statement is not in all respects what we prefer, yet for the most part we think it good, and shall undoubtedly often use it. But why should the Conference have done the un-Unitarian thing of turning aside to say anything about the beliefs of its members, majority or minority. Instead, why should it not have done the really Unitarian and the really needed thing,—simply declaring the ends it had in view, what it existed to do, the kind of religion it proposed to propagate? If it had adopted even this very statement of Mr. Gannett as *deed* instead of as *creed*—as something which it proposed to *stand for*, to *labor for*, and to *make prevail*, as something to *promulgate* and *build churches upon*, instead of as simply a *formulation of beliefs*, it would probably have answered the need after a fashion, and the division in the West might very likely have thereby been healed. But no! Contrary to usual Unitarian precedent the Conference refused to state its purpose, but proceeded to make a long and elaborate statement about the supposed individual beliefs of its members. This, so far from healing the division begun last year, only evades it, even if it does not in effect aggravate it. The voting down at Cincinnati of "love to God and love to man" and "pure Christianity" as the purpose of the Conference, still remains. So far from this being changed at Chicago (although such change was urged and had been urged from many sources) the Conference took its stand upon all this as right, as not to be altered, as a great and noble step in advance in western Unitarianism.

OUR BOSTON ANNIVERSARIES.

For once, at least, we had nearly perfect weather for Anniversary week—fine, bright, almost June-like days, perhaps slightly too warm for greatest enjoyment, but cooled and freshened on Wednesday and Thursday by a few hours of clouds and two or three dainty showers. Boston Common was never greener or lovelier; Boston streets were never more crooked or crowded; the new Unitarian building seemed, if possible, more attractive than a year ago when it opened its hospitable doors to anniversary goers for the first time; the outside meetings (as of our Universalist, Woman's Suffrage, Moral Education and other friends) were many and tempting, but our own meetings filled every day so full that the writer of this, at least, could get only the briefest glimpses at anything else. On every morning of the week, but one, a devotional meeting was held in King's Chapel, from 8:30 to 9:30, and on Friday morning, at the same hour, the communion service. The attendance at all

was excellent; and delightful and refreshing hours they were.

At the ministers' meeting, Monday noon, Rev. J. G. Brooks, of Brockton, read a paper entitled "Some Questions about Unitarianism and its Work." It was a very earnest study of some of our rather darker social problems, and a plea for taking hold of them in an immediate, practical, non-religious way. It called out an excellent discussion, turning to some extent on the question of the value of religious incentives—faith in God and immortality—in philanthropic work. The feeling seemed general that both churches and ministers ought to interest themselves more than they do in social questions and philanthropies.

At 3 P. M., three meetings invited us in three different directions. As we could go only one way, we soon found ourselves at Dr. James Freeman Clarke's church, attending the May meeting of the Women's Auxiliary Conference, where for an hour and a quarter we heard Mrs. Barrows, of Boston, Pundita Ramabai, of India, and Mrs. C. T. Wilkes, of Dakota, speak on the needs of India, and of Unitarian missionary work in our far West.

At 4:30 P. M., the ministers attending the anniversaries had been invited to meet at Rev. Brooke Herford's. About fifty gathered. Rev. E. A. Horton, of the Second Church, Boston, gave a talk on the Social Side of the Church, which opened a very lively discussion on that subject and especially on the free pew system. This till six, when refreshments were served; then half an hour of general conversation, and then most were off to attend the temperance meeting in Tremont Temple.

This temperance meeting was of special interest, partly because Hon. John D. Long, Dr. E. E. Hale, Rev. M. J. Savage, Rev. J. Ll. Jones and Mrs. Mary Livermore were to speak, and partly because it was the first public meeting held by the new Unitarian Church Temperance Society, which was formed last fall at Saratoga. The report read by the president of the Society, Rev. C. R. Eliot, of Dorchester, was very encouraging, showing a considerable number of branch societies already formed, and the addresses of the speakers already named were earnest and strong, especially that of Mrs. Livermore. We have heard this queen of American women orators and of American women speak many times, but we never heard from her, if from any human being, twenty minutes of nobler oratory than she gave to the large audience as the close and climax of that Monday night temperance meeting. She plead for moderation in the use of liquors, but more and better than that; for temperance education in the secular and Sunday schools, but more than that. She urged that no Christian or lover his of kind should stop short of total abstinence, if not for his own sake then for his brother's; and that the temperance movement could never secure very large or permanent results without legal prohibition of the sale and manufacture of liquor for drink purposes.

The great day of the week, perhaps, was Tuesday—given, morning, afternoon and evening, to meetings of the American Unitarian Association, in Tremont Temple. The annual report of the secretary of the Association was read, officers for the coming year were elected, and addresses were made by Revs. George Batchelor, Brooke Herford, H. Woods Perris, of England, Joseph May, R. A. Griffin, Fielder Israel, S. W. Brooke, T. B. Forbush and again Mrs. Livermore. The officers chosen were as follows: President, Hon. George S. Hale, Boston; Vice-presidents, Hon. George William Curtis, LL. D., Staten Island, N. Y.; and George O. Shattuck, Boston; Secretary, Rev. Grindall Reynolds, Concord; Assistant Secretary, George W. Fox, Boston; Treasurer, Charles H. Burrage, Boston; Directors for three years, Rev. Howard N. Brown, Brookline; Hon. Dorman B. Eaton, New York; William E. James, Boston; Mrs. Kate Gannett Wells, Boston; Rev. Joseph H. Allen, Cambridge; Rev. George Batchelor, Wellesley Hills.

On Wednesday at 10 A. M. the Ministerial Conference (Berry street) met in Channing Hall, and listened to a paper

by Rev. J. Ll. Jones, of Chicago, on "Religion from the Near End." This Conference is always strictly private, with all reporters peremptorily excluded. Still we suppose we shall not be violating any confidences if we say that the essay was one of Mr. Jones' strongest, and the discussion it called out rather unusually spirited.

The anniversary of the Children's Mission, held in the Arlington St. Church at 3 P. M., we regret to say we were unable to attend, and so cannot report it.

In the evening the Young Men's Christian Union, one of the noblest institutions of Boston, not denominational, yet Liberal Christian and virtually Unitarian in its spirit and influence as well as in its origin, held its anniversary reception. The fine, large building was open for inspection in every part, library, reading rooms, reception rooms, lecture halls, class-rooms and gymnasium, and was thronged throughout with visitors. It was gratifying to see Mr. Baldwin, the beloved and honored superintendent, in his place again after his severe illness. After looking about the building for a time, the guests assembled in the Union Hall to listen to some choice music, and addresses from Revs. Ronen Thomas, S. W. Brooke and Phillips Brooks.

Thursday was crowded with meetings. At 9, A. M. there was a gathering of persons in Channing Hall to organize a National Bureau of Unity Clubs. A number of spirited addresses were made, and it was resolved to go ahead. An organization was formed with Dr. E. E. Hale as President, Rev. G. M. Bodge, Rev. A. J. Rich and Miss E. E. Gordon as Secretaries, and Rev. E. R. Butler as Treasurer, with a strong Executive Committee of twelve, at the head of which is Rev. G. W. Cooke.

At 2 P. M. the Sunday-school Society held its sixtieth anniversary in King's Chapel. The Secretary, Rev. H. G. Spaulding, read a very interesting paper on the history of the Society, besides which there were addresses by the President, Rev. W. H. Lyon, Hon. S. W. Crosby, Rev. B. R. Bulkley and Rev. Francis Tiffany. We hope Mr. Spaulding's paper will be printed, and in some permanent form.

The Sunday-school meeting was hardly over 'ere it was time to go to Music Hall for the great Festival which always forms a sort of good-time *finale* to our four days of anniversary meetings. As a festive, social occasion we can hardly imagine anything more delightful. The main floor of the great hall and the large platform were occupied with well-laden tables filled with prominent Unitarians of Boston and the country at large, among whom were probably nearly one half of all the ministers of the denomination, many of them accompanied with their wives. After the supper was over a half hour or so was allowed for moving about and greeting friends, and then all were seated again and the speaking began. Ex-Gov. Long presided. After a happy opening address he was followed by Gov. Ames, Hon. Carrol D. Wright and Revs. S. R. Calthrop, H. W. Perris, C. G. Ames and E. E. Hale, who if none of them made particularly brilliant speeches, all spoke well, sending us home at half past nine to remember the evening always as a pleasant and inspiring one.

The attendance upon the meetings generally was good, the number coming from a distance being probably somewhat larger than usual. The only disturbing element of the week that we noted was that which came from the thought of the Ethical movement in the West, which had already caused so much heart-ache, and the end of which, spite of the *Christian Register's* roseate and altogether remarkable representations, few were able to see. Aside from this the spirit of the week was earnest, united and hopeful; it seemed to us unusually so. We were impressed that the general feeling of the brethren from nearly all parts of the country was, that the prospects before Unitarianism were never before so bright, if only we could all stand united, and true to our great fundamental principles and faiths.

Geo. H. Ellis, Boston, has just published a new volume of sermons by Rev. J. W. Chadwick, entitled "Faith on the Earth;" also a volume of sermons by Rev. M. J. Savage, entitled "My Creed."

HOLD FAST.

Hold fast that which thou hast
That no man take thy crown;
Struggle in patience on,
And be thou not cast down.

God will not always frown,
His face not always veil,
Then press on to the goal,
Nor let thy courage fail.

To him that overcomes
The crown is surely given,
Nor shall it be in vain
That thou so long hast striven.

When all thy life looks dark,
And all around is gloom,
Hold fast the light thou hast,
And more will surely come.

Hold fast to hope and faith,
And in the end thou'lt see
Despite thy doubts and fears,
'Tis God that leadeth thee!

If thou thyself art true,
From troubles all around
He'll clear at last thy way,
And He will give the crown.

M. L. J.

"YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR."

Not long ago I attended a meeting, call it a Unitarian Conference meeting, at which as announced, the subject to be discussed was, "What shall we do with the young people?" Several very excellent speeches upon religion, the religious function of the understanding, and kindred topics, were listened to, and were received with considerable applause, as indeed they merited. I chanced to over-hear a brief conversation between two of the retiring assembly, with the following result: "How did you like it?" "Not one of them knew how to answer the question." "No, that was evident."

The pity of it is that the speakers were not alone. No one among us seems to have found a clear answer to the question, though in their ignorance, a few of our brethren are certainly attaining very admirable results. The problem is very definite. The writer of the following Boston item in a recent number of *Unity* clearly apprehends what is desired, while reporting a very encouraging attempt to meet the want: "Young men delegates from our Unitarian churches, have organized the Channing Club of Boston, with the aim to promote intimacies, and to stand ready to help the minister in any active work. The membership is limited (!) to one hundred delegates. . . . With commendable forethought these young men are to qualify themselves to do the church work of their elders of to-day. All the club rules suggest enthusiastic, intelligent church work."

The great merit of this movement consists in the fact that it aims directly at the thing wanted, the training of young people to "do the church work of their elders." But admirably as it may accomplish its object within its chosen limits, [this kind of club is of necessity a city, one might almost say a Boston, affair] it is quite incapable of meeting the needs or possibilities of an isolated country parish. Moreover a club of young *men*, even if its membership had no numerical limitation, would only partly dispose of the question, what to do with the young *people*.

For the churches calling themselves evangelical a more satisfactory and adequate solution of the problem has apparently been reached in the "Young People's Society of Christian Endeavor," now happily spreading like a new dispensation of faith even over sectarian barriers. I have before me the report of the Fifth Annual Conference of the United Societies, held at Saratoga last July. It is a neat pamphlet of a hundred and thirty-four pages, for which I am indebted to the kindness of Mr. Geo. M. Ward of Boston, General Secretary. From this it appears that the first "Y. P. S. C. E." was organized in Portland, Maine, in 1881; that in 1884 there were 150 societies; in 1 8 , 250; in 1886, 850, representing seven religious denominations and thirty-three states and territories, and having a total membership of 50,000. With reason the secretary asks: "In the whole history of religious movements for many years past, what is there to compare with it? In five years it has grown from one single society down in the State of Maine to 850 societies located throughout the length and breadth of the land

from Maine to Texas, and from Florida to Washington territory."

The explanation of this exceptional growth is twofold. From abundance of testimony it appears that the "Y. P. S. C. E." exactly meets the want for which it was designed. "The pastors who have already entered heartily into this movement are surprised and delighted with the results. They find coming up around them, a strong, active army of young Christians, who without this organization, they are free to confess, would many of them have been to-day idle and indifferent members of their congregations." Another element of success, the chief explanation probably of the rapidity of success, has been the "Christian endeavor" of its members. Every new society has apparently considered itself a fresh centre of propagation. "Almost every one of the older societies has been like a hive of busy workers, sending out those of its own number to form new societies, often in far distant places." One feels as if this were almost a practical contradiction to the text which says that the children of this world are wiser than the children of light.

The name of the society is a sufficient statement of its purpose, which, in the general form for a constitution, is stated to be "to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God." "All young persons who believe themselves to be Christians, and who sincerely desire to accomplish the results specified," may become "active" members; others, "of worthy character," "associate" members. Under these conditions I know of a town of 7000 inhabitants in which there are two "Y. P. S. C. E." organizations, one with sixty members and another fifteen. The constitution provides for three standing committees, severally called the Lookout Committee, the Prayer-meeting Committee and the Social Committee. "Each committee shall make a report in writing to the Society at the monthly business meeting concerning the work of the past month." An "active" member takes this pledge: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will try to do whatever He would like to have me do; that I will pray to Him and read the Bible every day; and that just so far as I know how, throughout my whole life, I will try to live a Christian life." One feels like saying, "God bless you, my child," after reading this solemn engagement of a young disciple to "try" to do his duty.

The enlistment and consecration of the young people, which for the "evangelical" churches, according to testimony, is actually being accomplished by the "Young People's Society of Christian Endeavor," is exactly the thing which prophets and holy men among us desire to see. Where is the apostle inspired for this emergency, with a genius for organization and an aptitude for success, who will take the idea of the "Y. P. S. C. E." in its substance aud embody it in a form adapted to the conditions and possibilities of a Unitarian constituency? Will any one say it is not desirable? Do not let us say it cannot be done. S. E. B.

NOTE.—Since the above was written there has appeared in the May number of the *Unitarian Record* an account of the Y. P. S. C. E. from the hand of Rev. W. T. Nichols, who, moreover, has actually organized and has in successful working in his parish in Littleton, Massachusetts, the first Unitarian society of the order and name. Who will go and do likewise?

THE MINISTRY OF SORROW.

A SERMON, BY REV. JOSEPH MAY.

"Blessed is the man whom thou chastenest."—Psa. 94: 12.

"See that ye refuse not him that speaketh."—Heb. 12: 25.

"There is no flock however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!

"The air is full of farewells to the dying
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted."

How full the world is of sorrow! Even as the poet says, "the world is full of mourning and farewells"!—There is an undertone of grief for dear ones

gone, which, when you listen, you may hear through the cheer, the stir, the industry, the external happiness of society, as in the streets of a seaport town, when you stop to hearken, you can detect the distant sobbing of the ever-baffled surf.

So it has been always. How touchingly the world of ancient times mourned its dead! I walked through lines of antique Roman monuments, and the mingled love and hopelessness, pouring themselves out in rude-cut, woeful epitaphs, almost brought tears to my eyes when one, two, three thousand years had passed, and the mourners themselves, the mighty problem solved centuries ago, had been forgotten by the last of their descendants.

Thank God for the new hope that Christianity strangely inspired in the world! Delusive enough it has often been in the forms of its theological interpretation. But comfort for the sorrowing was almost the first practical blessing which apostolic Christianity tried to bring men. In some of his earliest epistles we find the great tender-hearted apostle to the Gentiles already instructing his converts in the hopes by which he would assuage their griefs. Later, with such new-invented horrors did Christianity surround death that Paganism was far out-done, and the saying is not far from true that Christians have been the people who have dreaded it the most. But despite all its delusions and its fears, Christianity brought in faith and hope, and a comfort which Paganism in its blankness and despair could never attain. For, however interpreted, the Hope has been essentially the truth of our nature, and it changed the face of life and death for us. It has enabled the world at least to *trust* that death is well.

And is it *not* well? Really, life is the awful thing; and life unending would be the hardest thing to bear. Death, only, makes life tolerable. Even perpetual youth would hardly endow this world with charms sufficient for an interminable career. *Existence* we crave; but *life* must needs pass.

At all events, death seems the inevitable condition of life for such as we humans are. The mere fact of a physical environment necessitates it. We cannot migrate bodily from our over-populated world. So we must needs die, merely to make room for posterity.

But, besides, there is an epochal progressive character in life which seems, at least, essential in the idea of a developing organism, and which naturally leads to the closing issue. So death is the correlative of life. As Tennyson says, death is

> "The shadow of life, and as the tree
> Stands in the sun and shadows all beneath,
> So in the light of great eternity,
> Life, eminent, creates the shade of death;"

then he adds:

> "The shadow passeth when the tree shall fall,
> But love shall reign forever over all."

Love: the other great fact in life! Whatever might have been, the wisdom of God has so ordered it that we all, such as we are, must needs pass onward, out of life, through death. But the same God has made *love* the profoundest element in our emotions, the great controller of conduct, the spur of action, the sweetest of all earth's rewards. And love is forever stricken when death appears! Even normal death bring tears, and what floods does not abnormal death produce!

So death and love are the parents of sorrow.

Here is the great dilemma of Providence, which it could not, it would appear, escape without a total change of plan in us. A free-willed being developing from the beginning to the high possible consummation, learning by experience the laws of his constitution, physical, moral, spiritual—such a one *must* mark his course in frequent tears.

How, then, has Providence met the problem? By giving sorrow a ministry; by making it one of the profoundest agencies of blessing to us; by endowing it with a charm to evoke the deepest of our sentiments, to challenge and develop the highest faith we are capable of. Indeed, by bringing into the stricken but submissive and receptive

heart a joy which the bosom that has never heaved in grief is scarcely capable of containing, the joy of a wider understanding of the facts of our whole life; of the sense of entering as at home into the mysteries of being; of conscious growth in that apprehension of truth which is deeper than the intellect and makes it a part of ourselves; in spiritual power, which is never tested to the full save in profound submission; of at-one-ment with the will of God, tested crucially and proved sure. Only sorrow could do all this for us.

Let us search for some hints of the work of her ministry; let us follow her steps, and see what she does, if we may not say what she was intended to do.

First, obviously, death startles and sorrow chastens the *mind.* Were life unending, I know not what inducement or occasion the ordinary mind would have to turn its attention to the solemn fundamental facts of our nature. They might still be objects of curiosity to the philosopher; but ordinary men would have no sufficient spur to contemplation of them. The fact of spiritual immortality could thus hardly be revealed but by association with physical mortality. I hold that our consciousness is not that of dying beings, but of eternal ones; and this is the strongest proof of immortality. But it would never be challenged—at least not supremely—were there not this ever recurring experience, counterfeiting annihilation and compelling men's souls to recognize the form of their own self-consciousness. "It is good sometimes," says a quaint old Englishman, "to smell to a lock of fresh earth;" and so it helps us sometimes to be reminded of our mortality. This is not merely, or mostly, because death's associations shock and alarm men—frighten them into virtue and religion—but because they call attention, as I have said, to the real question of their being. It is because death tests and so quickens faith. Faith is the vision, the self-interpretation of the soul. But the common incidents of life, I say, are not enough to make faith's work important to us. Though it is all-important, yet it would have an imperfect sphere amid the pettinesses of unending earthly life. But death strips away all integuments and all disguises from our selfhood. Love will have its answer—whither has my loved one gone? Self will have its answer—what shall death do to me? Think what we should be had we never struggled with these problems! Think what it has wrought, that every human heart since Eve wept over Abel has been challenged by the enigma, 'what is death? then what is man?' Thus sorrow has been, in a word, the evoking genius of our fundamental self-consciousness. And thus death has been the revealer of immortality.

But this is far from all the work of sorrow on the mind. It works *in* it also, let me say. Life without sorrow would lack the supreme chastening influence which operates upon the mind in its relation to truth. Were there no pain, deeper and more refined than the ills of poverty, sickness, disappointment, ambition, thwarted love, we should miss that crucial discipline of the soul which pledges it to prefer truth to meaner riches; and what is still more, which orders in the mind the hierarchy of its interests, so that spiritual truth assumes its rightful place, as supreme among all forms of truth; so that men recognize that the truth of righteousness, of meekness, of love, of purity, of patience, of temperance, is more, not only than gold and gems, but than the sister truths of dialectics, of economy, of natural science; that Jesus and Paul are prophets of a higher order than Newton and Humboldt. Thus sorrow enthrones and coronates religion.

But further. Of course, it is the especial province of sorrow to touch the *heart*, and make it recipient of truth. The reception of truth is only *through* the mind; it *ends in* the heart. And there is that in the heart which has long made it a rebel against things it has needed most. As St. Paul said, there is something in us which makes us do the things we would not, and refuse the good we should do. When we seek to struggle against ourselves, this antagonist confronts us:

"When I have agonized in tears,
Still, my desire has rather been
Deliverance from the punishment
Than full deliverance from the sin.

I weep because I cannot weep
Over these cherished sins of mine,
And pray because I cannot pray,
Not my rebellious will, but Thine."

It is the force that strikes down all selfishness, by making self's common objects worthless to us, which can conquer this essential stubbornness, the sister of sin. Many a heart has first been enabled for spiritual victories by the blasting effect of grief, withering its selfishness. Thenceforth it opens with a new willingness to receive the impress of truth, because it needs it. The hunger of the soul is awakened, whose complete satisfaction is the regeneration of all its faculties. The sensibilities are new-quickened, partly by the necessity which orphanage from its dear treasures lays upon it, and partly by the intense life which for a time it leads. In the deep surge of feeling, the convulsion reaching the *whole* of the mind and heart, every faculty and sensibility is shocked out of lethargy, and electrified by the fierce current of emotion poured along its every fibre. So when peace returns, when self is conquered in the attainment to submission, and a restored tranquility, the sufferer finds a power of apprehension corresponding to the sense of need which he has sustained, and the depth of the experience he has passed through. Now he sees truth in many and many a new quarter, because he has learned its excellence and its sweetness, and to love it, and loving, understands and detects it. His resources are plentifully enlarged. Whereas before, a restless activity, an eagerness in pleasure, a love of this world marked him, now quiet contemplation is possible, reflection is delightful, communion with visible nature is satisfying. There is a new taste even for grace and beauty, because all that which is gross has become repulsive.

We say of such a one, that he or she is "deepened." We note the purer character, the more elevated spirit and sentiment of the life. There is a regeneration of one's nature throughout. One is quick to feel, responsive, self-governed as not before. Especially sorrow is the nurse of that in us, difficult to define, which we call character. There is more dignity, repose, consistency, strength; one lives in one's self, with enlarged sufficiency.

Have you not remarked these effects of affliction? I do not say they are fully realized in every case; I speak of the tendency; and of what is realized when sorrow has had its perfect work in a noble soul. In most of the noblest characters I have known, sorrow rightly borne and used has had its powerful influence. More than one I recall who have been transfigured by it; yes, raised above the very grief of it, so that even added bereavements had no more power to agitate the calm or disturb the balance of the soul. The very countenances of such as these wear that indescribable halo, which seems like a veritable irradiation from the heaven to which they have drawn near.

But one more thing. It is the office of affliction to touch and kindle our *mutual* human sympathies, and they do for us no more precious work than this. So much in this way do we owe to our individual griefs, that it seems sometimes as if it were indispensable to have sorrowed in order that we may become thoroughly one with our kind. Partly because, while all is fair and glad with us. we need our fellows less. We unite with them on the superficial plane of earth's enjoyments, but this response is shallow, and the sympathy a passing one. Hence the untouched heart is prone to selfishness. It can scarce be expected to be otherwise. The task to overcome it is doubly hard in such cases. Have you not seen sweet and really earnest natures struggling somewhat helplessly to feel for others, to love them and serve them, and not quite succeeding, because after all, the work was perfunctory, not one in which their hearts' necessities were essentially engaged. They would gladly weep for others' griefs, but their eyes refuse, for they have never wept for their own. They would fain receive others to

their hearts; but they fail, because, after all, there is wanting the real emotion of sympathy which alone can attract them. This is the cause that the young often seem unfeeling. As yet there is no deep sense in which they really need their fellows. But also, sorrow seems needful in mutual relations because unless we have suffered we cannot (as I have already intimated) understand the deepest things in human nature. There is a whole range of sympathies, a world of emotions, which cannot be communicated by speech, or pen, but for which we must *experience* the revelations and the quickening influences of grief. They may hardly know what love is who have never lost. Not only the conquest of self, but this wider knowledge of the *all* of human nature enables such as have sorrowed deeply to feel with and draw near to, or to help and cheer and revive their fellows, as others hardly can.

But, let us remember, the effective ministry of sorrow, like all other influences, depends wholly on the spirit in which we meet and respond to it. Grief not always, or not always to the full, works its beneficent offices. Often it passes and seems to leave mens' hearts too nearly where they were. Often it even seems to make them harder than before. To take in all its truth demands depth of character. But especially it demands the sympathetic spirit, whose form, in the grief stricken, is *submissiveness.* We must be reconciled with sorrow before we can appropriate either her revelations or her consolations. Until through our tears we in some fair measure accept our lot, and admit this new element as to a legitimate place among our experiences, we are perhaps only the worse for it. This condition is hard, no doubt. It is a wonder how many hearts are actually strengthened to such self-conquest. But it is the first step towards the deeper life, towards the wisdom and that sacred joy which sorrow ought to bring us, and does to those transfigured souls we sometimes look on and revere. I know nothing more sad than the spectacle of one who cannot finally resign himself to the loss and pain. death brings. His loss seems total; of the object that was so dear; of the revelations and new powers which sorrow should confer; and of the peace it should bring. Indeed, he loses his loved one doubly; for, clinging too eagerly to the earthly presence, he cannot turn to welcome the spiritual presence which ere long should partly replace it and restore its treasures to his heart. But, if I can speak it tenderly enough, it is still more painfull to see unreconciled grief, because in it there is really a selfishness discordant with the solemnity and sanctity of sorrow. It is self, clinging to its idols—is it not? resolved to have its way just when heaven has been opened, and the power of God, the depth of life's mystery, has been newly displayed. The heart seems hard towards God, which even when thus crushed, cannot resign its desire. It seems earthly, making too much of the joy which the visible presence had afforded. Such a one is deeply to be pitied, most tenderly, if we venture it, to be rebuked. Yet we must see that its condition is not healthy; that only when this first self-conquest is effected can the new joy which Heaven meant come into it. Only when we take the angel to our bosom, to our fireside, to our daily walk, as a friend, can she perform her ministry of love. We err even when we avoid her; seeking by distraction to forget her presence; by dogged waiting for time to pass and enable us to ignore her. Every cheaper consolation cheats us. Sorrow only fully and submissively accepted, can heal her own wounds, and fill the void herself has made.

So one simply, yet wisely sings:

"Do not cheat thy heart, and tell her
  Grief will pass away,
Hope for fairer times hereafter
  And forget to-day.
Tell thy grieving heart that sorrow
  Need not come in vain;
Tell her that the wisdom brought her
  Far outweighs the pain.
Cheat her not with the old comfort
  "Soon she will forget;"
Bitter truth, alas, but matter

Rather, for regret.
Bid her not seek other treasures,
Turn to other things,
Rather nurse her caged sorrow
Till the captive sings.
Bid her rise and go forth bravely,
And the stranger greet;
Not as foe, with shield and buckler
But as dear friends meet.
Bid her in a strong clasp hold her
By the shadowy wings,
Till she whisper low and gently,
Lessons that she brings."

We should seek, then, to be at one with sorrow, and for this, even sorrow not over-much. To prolong the contemplation of the loss, is to withold attention from the sources of consolation, the great truths of life, which, were we ourselves but great and far-visioned enough, would enable us to rise above all even that death might do. Accept the burden; yet not with a stoic firmness, as of him who answered tearlessly, to the messenger of death, "I knew that I had begotten a mortal," but in the power of faith, of convictions extending beyond this earthly scene, and deeper than outward relations. For *us* to sorrow over-much savors even of ingratitude. We may well pity him, whether of old or now, who holds not in his heart conviction of the eternal quality of the soul, and the cheering prospects of the after-life. But if our hearts glow with that great instinct of immortality, if we trust the benevolence and believe in the presence of God, if we confide in His goodness to provide, and in Love's potency to attain, by its own magnetism, the reunion with dear hearts in which alone heaven could possess a joy for us,—are we not held bravely to seek to use, in our exigency, these great truths and simple thoughts, and rise to the level, God helping us, of the demand upon us? I do not say that even all these things make the acceptance of affliction easy. Ah, no! but that they most justly call upon us and inspire us to struggle towards the faithful acceptance of it. So long as love is love, so long death's voids must first be filled with tears. But even love commands us to exert ourselves for self-control and patience and submission; since, without these, we are not only debarred from God, but are also, as I said before, doubly cut off from dear ones gone before, who by these channels only, find an avenue of return to our hearts.

ONE UPWARD LOOK EACH DAY.

Sunday.

I am at rest
Since I have understood;
God is, and He is good.

No more my strength
In idle search is spent;
Its secret is content.

'Tis mine to do
What God reveals each day;
I joy as I obey.

I am at rest
Because the love divine
Enfolds this life of mine.

Ada A. Ahlborn.

Monday.

Not all who seem to fail, have failed indeed.
Not all who fail have therefore worked in vain.
There is no failure for the good and wise;
What though thy seed should fall by the wayside,
And the birds snatch it; yet the birds are fed;
Or they may bear it far across the tide,
To give rich harvests after thou art dead.

Charles Kingsley.

Tuesday.

Make a little fence of trust
Around to-day;
Fill the space with loving work
And therein stay.

Look not through the sheltering bars
Upon to-morrow;
God will help you bear what comes
Of joy or sorrow.

Anon.

Wednesday.

I count this thing to be grandly true,
That a noble deed is a step toward God,—
Lifting the soul from the common sod
To purer air and a broader view.

We rise by things that are 'neath our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

Wings for the angels, but feet for the men!
We may borrow the wings to find the way—

We may hope and resolve and aspire and pray,
But our feet must rise, or we fall again.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

J. G. Holland.

THURSDAY.

In the still air the music lies unheard;
In the rough marble beauty lies unseen.
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master! touch us with thy skillful hand;
Let not the music that is in us, die.
Great Sculptor! hew and polish us, nor let
Hidden and lost thy form within us lie!

Spare not the stroke! do with us as thou wilt.
Let there be nought unfinished, broken, marred.
Complete thy purpose, that we may become
Thy perfect image—Thou our God and Lord!

H. B.

FRIDAY.

There is no labor lost,
Though it seem tost
Into the deepest sea.
In dark and dreary nights
'Mid stormy flash of lights
It cometh back to thee.
Cometh not as it went,
So strangely warped and bent,
But straight as arrow new.
And though thou dost not know
How right from wrong may grow,
From false the true—
Thou must confess ere long
That sorrow hath broke forth in song—
That life comes out of death—
The lily's and the rose's breath
From beds where ugly stains
Were washed below by early rains.
Fear not to labor, then,
Nor say "I threw my time away!"
It is for God, not men,
To count the cost and pay!

SATURDAY.

DEATH is the fading of a cloud,
The breaking of a chain,
The rending of a mortal shroud
We ne'er shall see again.
Death is the close of life's alarms,
The watch-light on the shore,
The clasping in immortal arms
Of loved-ones gone before.
Death is the gaining of a crown,
Where men and angels meet;
The laying of our burden down
At the Deliverer's feet.

T. L. Harris.

A SON'S ADVICE TO HIS FATHER.

VIII.—CONCERNING APOLOGIES.

MY DEAR FATHER: Why in the world could not you begin that excellent speech which you made at the recent anniversaries without that lame old explanation that you had not expected to be called up just then, and you would much rather have sat and listened to a number of other people? and why did you begin your sermon at the Parsonshire Conference a few weeks ago, with that deprecatory introduction about there being others who were better able to deal with such an important subject, but that as you had been asked to speak upon it, you would do your best? Of course you would! Nobody needed to be told that, and if they did not know it, your saying so certainly would not make them any the more ready to believe it. But, my dear father, this is one of your little tricks, and you really must try to break yourself of it. And I write about it because it is so common. I have been to quite a number of these recent meetings, and the papers were good, and the speeches generally pithy and to the point, and yet certainly half, both of the papers and addresses began with some personal explanation of the apologetic and self-deprecatory order. I know that we laymen are just as great sinners in this matter as you ministers, but still there is some excuse for *us*. Speaking is not our vocation, anyhow. Our forte is listening to and criticising the speeches, and it is as an impartial and even friendly critic that I put this matter to you.

I should advocate making apologizing a punishable offense. Profane language is still finable, and of the two things it may be doubted if this apologizing is not more closely connected with moral causes. Expletives are often the mere remnant of a bad habit, or a thoughtless outlet for the temper, and moreover, (though of course you won't be expected to know this) do afford some real relief to the feelings. But, apologizing, in this self-conscious age, almost always arises from some deep-seated, lurking moral cause—generally from vanity—and I don't think it relieves anyone's feelings, or does anyone any good.

And do consider what a nuisance it is. We go to a meeting on some important subject. We desire—with more or less intensity—to hear what A, B and C have to say on the subject. At any rate we do *not* want to hear what they have to say about themselves and their incompetency to deal with the subject; this is not only loss of time, it is a break in the continuity of thought; it is the intrusion of small personal details into great subjects.

Sometimes it arises simply from a desire to gain time while a speaker makes up his mind how he must begin and what he must say. You know it, father, you have heard it many a time—this sort of thing: "Mr. Chairman, I really do not feel that I have anything to say on this subject,—it is not one to which I have given any special thought—there are many friends around me better fitted to do justice to it than I am—indeed I should have much preferred being a listener—but [here the speaker catches a glimpse of an idea flitting about in the recesses of that cavernous vacuum which he calls his mind] if you will allow me, Mr. Chairman, there is one remark [here he tries to catch it] which I should like to make, and that is this:"— and then I always fold my hands in silent desperation while he drags out his idea, (generally tail first, like a man who tries to pull a rooster out of a hencoop, by its legs,) for I know that this betides one of those speeches which may go on indefinitely. It may stop by and by, and if it does, I feel thankful, and join heartily in the applause; but I must honestly say that that applause has something of a hollow ring. Said the Sunday school teacher after a lesson on Philip's conversation with the Ethiopian officer, when they came to the sentence that the Ethiopian went on his way rejoicing—"What made him so glad?" Hand up—"Because Philip had done teaching of him!" Have you never heard applause which came from a sheer sense of relief? It might be a good thing to have inscribed over every platform,—or opposite to it in fuller view of the speakers—that golden sentence, "If you have nothing to say, say it and sit down."

I know that there may be occasions when it is difficult to help saying something apologetic, because there really is some fact that would explain why you are not quite up to your usual mark. When you went to West Tipton to preach that ordination sermon, and found just as the service was beginning that you had shoved the wrong manuscript into your pocket, and had nothing with you but your funeral sermon on old Mr. Boodles, —I don't wonder at your going into a cold perspiration, but still I wouldn't have said a word about it. Your explanation of the reason why you could only make an extempore talk, only amused the people, and set every soul in the church watching the more critically how you would manage to get through. Now if you had said nothing about it, but simply gone right ahead, it is very likely that the very excitement would have made you a little more animated than usual, even if not quite so polished and orderly in your sentences. No, father, never apologize! Do your best and so leave it. Never cheapen it by telling people it is not as good as it might be! That is business, and if I have learned anything from you that is religion also.

Your affectionate, &c.
"——Co."

ILLUSTRATIONS OF UNITARIANISM.

THE REV. W. C. GANNETT'S WAY OF STATING IT.

[As it is always frankly avowed that Unitarianism includes various phases of opinion we are glad to insert the thoughtful—if rather extreme—statement of it recently drawn up by Mr. Gannett, and adopted by the section of our Western churches which are affiliated to the Western Conference].

Resolved, that while the Western Unitarian Conference has neither the wish nor the right to bind a single member by declarations concerning fellowship or doctrine, it yet thinks some practical good may be done by setting forth in simple words the things most commonly believed to-day among us,—the statement being always open to restatement, and to be regarded only as the thought of the majority.

Therefore, speaking in the spirit and understanding above set forth, we, delegates of the Western Unitarian churches in conference assembled at Chicago, May —, 1887, declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to

join us to help establish truth and righteousness and love in the world.

And, inasmuch as many people wish to know what Unitarianism commonly stands for, speaking always in the spirit above set forth, we make the following statement of its past history and our present faiths:—

In this country, Unitarians came out from the Congregational churches of New England some eighty years ago,—came out as New Protestants, asserting:—

(1) The Supremacy of Character above Belief, in Religion.

(2) The Rights of Reason in the use of the Bible Revelation.

(3) The Dignity, as against the Depravity, of Human Nature.

(4) The Unity, not Trinity, of God; Divinity, not Deity, of the Christ; and that Jesus was sent as teacher to save us from our sins, not as substitute to save us from the penalties of sin.

Channing was their leader then. Since Channing's day, belief in the Bible as a miraculous revelation, and in Jesus as having any authority save as his word coincides with natural reason and natural right, has largely faded away among them. This second movement of their thought began some fifty years ago; and Emerson and Theodore Parker have been their real, though at first their unaccepted, leaders in it.

To-day, few Unitarians but trust free thought, and trust it everywhere; we only fear thought bound. Therefore, our beliefs are still deepening and widening, as science, history, and life reveal new truth; while our increasing emphasis is still on the right life and the great faith to which the right life leads,—faith in the moral order of the universe, faith in All-ruling Righteousness.

In all matters of church government, we are strict Congregationalists. We have no "creed" in the usual sense; that is, no articles of doctrinal belief which bind our churches and fix the conditions of our fellowship. Character has always been to us the supreme matter. We have doctrinal beliefs, and for the most part hold such beliefs in common; but, above all "doctrines" we emphasize the principles of freedom, fellowship, and character in religion. These principles make our all-sufficient test of fellowship. All names that divide "religion" are to us of little consequence compared with religion itself. Whoever loves the truth and lives the good is, in a broad sense, of our religious fellowship. Whoever loves the one or lives the other better than ourselves is our teacher, whatever church or age he may belong to. So our Church is wide, our teachers many, and our holy writings large.

With a few exceptions, we may be called Christian theists,—theists, as worshiping the One-in-All, and naming that One "God, our Father;" Christian, because revering Jesus as the greatest of the historic prophets of religion,—these names, as names, receiving more stress in our older than in our younger churches. The general faith is hinted well in words which several of our churches have adopted for their covenant: "In the freedom of the truth and in the spirit of Jesus Christ, we unite for the worship of God and the service of man." It is hinted in such words as these: "Unitarianism is a religion of love to God and love to man." "It is belief in the humanity of God and the divinity of man." "It is that free and progressive development of historic Christianity, which aspires to be synonymous with universal ethics and universal religion." But because we have no "creed" which we impose as test of fellowship, specific statements of belief abound among us, always somewhat differing, always largely agreeing. One such we offer here:—

We believe that to love the good and live the good is the supreme thing in religion.

We hold reason and conscience to be final authorities in matters of religious belief.

We honor the Bible and all inspiring scripture, old or new.

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion.

We believe in the growing nobility of man.

We trust the unfolding universe as beautiful, beneficent, unchanging Order. To know this Order is truth, to obey it is right and liberty and stronger life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure and no evil thing being success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that *we* ought to join hands and work to *make* the good things better and the worst good, counting nothing good for self that is not good for all.

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal, the sense of deathlessness; and this sense is to us an earnest of a life to come.

We worship One-in-All, that Life whence suns and stars derive their orbits and the soul of man its Ought, that Light which lighteth every man that cometh into the world, giving us power to become the sons of God, that Love with whom our souls commune. This One we name the Eternal God, our Father.

The most recent issues of the Pacific Coast Conference tracts are "The Use and Abuse of Sunday," by Dr. Horatio Stebbins, and "Laissez Faire and Labor" by C. A. Murdock. These tracts are sold to P.O. Mission workers at two and a half dollars a hundred, with postage added. No. 1, by Prof. LeConte, on "Evolution and Religion," and No. 2, by T. L. Eliot, on "Gambling," are already in their second edition.

A FINAL PLEA FOR UNION.

[We print the following by request of the Executive Committee of the Western Unitarian Association. It is a last earnest plea from that Committee to the Western Conference at its late meeting for such action as would make possible a restoration of harmony and co-operation in the west. EDS. UNITARIAN.]

CHICAGO, MAY, 17, 1887.

BRETHREN OF THE WESTERN UNITARIAN CONFERENCE:—

Before you take any action in your coming meetings which may divide permanently and sadly our not too strong Western Unitarianism, we earnestly ask each one of you very seriously and candidly to consider the two propositions made by the recent committee sent West from the American Unitarian Association, both of which propositions are surely broad, generous, reasonable, kindly in the fullest possible degree, and either of which accepted by the Conference will restore harmony in the West. That none may fail to see the report of that committee, and understand its full import, we print it below entire, calling especial attention, by the use of italics or capitals, to the parts which contain, or which are explanatory of, the propositions referred to.

REPORT OF COMMITTEE.

BOSTON, May 9, 1887.

To the Board of Directors of the American Unitarian Association:—

The Committee appointed by you to confer with the directors of the Western Unitarian Conference and of the Western Unitarian Association in respect to the conduct of missionary work in the West desire to make the following report:

In accordance with your instructions, they went to Chicago, where they arrived on the 28th ult. After mature consideration, reference being had to the great and honest differences of conviction and feeling existing between the two western bodies, it was believed that it would be more courteous and more likely to lead to satisfactory results for your Committee to invite the other boards to meet them than to seek a meeting at the headquarters of either. Accordingly, the directors of both organizations were invited to favor us with their presence at a parlor of the Tremont House, Chicago, at three o'clock P. M. At the appointed hour, some six or eight gentlemen, ministers and laymen, from each body appeared. A full and frank discussion of all the points at issue was had; and, if entire agreement was not obtained, the conference was marked by a spirit thoroughly friendly and Christian.

Your committee stated to the representatives of the two Western organizations that, so far as the Association was concerned, *the question of fellowship did not enter into the discussion; that it recognized that fellowship in its large sense was as broad as goodness; that, so far as fellowship has relations to our special denominational work, it is provided for by our congregational usages and by the appointment of appropriate committees by our National Conference. But, when it came to spending funds held in trust by the Association, the question did arise, For whom were such funds to be spent and to accomplish what ends? The directors of the Association were bound legally, and equally bound by their own convictions, and, as they believed, bound by the wishes of the great body of their contributors, to use their funds for the diffusion of "pure Christianity,"—these words being used, as they have always been used by us, in a broad and generous sense to include what makes for the spirit and life of Jesus Christ.* YOUR COMMITTEE THEREFORE ASKED THE DIRECTORS OF THE WESTERN CONFERENCE IF, WHILE MAINTAINING UNEQUIVOCALLY THAT THEIR FELLOWSHIP IS BOUNDED BY NO DOGMATIC TEST, THEY COULD NOT WITH EQUAL DISTINCTNESS AFFIRM THAT THE CONFERENCE, SO FAR AS IT UNDERTOOK MISSIONARY WORK AND THE WORK OF CHURCH EXTENSION, WOULD DO SO ON THE BASIS OF CHRISTIAN THEISM. A majority of the directors of the Conference, on their part, replied that they could not conscientiously make such an affirmation. (Not, as your Committee understood, because they personally wished to disavow the Christian name, but because they were fearful of seeming to care more for the name than for the spirit of Christianity.)

They suggested that the true way was for the directors of the American Unitarian Association to make examination of the record and methods of men and societies, and so decide as to their Christian position and work. Your committee felt that to constitute the directors of the Association a court of inquiry, before which ministers and societies should be brought for examination as to their Christian position, would be to place the Association on grounds utterly untenable and perilous to the liberality and even the liberty of the body. It seemed to them a step backward and not forward,—one contrary to and destructive of our uniform tradition, which is to affirm our position as a religious and Christian body, leaving individuals and churches to determine whether they are or are not included in such a religious and Christian body. In case of doubt as to the attitude of a society applying for aid from our missionary funds, we feel that the responsibility of determining its position should rest upon the society alone, and that the American Unitarian Association has no authority to judge it otherwise than by its own declarations. To do otherwise would be to trespass upon the liberty which belongs to our churches as congregational bodies. Beyond this, there is no further point to which liberality can be carried by a body which has trusts committed to it and convictions which it sincerely cherishes.

Leaving this point, your Committee then presented to the representatives of the two Western organizations, as affording *another basis of agreement*, the following considerations: namely, that, with trifling exceptions, all the money spent in field work, that is, in support of missionaries and in church extension, came from the treasury of the American Unitarian Association; that the Association had never made the Western Conference its sole agent or adviser, and had, indeed, for many years appointed its own secretary for the West to take entire charge of its work there; that it was freely admitted by Western people that the policy of the Association had been thoroughly liberal, well adapted to bring success and union. COULD NOT THE WESTERN CONFERENCE, IN THE INTERESTS OF HARMONY, *while retaining the work of printing tracts, manuals and the Unity, in which it was now engaged*, HAND OVER THE FIELD WORK TO THE ASSOCIATION, IN WHOSE CHARGE IT NOW WAS ALMOST ENTIRELY IN FACT, IF NOT IN NAME? Such of the directors of the Western Conference as spoke on the question expressed entire unwillingness so to do.

Your committee then asked whether, in event that the Association should feel compelled by its own convictions and by its legal obligations to appoint its own agents to do its own work in its own way, such a course would be interpreted as indicating hostility to any other organization, inasmuch as no such feeling existed, but on the contrary the warmest Christian regard. Your committee were assured that such a step would not be held by any of the directors then present of either body to indicate hostility, and no obstacles would be placed in the way of such agents; but that, so far as it should be possible, the warmest welcome and the heartiest co-operation would be given.

Your Committee are glad to believe that this conference of three organizations, conducted, as all will admit, in a frank and courteous Christian spirit, has led to a better mutual understanding; and that, if it does not produce absolute union in work, it must promote greater harmony of purpose and spirit.

Respectfully submitted.

GRINDALL REYNOLDS,
GEORGE A. THAYER,
ALBERT L. CALDER,
JAMES DE NORMANDIE,
HOWARD N. BROWN,
Committee.

Brethren, the propositions from our national body, the American Unitarian Association, contained in the above report, are not to be lightly esteemed. They come from men who look over the whole field, who take large views, who are as broad and undogmatic as yourselves, who can have no possible interest or motive but the promotion of the truth and the right and the advancement of Unitarianism in the West.

Do not confuse the grave matter in hand by bringing in the subject of fellowship. This is no matter of fellowship. As the report so well puts it: "Fellowship in its large sense is as broad as goodness;" while, "so far as fellowship has relations to our special denominational work, it is provided for by our congregational usages and by the appointment of appropriate committees by our National Conference". "Our uniform tradition is, to affirm our position as a religious and Christian body, leaving individuals and churches to determine whether they are or are not included in such religious and Christian body." This is all that is proposed by the American Unitarian Association which has any relation whatever to fellowship, viz., that the Western Conference simply affirm its position to be that of a religious body organized and existing for ends of worship as well as ends of ethics and free inquiry, and then *leave the whole matter of fellowship to regulate itself according to principles of natural selection*, as it easily and readily will,—of course referring ministers from without who seek our fellowship, as we do now, to the Fellowship Committee appointed by our National Conference. This is what the American Unitarian Association means, then, when it asks: "*Cannot the Western Conference, while maintaining unequivocally that its fellowship is bounded by no dogmatic test, with equal distinctness affirm that the Conference, so far as it undertakes missionary work or church extension, shall do so on the basis of Christian Theism?*"

This plan has the merit of being at once what the National Association desire and what the Western Association wish, while at the same time it is in harmony with Unitarian tradition and usage everywhere, in England as well as in this country. So that the assurance seems to be complete that this course of action, if adopted by the Western Conference, would not only unite the West, but would bind it more closely than ever it has been bound to the East and to the whole Unitarianism of the world.

Brethren, this wise plan, this broad plan, this plan so thoroughly in harmony with the best traditions and noblest spirit of Unitarianism everywhere,—can we not adopt it?—*all with one mind* adopt it? If not, we ought all to go home weeping sadder tears than we have ever known. Surely we *can* adopt it—are large-minded enough, true enough to the

great things of Unitarianism, free enough from the bondage of dividing pettinesses, willing enough to overlook mere individual preferences in care for the larger good,—to leap to welcome the opportunity frankly and honorably to make our torn cause whole again.

Do not confuse matters and imperil all by any talk about creeds. We are all alike in rejecting creeds. Mr. Thayer, Mr. Reynolds, Mr. Brown and the rest are as much opposed to creeds as yourselves are. The plan proposed by the American Unitarian Association no more advocates or suggests a creed than it meddles with fellowship. It is precisely the non-creedal basis on which Unitarianism has in the past with almost perfect unanimity organized, on which the American Unitarian Association has always stood, on which we ourselves in the West have always stood until recently, upon which political, charitable, Ethical Culture and even business organizations uniformly stand—the basis not of belief (*crede* or *credo*), but simply of a common purpose and aim. Can anything be more simple, or more rational, or more just to all parties and interests concerned, or less oppressive to any, or more broad or free or foreign to the whole creed idea? Brethren, if we *desire* to stand together, we surely can do it on *this platform.*

Do not let any one allow himself even to think of using in connection with this kindly and fraternal effort of the Association to secure union and harmony, any such ungenerous words as "pressure" or "description or proscription," as if the men from whom the proposition comes were *capable* of anything bearing the remotest resemblance to "proscription," or anything not fraternal and large-minded in the fullest degree.

And do not let any one utter in connection with this proposition of the national body any such mistaken and misleading suggestion as that it is made in the interest of retrogression, or backward looking, or bondage to the letter, or restriction of thought, or shibboleths, or anything calculated to make Unitarianism less than the largest, truest, freest form of religion in the world. Such a suggestion would be ungenerous and unworthy, and would reveal a total misunderstanding of the meaning of the proposition, as well as the spirit or motives of the men from whom it comes.

Brethren, this movement to unite our Unitarian cause in the West again is a most sincere and fraternal and earnest one. Hands are ready to clasp—hands of West with West, and East and West with each other. Shall not the ready-to-clasp become *clasp?* God help us all to say *yes!*

But—if *not* on *this basis*—this largest, truest, simplest, least disturbing basis—the basis which our brethren of the National Association feel to be the most natural and fitting, then *one other* remains, the result of which, while more disturbing and less desirable in many ways, would yet prevent the permanent disruption in the West which we so deeply deplore: "*Could not the Western Conference, in the interest of harmony, while retaining the work of printing tracts, manuals, and the "Unity," in which it is now engaged, hand over the field work (of the West) to the Association, in whose charge it is now almost entirely in fact, if not in name?*"

This is the second plan for securing harmony and union in Western work proposed by the American Unitarian Association. Less desirable doubtless than the other, is not even this infinitely preferable to any course which must lead to permanent disruption?

Let no one make any such unworthy suggestion as of attempts to "kill" the Western Conference, or to "maim" it, or of "hostility" to it. It is in no spirit other than that of the kindest possible feeling toward the Conference that this proposition has been made or is urged. It is simply a question as to how a great impending disaster to Western Unitarianism (and that means to Unitarianism everywhere) can be averted, and a great good attained. Surely no one should regard the present form of organization of the Conference as one to be clung to if better results can be reached by a change. Is not the great cause for which the organization was given its existence above any particular *form* of organization? Is not the life more than the body, the spirit than the letter?

Nor is it relevant to talk about breaking up or disturbing western local organizations, or Chicago work, or western interests, or western local *centers*, or about compelling the West to look to Boston and the far East for everything, instead of leaving the West to develop its own home strength. No such disturbing or weakening of Western local interests is contemplated by the plan suggested by the American Unitarian Association, but the exact

opposite. All kinds of local work and every helpful form of local organization will be as much encouraged and fostered as ever. It is simply proposed to substitute a system of missionary supervision and management which culminates in a National head, for one that does not thus culminate. It is proposed simply to substitute for the system now in operation, one which some of our sister denominations are carrying out with remarkable success, and which we ourselves as a denomination, have tried in the past with excellent results. Surely we can afford to change the shape of some of our denominational machinery in the West, to save the life of our cause from receiving a deep and lasting hurt.

No, brothers, here are two distinct ways out of our Western trouble, each broad, manly, self-respecting, violating no Unitarian principle or tradition. We may all believe perfectly in each other's conscientiousness and honesty of purpose in the past, we may respect each others honest differences of view in the present, we may leave each and all of our number absolutely free to think his fullest thought, and speak his bravest, truest word in the future, and at the same time adopt one of these two plans for union and co-operation. Shall we do it? Rather, shall we *not* do it?

It should be frankly pointed out that adopting either of these plans involves rejecting the plan proposed by Mr. Gannett. Why not adopt Mr. Gannett's plan? We do not wish to say a word against that plan, only to point out that it can by no possibility help matters if adopted. Indeed, we do not see how its adoption can result otherwise than in the deepening, the hardening, the making permanent our present incipient division; for the plan proposes to keep everything that has driven us apart, so far, and actually to add still another element of division in attempting to pass the proposed "second resolution." Nobody has doubted, that a majority of the persons who at present make up the Conference are individually believers in Christian theism. But this does not necessarily pledge the Conference to anything, or make its purpose as an organization either Christian or theistic. The majority of the members of the Conference are undoubtedly believers in temperance, but that does not make the Conference a temperance organization; nor would it make the purpose of the Conference necessarily the promotion of woman suffrage or homœopathy if it were shown that a majority were believers in these. No, the situation is simply this: Leading workers and churches in the Conference wished the Conference in the interest of frankness, business method and good understanding, to state what was its purpose,—not what its members individually believed, or what they thought about fellowship, but simply and only what it, the Conference, as an organization, proposed to stand for and work for and ask money for and *do*. Mr. Gannett answered last year at Cincinnati by offering a resolution about fellowship, which was finally adopted; and another about the beliefs of members, which was not adopted. This year he offers the rejected resolution again, and presses it, conscientiously of course. But, brethren, do you not see that this resolution, as also that offered last year, has no relevancy to the real matter in hand—but is only a foreign and wholly unnecessary matter, which can have only one possible effect, viz, to divide, and still more divide the more it is pressed?

We regret the necessity of pointing all this out; but as this proposition of Mr. Gannett has been recently put before the west with renewed explicitness and is to come before the Conference, we are compelled to do it because we fear that if this is adopted, harmony and union are gone from the west. Indeed, it seems difficult to see how a plan could be devised that would be in the nature of the case more deeply and permanently dividing.

Brethren, there is certainly something better than such permanent disruption. So deep and painful a disaster to our cause we should not tolerate the thought of for a moment, at least not until all possible attempts to avoid it are proved unavailing. The brethren of the American Unitarian Association who are deeply interested in this matter, and friends of all concerned, and who have the advantage of looking on from the outside, feel that the division ought not to be and need not be permanent; and after long and careful deliberation they propose two plans, either of which, adopted by the Western Conference will solve the momentous problem before us. Are not these plans practicable? Granted that there are objections; what plan for accomplishing anything in this world has no objections? The question is not, is either without objections? but rather, are not the objections to

either incomparably less than the arguments in its favor, and the good to be secured by it?

Yours fraternally,

EDWARD I. GALVIN,
P. P. HEYWOOD,
JOSEPH SHIPPEN,
J. T. SUNDERLAND,
H. T. THOMPSON.

Executive Committee of the Western Unitarian Association.

[The above was presented to the Western Conference at its opening session. The Conference after some discussion voted to allow it to lie in printed form on the shelf in the vestibule of the church by the side of other literature, but refused even to consider either of the propositions for the restoration of harmony and co-operation which it contained, though the propositions represented the views and wishes not only of the Western Association and of the strongest churches in the west, but also of the directors of the American Unitarian Association.—EDS. UN.]

THE WESTERN UNITARIAN CONFERENCE.

The Western Conference met May 17–20, at All Souls' Church, (Rev. J. Ll. Jones'), Chicago. It was preceded by a day devoted to the meetings of the Western Women's Conference, and closed by a day given to the Western Sunday School Society. About twenty churches and organizations had elected delegates, *and there were individuals present—not as delegates—from a number of others. Almost all the churches which had been unable to accept the Cincinnati action, had abstained from sending representatives, feeling that for any useful co-operation among churches scattered over so wide a region, nothing is to be done by different parties struggling year after year to carry their own sectional preferences, and that if the recent breach was to be healed it must be by the action of Rev. W. C. Gannett and his friends, themselves. The Christian-basis party being thus absent, the meeting was united. Every allusion to the Cincinnati resolution (known as the "Ethical Basis") was received with enthusiasm, every suggestion to modify it was promptly voted down. That the friends present were thoroughly in earnest and really convinced that in placing Unitarianism on a purely ethical basis a step had been taken which will sometime be recognized as historical, was evident. The Conference, therefore, was harmonious and enthusiastic, but it was the harmony of a section.

*The *Register* gives the numbers as forty; but makes no distinction between elected delegates and persons attending merely as individuals. *Unity* claims thirty churches as represented "officially," giving the names of the same; but it seems to use the word "officially" in some elastic sense, since we have what seems indubitable testimony that some of the thirty named did not send elected delegates.

As to the financial showing made, it need only be said that the contributions of the churches, which usually aggregate about $3,000, foot up for the past year less than $1,200;—this, of course, because so many of the stronger churches have been unwilling to contribute to the support of a body which had refused to declare its aim to be Christian or theistic. The major part of the expenses of the Conference for the year have been met by the contributions of individual sympathizers, East and West. It was reported that some $86,000 had been raised for church-building purposes by the churches within the Conference during the year. It is true that the churches *of the West* have raised such a sum; but more than half of it is from churches not now supporting the Western Conference.

Was there nothing attempted at Chicago by way of modifying the ethical basis action of last year? Yes, *attempted*; Rev. D. N. Utter—whose stand was the more significant as he is one of the editors of *Unity*—made an appeal to have the Cincinnati action repealed, and to have the Conference declare all votes about doctrine null and void, thus falling back upon the merely business basis of stating the Conference object as "the transaction of business pertaining to the general interests of the societies composing it." Voted down.

Rev. G. A. Thayer, of Cincinnati, proposed that all resolutions on doctrines or touching the religious position of the Conference should be promulgated with the *names* of those voting for them *attached*, so that only they who had favored them might be held responsible for them, and so that there might be no longer any danger of such resolutions being charged upon Western Unitarianism as a whole. Voted down.

Then came Mr. Gannett's own proposition. Mr. Gannett had persuaded himself that what the dissentients *ought* to want, was what he called a "choral affirmation" of what Unitarians generally believe. What they *do* want, in order to be able to support it as an executive missionary body, is simply what the American Unitarian Association asks of it in order to be able to work through it, viz: that it shall declare that its missionary and church extension work is to be done "on the basis of Christian Theism." This, however, Mr. Gannett steadily opposes. His own resolutions will be found printed in full on another page as one of our "Illustrations of Unitarianism." It will be seen that while what is *needed* is some clear statement that the *object of the Conference* is *religious*, what he offers is a statement that the *majority* of its *members believe* in religion, elaborated into a description of what kind of religion they mostly believe in. Not only, however, do these resolutions fail to meet the difficulty of the dissentients,

but Mr. Gannett, in introducing them, re-affirmed in the most unequivocal way, their most extreme interpretation, which has often been protested against as an exaggeration of ours. We have pointed out that this offer of the Unitarian fellowship to any one who is willing to work on the merely ethical basis, would take from us any right to object even to an avowed Atheist who might ask recognition as a Unitarian minister. Mr. Gannett declared that his resolutions were intended to make the offer of fellowship absolute, not to mere membership in our congregations or cooperation in their general objects, but to the pulpit itself. Nay, one who is measurably on his side, Rev. A. M. Judy, of Davenport, pointed this meaning by proposing a modification of the preamble, saying that he did not think his proposal would really limit it, but that even if it did, he should not regard it as an objection, as he did feel some hesitation in seeming to welcome Atheists into our ministry, and especially he could not quite see his way to asking his congregation for money that might go to support such Atheistic ministry. But the proposed modification, since it might be interpreted as implying this or some other possible limitation of fellowship, was voted down, and Mr. Gannett's resolutions, unmodified, were adopted by a large majority, only 13, we believe, voting against them.

There was much more done and said at the Conference on which we would gladly dwell, for it comprised a body of men and women thoroughly in earnest, and both in its devotional meetings and discussions of practical work there were many utterances that were helpful and elevating. But in this respect we have to leave it, like other local Conferences, unreported.

And, now, as to the future! What is to be done? We confess we can see no way only for both parties—the Christian and the ethical—to go their own road—the Christian-basis party carrying on their work in union with one another and with our national organization, the American Unitarian Association, leaving the ethical-basis brethren to try their experiment.

We see no reason for believing that a movement which makes ethics and free thought essentials, but belief in God and worship not essentials, "optionals," can have any other outcome in the west under the name of Unitarianism than it had in the east under the name of Free Religion. Nevertheless, if brethren think differently, there is perhaps nothing to be done only to let a second trial be made. It is with almost unspeakable regret that we contemplate a permanent division in our western ranks; and so long as there was any hope of inducing the controlling majority of the Western Conference to modify their position so as to enable all the Western churches to work together, so long have we argued, pleaded, remonstrated. But the refusal at Chicago to undo, or in any essential way mend, the wrong done at Cincinnati, would seem to indicate that further pleading or remonstrance is useless.

The true course for the churches and workers of the west who believe in a Christian-theistic basis of work, would seem to be simply to go on with patience and courage, letting it be distinctly known that the Western Conference no longer, in any sense, represents Western Unitarianism, or is entitled to speak or act in its former character of the organ of our Western churches. It represents a section of them—an important section—but it is only a section. Almost all the larger and old established churches of the West, which in times past were the strongest supporters of the Conference, have either formally repudiated it or silently dropped out from it. At this last meeting less than half the Western churches sent delegates, and among those not sending were most of our strongest societies; for example, not a single delegate was sent from the Church of the Messiah, St. Louis, the Church of the Messiah and Unity Church Chicago, nor, if we are correctly informed, from our churches in Cincinnati, Louisville, Kansas City, Denver, Keokuk, Meadville, Milwaukee or Bloomington, or ten out of the twelve American churches of Michigan, though individuals were present from a few of these. The Conference may still retain the old name and organization, but it is really about as much entitled to speak for Western Unitarianism, as would a society be entitled to speak for Boston, which left out King's Chapel, the First and Second Churches, Arlington, the South Congregational, and the Church of the Disciples—as much entitled and no more.

WOMAN'S WORK.

OUR ANNIVERSARIES, EAST AND WEST.

The first public session of the recent Unitarian meetings both East and West was the women's session.

The women's organization East, or rather, the National organization, is known as the

WOMEN'S AUXILIARY CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

It was organized at Saratoga in 1880, and is a delegate body "composed of delegates from the various women's organizations within our fellowship." The first of its declared objects is "To promote local organizations of women for Christian work." In accordance with this object it has labored assiduously to organize a branch in every Unitarian church in the country, and to induce each branch to undertake at least three definite lines of work, viz: First, the study of religious literature; second, the distribution of our Unitarian literature through the post office; and third, the raising of money to carry on the general missionary work of the denomination. That it has been successful in the last of these, the yearly financial

exhibit of the treasurer is proof. Some $6000 in round numbers were put into the general treasury during the first two years of its history, and this financial side of its work has gone steadily forward to the present time. Of the distribution of Unitarian literature through the Post-office Mission, Secretary Reynolds in his last report, says, "The Post-office Mission had increased the circulation of our tracts last year five fold, and this year it has doubled last year's circulation, nearly, if not quite;" and the larger part of this increase is due to the work of the auxiliary branches in the different churches. Just how successful the Religious Study Class work has proved we lack the statistics to show, but we have personal knowledge of some admirable work done in this line.

The general meeting of the Women's Auxiliary Conference in Boston last week had some features of especial interest. The programme announced was a very full one, and called out a large attendance. It included besides the report of the secretary and treasurer, the opening address of the president, Mrs. Andrews, and speeches by several gentlemen, addresses by Miss E. P. Channing, Mrs. Barrows, Mrs. Wells, Mrs. Lowe, Mrs. Wilkes, of Dakota, and Pundita Ramabai, a distinguished Hindoo lady. All were enjoyed, but perhaps special interest was felt in the earnest missionary plea of Mrs. Wilkes (for whom a collection of $200 was taken) and the address of the pundita, who spoke of the condition of women in India, drawing a picture that moved all hearts, and pointing out the way to improvement, which must be mainly through education, largely unsectarian education. It was certainly a significant occurrence, this esentation, an by Indian woman, to the women of America, of the needs of her sex in that far-off historic land. We hope it will bear fruit.

THE WOMEN'S WESTERN CONFERENCE

held its sixth annual session in Chicago on Tuesday, May 17th. The announced programme, beginning with president's address and report of secretary and treasurer, including reports of church activities and five minutes talks upon Post-office Mission work, and addresses by Mrs. Hattie Tyng Griswold of Wisconsin, and Rev. Marion Murdock of Iowa, was fully carried out with the exception of the address of Mrs. Griswold who was absent on account of the illness of a daughter.

The Western Women's Conference is younger by only half a year than the National Women's Auxilliary Conference. The older organization hoped that it might serve the needs of the whole country, West as well as East. The real reason for the organization of a Women's Conference in the West as a distinct body instead of in organic relations with the National Women's Auxiliary, will probably be found in the radical difference in the character and declared purpose of the two. The Women's Auxilliary both in its name and in its declaration of purpose is a Christian body, pledged to do Christian work. The Women's Western Conference, like the general Western Conference, of which it is practically, if not in name, a part, stands upon a solely ethical basis, declaring its object to be "the promotion of freedom, fellowship and character in religion." This statement of purpose seems to many of the women of the West inadequate. Many feel that the promotion of right thinking in religion, and especially of Christian worship and human helpfulness, are quite as pressing needs to-day as the promotion of freedom, fellowship and character.

In accordance with this feeling the ladies of the Church of the Messiah, St. Louis, who have worked with the Conference from its organization, instructed their accredited delegate at the recent meeting in Chicago "to express and emphasize their belief in the need of a more clearly defined religious basis of action founded on Theistic and Christian principles;" and the ladies of Unity Church, Chicago, had previously declined to contribute further to the funds of the Conference until it should so enlarge its declared object as to include the worship side and the beneficence side of Unitarianism as well as the freedom, fellowship and character side. There was also much feeling of the same kind in other churches. As a fact, the work of the Women's Western Conference during several years past has been largely, indeed chiefly, Post-office Mission work, and much of the literature distributed has taught Unitarian Christianity. But all the more, urge the Christian and theistic party, does honesty require that we so restate our object as to cover the real work which many of us, probably most of us, are doing, and desiring to do in the future. In accordance with such expressed wish of the women of the churches named, and others, a notice was given at Chicago that an amendment of the articles of organization would be moved at the next annual meeting declaring the purpose of the Conference to be "the promotion of Unitarianism whose central principles are love to God and love to Man."

It is to be hoped that this amendment will be adopted, thus putting our two Women's Conferences upon the same basis of declared purpose, namely, the promotion of Christian Theism.

A RAMABAI CIRCLE FOR THE ELEVATION OF WOMEN IN INDIA FORMED AT CORNELL UNIVERSITY.

Pundita Ramabai, the eminent Hindoo lady mentioned above, who is visiting and speaking in this country in the interest of her country-women, has lately been, among other places, at Ithaca, N. Y., the seat of Cornell University, where her addresses have created a deep impression, and where the work of organizing circles to assist in educational work in India has been begun. Says the Cornell *Sun:* "The meetings held here by and for Pundita Ramabai have been attended by ever-increasing audiences, and on Sunday afternoon scarcely a foot of standing room was left in the hall.

On Friday night in her lecture before the

Christian Association of Ithaca, the Pundita sketched vividly the condition of her sex in India, and pointed out especially how the early religious marriage of children deprives the women of her country utterly of all freedom of thought and action.

On Saturday evening, in the botanical lecture room of the university, she spoke of the hindrances in the way of missionaries, and showed how only by the establishment of non-sectarian schools as well could the desired result be obtained.

On Sunday afternoon she spoke more fully of her own plans for the establishment of secular schools for women, of the help that would be needed, and of the reasons why she must largely look for that help to America. The formation of a permanent circle was unanimously decided upon, and a constitution adopted, the organization to be called "*The Ramabai Circle for the Elevation of Women in India.*" It is to be hoped that this good beginning may go on until a very large number of similar circles shall be organized throughout the country. It is a work which naturally appeals especially to women; but it is so broad and noble in its character that all women who care for the uplifting of humanity may well join in it, regardless of sect or class. E. R. S.

LITERARY NOTES.

The second volume of the Rev. Edward Everett Hale's Life of Franklin will probably not be issued before October, as the work of collecting additional material by specialists and correspondents in Europe, is necessarily slow.

D. Appleton & Co. have just published "Proverbs from Plymouth Pulpit," selected from the writings and sayings of Henry Ward Beecher, revised in part by Mrs. Beecher, and under revision by him at the time of his death.

Children's Sunday, which comes June 12, is likely to be more generally observed this year than ever before. Mr. Munger's little book, "Lamps and Paths," containing sermons preached on Children's Sundays, will give excellent suggestions for appropriate themes fitly treated.

The third and fourth volumes of the new Riverside Edition of Robert Browning's Works have just been issued by Houghton, Mifflin & Co. The fifth and sixth volumes, concluding the work, will appear in June. The last volume will have a full index to all Browning's poems, together with a table of first lines.

The May *Forum* contains an article by Rev. James T. Bixby, Ph.D. on "Our Religious Instincts," and one by Mrs. Julia Ward Howe on "Dress and Undress."

Twice a year the *New Princeton Review* gives a carefully prepared record of the more important events that have transpired in the world during the preceding six months, under the headings: American, Foreign, Literary, Scientific, Art and Archæology. This feature of the Review is an exceedingly valuable one.

Students of English Literature in our Unity Clubs or elsewhere, can find no better help in their reading than a small 42 page pamphlet just published by Prof. B. C. Burt, of Michigan University, entitled References for Students of English Literature (price 25 cents). Here in very brief compass one may find full references to not only the *writings of*, but to nearly everything of importance *written about*, the principle writers of Great Britian from Spencer to Carlyle.

The Unitarian Sunday School Society last month issued a pamphlet containing four Lecture-Talks on Sunday-school Teaching, by Rev. S. H. Winkley (the "Talks" being the same that Mr. Winkley had given before the S. S. Normal Class in Channing Hall). The pamphlets are for *free circulation*, and have already been sent to over 2000 teachers. Let any who wish them apply to Rev. H. G. Spaulding, 25 Beacon st., Boston.

The two Woman's Auxiliary societies recently organized by Mr. Wendte in San Francisco and Oakland have united for P. O. Mission Work and to establish a Unitarian Book Room in San Francisco. Seven papers are advertised in and the responses are most gratifying. The Book Room is, for the present, open only twice a week in the Unitarian Church parlors, but next autumn it is hoped to secure permanent quarters and enlarge the work.

Wm. T. Harris says he has read Dante through once each year for the past twenty years, and finds him grow more rich and interesting with each new reading. Hegel's "Lectures on the Philosophy of History" he has studied through nine times, with intervals of two years between the studies.

"Vexed Questions in Theology." A Series of Essays. By James Freeman Clarke, D. D. Boston. Geo. H. Ellis. Price $1.00. In these papers Dr. Clarke gives us the results of a long life of reflection and study upon some fifteen subjects; some of them of speculative rather than of practical interest, but most of them of very vital importance in the world of religious thought. The spirit in which they are discussed is most candid, the style the perfection of clearness, and the learning, experience and insight hardly to be found surpassed in any writer. The subjects treated are the following:

The Five Points of Calvinism and the Five Points of the New Theology.
The Sin against the Holy Ghost.
Christ and the Antichrists.
The Introduction to the Gospel of John.
Old and New Ideas Concerning the Divinity of Jesus.

Is Probation, or Education the End of Life?
The Sabbath, Sunday or the Lord's Day—which?
Old and New Views Concerning the Bible.
The True Second Coming of Christ.
Agnosticism *vs.* Positivism.
The Hercules and Wagoner of To-day; or State-held *vs.* Self-help.
Recent Discussions Concerning Conscience and its Development.
The Scientific Basis of Prayer.
Meaning and value of the Lord's Supper at this Time.
Some Reasons for Believing in a Future Life.

"The Problem of the Fourth Gospel." By James Freeman Clarke, D.D. Boston. Geo. H. Ellis & Co. Price 50 cents. In this little volume Dr. Clarke discusses with great candor and clearness the question, so much debated in recent years by the theologians, especially of Germany and England, whether the Fourth Gospel really came from John, or from some unknown writer of perhaps the second century. Dr. Clarke states the arguments with great fairness both for and against the Johannine authorship, and reaches the conclusion that the book was probably not actually written by John, but after his death by disciples or others who had received its facts and spirit from the great apostle.

"Social Problems." By Rev. M. J. Savage. Boston. Geo. H. Ellis. $1.00. This is Mr. Savage's fifteenth book—a large library to have come from the brain of a man so young. But this last volume, as all the preceding, is the product of hard, clear, conscientious thinking; only, this differs from most of the others in being a little more distinctively "practical" than they, according to the common usage of that word,—though it is a characteristic of Mr. Savage more than almost any other preacher or writer, that in his hands every religious theme grows intensely practical and living, and every, even most practical theme, reveals a strong religious if not a theological side. The present volume deals with such subjects as "Religion for this World," "The Rise of the Individual," "Socialism," "Social Responsibility," "Common School Education," "Poverty, Personal and National," "The Diminution of Evils." It shows much study of the social ferment and antagonisms of our time, and the causes of the same. The remedy it proposes is reason, justice, and the slow natural processes of education and growth. It is a strong book, worth reading by all classes of persons.

REVIEWS AND MAGAZINES RECEIVED.

The Unitarian Review for June.
The New Princeton Review for May.
The Forum for June.
The North American Review for June.
The Popular Science Monthly for June.
The Atlantic Monthly for June.
The Century for June.
The Andover Review for June.
The International Record of Charities for June.
Lend a Hand for June.
The Magazine of American History for June.
The Christian Reformer (London, Eng.) for May.

ENGLISH NOTES.

It is estimated that at Cambridge University (England) there are between 500 and 600 non-conformist students.

The choirs of our London Unitarian churches held a united festival at Essex Hall, May 2.

Rev. Dr. G. Vance Smith, has just published "Chapters on Job, for Young Readers," a manual for teachers and others in the course now being brought out under the editorship of Prof. J. Estlin Carpenter. We are glad, with the *Inquirer*, that "with excellent judgment he has retained the form 'Jehovah' as at any rate more poetical than the newer 'Jahve' or 'Yahveh,' having no doubt wholesome fear of the well-known German Professor, who, after the manner of his tribe, characterized a rival professor as 'that idiot who writes "Yahveh" for "Jehovah."'

At Newcastle-on-Tyne a Chinaman of mandarin rank is resident, who is wedded to a young English lady of high culture. He speaks a little English, and is learning more, and the lady is picking up Chinese.

The "Hibbert" lecturer for the present year is Prof. Sayce, who is delivering a course on "The Origin and Growth of Religion, as illustrated by the Babylonian Religion."

The *Christian Life's* Icelandic correspondent, Rev. Mr. Jochumson, writes—"We have had a dark and dreary winter. What a blessing to get the post nine times in the day, instead of nine times in the year, as we do! I have been occupied by translating some new discourses of Dr. Channing, for a Christmas gift to a Sunday-school at Eyrarbakki (a place with about 1200 inhabitants). A friend there wrote to me the other day: 'I read your masterly translation to a crowd of people (fishing men and working men) yesterday, and the lecture resulted in a grand success.' Two of our periodicals have promised me to publish a Channing discourse. Fifteen years are gone since I first saw Dr. Channing's Works, and at their first sight I felt convinced that they would be appreciated by my countrymen. Would any of your friends give me only a little help? I might do more—much more. My finances are still, and will continue, in a rather poor condition."

At the foundation stone-laying of a Primitive Methodist Chapel at Chester, it was stated that the members of the congregation, numbering 170, composed almost entirely of working men, had subscribed £2600 [$13,000] toward the building fund, making £15 [$75] per head from each member.

It is pleasant to read of Rev. Dr. Martineau, now nearly 82, attending two public meetings

in one day a few weeks ago, one for inducing the rate-payers of St. Pancras' district, London, to establish a free library, at which he spoke, the other of the association for establishing coffee taverns.

The Christian Life mentions an encouraging example of punctuality in Sunday-school work from the Free Methodist congregation at Barnsley, Yorkshire. In its school, numbering about 400 children, five consecutive Sundays have passed without a single teacher being absent or even late.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

Barnstable, Mass.—The Barnstable Co. Journal says that the Rev. Mr. Wills is preaching a series of sermons at the Unitarian church, which are drawing large audiences. Some permanent additions to the congregation have lately been made.

Berlin, Mass.—Mr. Chandler Carter, of this place, has recently presented to the Unitarian Society, of which he is a member, the munificent gift of $20,000.00. Services commemorating the event were held in the church Thursday, May 5th. Interesting remarks were made by Supt. Crosby, of the Children's Mission, Prof. H. H. Lincoln, of Boston, Rev. W. C. Litchfield, of Gardner, Hon. Wm. Bassett, of Berlin, and others. Music was rendered by the Choral Union. At 12 o'clock a collation was served in the town hall.

Bloomington, Ill.—On May 22nd, Rev. H. A. Westall preached a strong sermon on the subject, "What Foundation shall we Build Upon?" urging that if our religious structures are to endure they must be erected upon not only ethics and free inquiry, but also on the great central faiths of Liberal Christianity, viz: 1, Faith in God; 2, Faith in Jesus of Nazareth as the Son of the Living God, and 3, Faith in Immortality. At the close of the service the congregation voted to publish the sermon in pamphlet form.

Bolton, Mass.—Rev. Isaac F. Porter has accepted a call to the parishes of Berlin and Bolton, and began his labors May 1.

Boston, Harrison Square.—Rev. Augustus M. Lord of Cambridge Div. School, has been called as associate pastor with Rev. C. D. Bradlee, who will remain as Senior Pastor much to the pleasure of the people who have hastened to carry out his wishes regarding the call of a Junior Pastor, who might lighten his labors at this time of his impaired health. Mr. Bradlee is held in affectionate esteem by a wide circle of friends in all the churches in the vicinity, and it is hoped that in the contemplated change of the character and method of his work, he may find his health restored and be frequently heard in the church which he has served long and faithfully.

Buffalo, N. Y.—It is with regret that we have to chronicle the resignation of Mr. Cutter. He will soon start for Europe, to be gone a year. We clip the following from the Buffalo *Daily Times:*

—The Rev. G. W. Cutter is about to leave Buffalo, and with many regrets. Few men are there in professional life who so endear themselves to the people as this reverend gentleman has done. The good he has accomplished, the wounded spirits he has healed, the many words of consolation he has given, will be remembered thoughtfully and tenderly. His going is a positive loss to Buffalo. He has a congregation attached to him by every tie that can endear a pastor to his flock. He is at the head of a church society so powerful in its influence for good, that we recognize it as one of the most valued of our institutions. We can ill afford to lose such a man. Buffalo needs its strong armed, brave hearted, bright minded, right thinking men to continue in the good work of building up our city upon a sure and firm moral and social basis.

Casadaga, N. Y.—Rev A. N. Somers has organized at this place (not at Canandaigua, as we reported last month) a new Liberal Society with forty members.

Chicago.—Mr. Milsted, pastor of Unity Church, will spend his summer vacation in Europe.

—The Athenæum has just closed a very prosperous year. At the annual meeting the principal address was made by Mr. Joseph Shippen, who has been chosen a trustee. Mr. Galvin, the Superintendent, has gone East for a five week's vacation and rest.

Cincinnati, Ohio.—At the annual meeting of the Unity Club it was reported that the receipts from the courses of Sunday Afternoon Lectures which the club has maintained during the winter, was $2,862.60; expenses, $1,841.60; balance clear, $1,021. This handsome sum the club voted to use for the following objects: for the Day Nursery, $300; for the Home for the Friendless and Foundlings, $200; for the Colored Orphan Asylum, $200; contribution to the building fund of the New Unitarian Church, $300.

—On May 20th the Unity Choral Society, with the assistance of local talent, gave a fine concert in the Unitarian church.

Concord, Mass.—The Concord Summer School of Philosophy will open its ninth term on Wednesday, July 13, 1887, and continue above two weeks. There will be eleven lectures each week—mornings at 9:30, and evenings at 7:30. For terms, address, H. L. Whitcomb, Concord, Mass.

Exeter, N. H.—A correspondent writes: Our Society has just held its thirtieth "Annual May Fair," which netted about $400. We are working to pay the mortgage upon a tenement house, which is to be converted into a small hall for social uses. Church, parsonage and hall will be upon one lot. We consider ourselves most fortunate in our choice of Rev. Mr. Nickerson as our pastor.

Grand Rapids, Mich.—Not only does the Holland Church here prosper under Mr. Hugenholtz, but the American Church seems to be reaching again what may be called prosperity. A member of the church writes; "We have engaged Mr. Roberts for another year at an advanced salary, our business matters are getting into much better shape, and I think I may safely say that after all these years of anxiety and struggle we at last have a Unitarian church that bids fair to endure."

Los Angeles, Cal.—The ladies of Dr. Fay's Church in Los Angeles, who cleared $3000 last year by a fair for their new church edifice, are again at work, and hope to do even better this year.

Louisville, Ky.—The Unitarian Society have recently had the great pleasure of hearing their former pastor, Mr. Heywood, again. The ladies of the Society held a "Butterfly Festival" a fortnight ago, and in a very pleasant way raised a considerable sum for the repairing of the church.

Lowell, Mass.—The proceedings of the fiftieth anniversary of the installation of Rev. Henry A. Miles as pastor over the South Congregational Society, have been published in pamphlet form.

Northfield, Mass.—Rev. A. E. Mullett was settled here Wednesday, May 18. Revs. J. F. Moore, J. Cuckson, A. A. Brooks, J. C. Parsons, G. W. Gallagher and G. Batchelor took part in the service.

Oakland, Cal.—The new Unitarian Society here is steadily growing in numbers and grace, having now about 140 families. A mission school in Alameda, across the estuary, is now being canvassed—the nucleus of another church. Its Starr King Fraternity has just concluded a course of home lectures on Concord authors—in which brilliant papers were read by its president, John Vance Cheney, Joaquin Miller, C. J. Woodbury and others.

—There is an earnest Universalist Church in Oakland, founded two or three years ago through the efforts of Rev. A. E. Goodenough. The society is not large but prosperous in the best sense. It has recently acquired a lot and will build a neat church edifice. It deserves well of its Universalist friends at the east.

Pacific Coast.—Rev. C. W. Wendte will visit in June, Portland and other Oregon towns, Seattle, Tacoma, Spokane Falls and other points in Washington Territory, and possibly Butte City, Montana, in the interests of the American Unitarian Association. He recently visited Santa Barbara, Los Angeles, Pasadena, Pomona, San Bernardino, Fresno and other points in the interests of our faith. They will be heard from in due time.

Paris, France.—Rev. Narcisse Cyr, of Boston, has accepted a very cordial invitation to preach and work as Minister-at-large in Paris and its suburbs, and will sail with his wife about the middle of June.

Portland, Oregon.—The parish here are rejoicing in a course of lectures by Prof. John Fiske. It is hoped he may also visit and lecture in San Francisco and Oakland.

San Diego, Cal.—Rev. W. F. McDaniel is succeeding finely. New families are coming in every Sunday, the old strength is braced up, and the growth is solid and not merely a passing excitement.

San Francisco, Cal.—Rev. Dr. Horatio Stebbins will spend the summer in Boston and vicinity, as the guest of his son, recently settled over the parish at Milton.

Santa Barbara, Cal.—A well known Boston lady wintering in Santa Barbara, was so much impressed with the preaching of Rev. A. W. Jackson that she proposes having a selection of his sermons put in print for herself and friends. The Santa Barbara parish has almost doubled in attendance during the past year. The church property also, which is in a business quarter, has quintupled in value. This assures the speedy erection of a new church and parsonage. A woman's auxiliary has recently been organized in this parish.

Springfield, Mass.—Rev. Mr. Cuckson has organized in his church a religious guild, known as "The Guild of the Good Shepherd," the object of which is to promote in its members personal piety, and to enlist all in practical works of beneficence and charity. Mr. Cuckson has prepared and published a little manual which the guild will use in its religious meetings.

South Scituate, Mass.—Rev John Tunis, the new pastor, had not when called here been ordained, though he had taught two years in the Meadville Theological School, and had preached at Quincy, Ill. perhaps three years. On May 20th he was ordained, Rev. Charles F. Russell, of Weston preaching the sermon, Prof. F. G. Peabody offering the ordaining prayer, Rev. Charles E. St. John giving the charge to the minister, and Rev. Benjamin R. Bulkley making the address to the people.

Uxbridge, Mass.—At the late annual meeting, the Frst Congregational Society, by a unanimous vote, extended a call to Rev. W. R. G. Mellen to become its pastor; and he has

accepted the same. Mr. Mellen had preached to the Society for six months, and had been very successful in harmonizing the previously divided parish. The outlook for the future is very promising.

Washington Territory.—Rev. E. M. Wheelock began his pastoral service at Spokane Falls last Sunday.

—Rev. Mr. Greer has the money nearly secured for his new church in Tacoma, and Mr. Wendte hopes to assist in the corner-stone laying in June.

Weston, Mass.—We heard, only the other day,—it was not told us by any of themselves—that at Christmas the children of our Unitarian Sunday-school, hearing that the Methodist Sunday-school was too poor to hold a festival, indeed had had none for several years, invited them to join with our Christmas festival and gave them a very happy time. (This was about the time when the Methodist papers were filled with denunciations of their Saratoga Church, for opening their doors to our National Conference.)

THE IOWA ASSOCIATION.

The spring Conference of the Iowa Association held at Humboldt, April 11–14, was an occasion of interest and profit. As usual the friends in Humboldt were most generous in hospitality. The weather was delightful. The pleasant church had a cosy look. The congregations, morning, afternoon and evening were of good size. In this matter the smaller towns usually set a good example for the larger ones. Most of the delegates evidently came intent on work, and on emphasizing the great thoughts and the common spirit. If some of the speakers were unable to omit their disintegrating hobbies it may, perhaps, be ascribed to an abounding zeal rather than to desire to introduce discord. The Post-office Mission, Lay Leaders, Sunday-schools, Unity Clubs, Church finances, more Vital Methods of Work, the Communion of the individual with the Infinite, were all dealt with in earnest papers, or addresses, or conversations. Our Conference is making good progress in substituting the light-giving conversation for the more formal and sometimes darkening debate. A morning drive over the prairies, starting at 8 o'clock, made a happy beginning to one day's work. A reception at the home of Mr. and Mrs. S. H. Taft brought all to a happy ending. O. C.

GROVE MEETING AT WEIRS, N. H.

The Tenth Annual Unitarian Grove Meeting will begin Tuesday, July 26, and close Sunday, July 31, 1887.

A hearty invitation is extended, not only to Unitarians, but to all the people. It is hoped by the committee that on this tenth year the meeting will be to a large extent a jubilee of reunion for those who have attended the former gatherings.

Besides the usual exercises, it is expected that able and prominent representatives of liberal religious views from different ecclesiastical quarters will occupy a portion of the time.

There will be greatly reduced railroad fares from all the leading points in New England. Attractive excursions are provided for, to the White Mountains and other interesting places.

Attendants at the meeting can live at excellent hotels, or, at less expense, at private houses or in cottages, or, by taking a pleasaut daily excursion by steamer or rail, can enjoy the public houses at Laconia, Lake Village, Plymouth, Centre Harbor, Wolfboro, or Long Island.

Accommodations at Weirs are more perfect than ever before, while the prices remain the same.

At the Lakeside and Winnecoete Houses, George W. Weeks, proprietor, board will be $8 00 a week, or $1 50 a day and upward, two persons occupying a room; with a single occupant, $2 00 a day, or $10 00 a week and upward.

At Hotel Weirs, D. B. Story, proprietor, the charge will be $8 00 a week and upward.

Rooms in cottages, with meals at a restaurant, can be had by addressing the Weirs Café or the Lakeside Café.

Board at the hotels should be secured by addressing the proprietors; and those who desire accommodations at private houses should write to "Unitarian Grove Meeting Committee, Weirs, N. H."

A circular with full particulars will be issued in June.

JAMES B. MORRISON, *Secretary.*
LANCASTER, N. H.

Persons wishing to get extra copies of this number of The Unitarian, for distribution, because of its containing reports of our Eastern and Western Anniversary meetings, can have the same free, by sending to this office.

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SELECTIONS FROM THE STANDARD Creeds of Orthodoxy. Compiled by J. T. S. Republished from the *Unitarian* of December, 1886. *A very effective Tract*. Six for 5 cents; 50 cents a hundred. Address, Office of the *Unitarian*.

THE PROBLEM OF FELLOWSHIP IN RELIGION. A Study of the Present Unitarian Situation: Its Lessons for All Denominations. In the Light of the Vote of the Western Conference at Cincinnati, and what has occurred since. By Rev. A. N. Alcott. May be obtained by sending 1 cent for postage to the office of THE UNITARIAN, Ann Arbor, Mich.

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The Unitarian Review.
Editor, JOSEPH HENRY ALLEN,
Cambridge, Mass.
MAY, - - 1887.
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IV. Socialism in Germany. L. J. H.
V. Longfellow's Final Memorials.
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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

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THE UNITARIAN.

EDITED BY

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ANN ARBOR, MICH.

EDITORIAL NOTES.

Address all communications for the UNITARIAN, hereafter, literary or business, to Ann Arbor, Mich.

In an article in the *Forum*, Prof. W. T. Harris says: "In the concluding portion of his *Logic* Hegel finds the highest idea, the idea of a Personal Being in whom will and intellect are one. This is the idea of God, whose knowing is creating. To me this has appeared to be by far the most important thought reached by the German mind."

In view of the murders of temperance workers perpetrated of late by the liquor party, the Chicago *News* well says: "Slavery was not more surely doomed by the shot fired against Sumter than is the reign of whisky politics by the resort to assassination."

The University of Michigan, at Ann Arbor, has just been celebrating its semi-centennial. The past year has been the most prosperous in its history. Its number of students has risen to upwards of 1550. In our next issue we hope to give some account of the celebration and other matters of interest from Ann Arbor.

A notable event this year at Meadville was the celebration of the completion of the twenty-fifth year of Prof. Cary's connection with the Theological school. It rarely falls to the lot of an instructor to do a quarter of a century of more conscientious work than Prof. Cary has done, or to endear himself more to his students.

Rev. Marion Murdock, of Humboldt, Iowa, who completed a course of study at the Meadville Theological school two years ago, returned to the school at the recent commencement, passed further examinations, and received the degree of Bachelor of Divinity. We believe this is the first instance of the conferring of this degree upon a woman.

The Lakeside School of the New Theology, on Chautauqua Lake, which had such an auspicious beginning last year, will hold its second session this year at Bemus Point, August 5–21. Permanent grounds have been secured, and suitable buildings erected. Among the speakers engaged are Dr. H. W. Thomas of Chicago; Dr. Thomas Hill of Portland, Me.; Dr. A. A. Miner of Boston; President Cone of Buchtel College, Akron, Ohio; Prof. Geo. L. Cary of Meadville Theological School; Rev. E. L. Rexford of Detroit. Excellent music has been provided, and the attractions of the lake and its beautiful surroundings are all that can be wished. There ought to be a large attendance.

In his recent sermon on "Our Unitarian Position," Rev. M. J. Savage says: "If religion has any other aim than the

establishment of 'truth, righteousness and love,' or, if Unitarianism has any other aim, then it must be a lower, meaner aim; for there is no nobler one." We do not agree with Mr. Savage. We think that the establishment of truth, righteousness and love *plus reverence, faith in God* and *worship*, is an aim much higher and nobler.

The *Universalist* of June 25th claims that "Children's Sunday," which is coming to be so widely observed in nearly all the Protestant denominations in this country, originated with the Universalist body, having been first observed by Rev. C. H. Leonard, pastor of the Universalist church in Chelsea, Mass., as early as 1860. In 1867 the Universalist General Convention commended it for general adoption among the churches of that denomination. From this beginning it spread into other communions.

As to the significance and intent of the day, the *Universalist* says that the floral display is incidental, although appropriate and desirable if not overdone. The primary object of the Children's Sunday is, it urges, "to provide a fitting and inspiring opportunity for parents and guardians to present their children for baptism or dedication to the service of the Lord." The Children's Sunday, thus lifted up really to its best, thus made really a religious day, with its flowers, and music, and worship, and its presence of old and young, and its consecration of the little ones to God and the good life, may well be a day generally observed as one of the most beautiful, glad and inspiring in the Christian calendar.

Secretary Reynolds, in his recent annual report for the Directors of the American Unitarian Association, gives an admirable summary of the missionary, church extension and philanthropic work accomplished by the denomination in this country during the past year. We quote:

"If increase of interest in the religious convictions for which we stand, and the creation of Christian churches to hold and propagate such convictions, be success, then the year which closed on the 30th of April has been the most successful year that the Unitarian body in America has known since this Association came into existence. In 1884–85 eight new Unitarian Societies were formed; in 1885–86 eight more; while in the year which has just closed twenty-one came into being—an increase which would double the number of our parishes in sixteen or seventeen years.

As to finances, too, the report of the year is not discouraging, but very encouraging. Last year we stated that two hundred and fifteen parishes had made contributions, a far larger number than had ever given in the sixty-one years of our history. But this year two hundred and forty-six have sent in a gift, making an increase of thirty-one. Last year the contribution was $44,000, the largest for fifteen years. This year we have over $50,000. To the general contribution we have to add, for *special* objects, nearly $14,000 subscribed to aid the Charleston Church rebuild—a work that was accomplished in an admirable manner; $1000 given to the Holland Church at Grand Rapids; $9000 furnished to support the cause of Southern and Indian education, and about $3600 added to the Church Building Loan Fund—in all, not far from $78,000."

The report ends with these glowing sentences:

Dr. Holmes says, somewhere in one of his delicious essays, that if you cut down a great tree you will find by its rings that at first it grew with great rapidity, then paused and consolidated, then started upon a period of yet grander enlargement. Sixty years ago the Unitarian sapling was planted in congenial soil, and it grew, and its fruit was for the healing of many bruised and doubting souls. Then, as to every other living thing, came its period of consolidation. And now we enter upon a fresh period of growth—from which shall come, if we are faithful, a richer and nobler fruitage than any which the past has given us.

GREETING.

TO PROF. GEO. L. CARY, ON HIS COMPLETING TWENTY-FIVE YEARS' SERVICE IN THE MEADVILLE THEOLOGICAL SCHOOL.

Wise were the words that Jesus spake:—
"My God is still with me;"
"Ye all shall surely know the Truth,
And Truth shall make you free."

We hail to-day with thanks the years
Wherein we learned to trace
The Master's truth in all thy word,
His spirit in thy face.

As o'er the fields the grasses spring
By April's pulses stirred,
So in our hearts grew faith and love,
Touched by thy living word.

Forth from thy humble class-room door,
Within the hill-girt town,

We went the Master's word to teach,
  To win the worker's crown.

The work is long; its triumph slow;
  Amid its dust and heat
We come to-day in love to lay
  Thanksgivings at thy feet.

With joy we greet, with love we thank,
  O teacher, brother, friend;
May He who led thee in the past
  Be with thee to the end.

Unto the end? There is no end!
  Thy work shall ever be
To teach in joy to eager ears
  His Truth that maketh free.

Iowa City, Iowa, June 13, 1887. O. CLUTE.

SUMMER MISSIONARY WORK.

The summer is a particularly favorable time for several important kinds of missionary work. It seems a misfortune that so many of our churches should close in the summer; but if this cannot be remedied, then the next best thing should be done,—our ministers and laymen who go away to seashore, and mountain resorts, and inland watering places, and quiet country nooks, should carry their gospel with them, and be to some pains to drop the fruitful seed of it in these places. This is practicable to a greater extent than at first thought may be supposed.

1. In large numbers of places it is easily possible to have regular Sunday preaching through two or three months of the summer, either by liberal ministers, or by orthodox and liberal alternately—union services. An earnest clergyman, or two or three earnest ladies, can bring this about in almost any summer resort. The parlors of a summer hotel, a convenient cottage, a shady outdoor nook, will serve well for place; though in our larger and more permanent resorts it is already being proved practicable to erect simple summer chapels. Let our ministers and laity set out to have services in numbers of places this season. The American Unitarian Association publishes a little hymn pamphlet that is admirable for use at such meetings. Send a dollar and get fifty.

2. Another important form of summer missionary work is that of literature distribution. The people who go to seaside or country for a month or a week do not want utter idleness. At no time in the year do they so much enjoy reading, and reading in fresh lines. It is just the time to drop into their hands our fresh, inspiring, liberal literature. Think what a delight a sermon of Collyer, or Clarke, or Chadwick, or Starr King, or Martineau, or Channing would be to thousands who know nothing of these masters of the spirit. Surely we might well have summer seaside editions, in paper, of the books of these men. At least we can make more use than we do of their books as now printed. Yes, and of their separate sermons in pamphlet form as printed by the A U. A. By simply making application to 25 Beacon street, Boston, by person or letter, any of our people may obtain, free of cost, an ample stock of tracts and pamphlets full of the richest truth, which would be bread of life and water of life to scores and hundreds whom they will meet in their summer outings. Readers, prepare yourselves to do this kind of missionary work this summer. It will bless others and it will bless you.

OUR ENGLISH ANNIVERSARIES.

Our English brethren hold their London anniversary gatherings in Whitsunweek, so that this year they fell a week later than those in Boston. They are not so large in attendance as the meetings of our American Unitarian Association, for our Unitarian churches in England have a much larger proportion of their regular members among the poor and the working classes, who cannot do much in the way of anniversary going, but still they are very important and interesting meetings. The Tuesday in Whitweek is given up to the meetings of the General Baptist Assembly,—a group of some twenty churches, mostly small, still keeping up their distinct Baptist organization as founded about 1653, though virtually Unitarian in religious opinion, and usually acting and working as a part of the Unitarian body. This ancient denomination passed through much the same gradual change toward Liberalism which, in the closing quarter

of last century, brought the English Presbyterians, and in the first quarter of the present century so many of the New England Congregationalists to Unitarianism. In 1784 the more orthodox part seceded and formed the "New Connexion of General Baptists," which still remains orthodox, though not Calvinistic. The General Baptist "Assembly" of this year was the 234th anniversary, and was held in the new chapel, Bethnal Green road, London, and it is pleasant to read that the sermon was preached by a clergyman of the new (orthodox) connexion. The service occupied the morning, with the communion at the close; in the afternoon the business meeting was held, and in the evening an "open conference" on the subject—"The best way of making our profession of faith known." The best word reported of the discussion was by Rev. Alex. Gordon, of Belfast, Ireland, who thought that the title of the subject meant and should read, "The best way of making our profession of faith *tell*."

Wednesday was given up to the British and Foreign Unitarian Association. In the morning a full religious service was held in our new church in Kensington, "Essex Church," so called from being the inheritor of the traditions and property of the old "Essex Street Chapel." A very large congregation filled the handsome edifice, including ministers and friends from all parts of the British Isles, several from America, especially Rev. J. W. Chadwick, of Brooklyn, a representative from the Liberal churches of Holland; Dr. M. A. N. Rovers, of Arnheim, and the Marquis Tokugawa, from Japan. The annual sermon was preached by Rev. W. J. Odgers, principal of the Unitarian Home Missionary Board, Manchester, our Second English Divinity School. After the service there was an interval for lunch, and then the annual business meeting was held in the same church, Mr. Frederick Nettlefold, the outgoing president, in the chair. The treasurer's report showed about $20,000 received and expended; and the report of the executive committee, already circulated in print, was expounded by Rev. Henry Ierson, the Secretary (in England the report is the committee's, not the secretary's). It reviewed the work of the year, mentioned various new churches started, and several temporarily closed now reopened; referred to the establishment of a systematic Post-office Mission, already bearing interesting fruits, and spoke of Sir James Clarke Lawrence's visit to the Unitarians of Hungary. Warm allusions were made both in the sermon and in the speeches to the Queen's jubilee. A very hearty reception was given to Rev. J. W. Chadwick, of Brooklyn. Perhaps the most striking incident of the meeting was the appeal of the Marquis Tokugawa for a Unitarian Mission to Japan. His words are worth reporting in full:

"As you have seen by the report of the Association, my friend Mr. Yano undertook to introduce the Unitarian faith into our country—that is, Nippon or Japan. Being his friend, and belonging to the Unitarians, I approved of his intention, and undertook to communicate with your Association on his behalf. I am sorry to find that there appears to be considerable difficulty in arranging this, and am very much afraid that the delay will be detrimental to true Christianity, owing to the strenuous efforts of other bodies to propagate their views. The Christians in Japan are the English Church, Romish Church, Russo-Greek Church, Presbyterian, and Methodist. There may be other denominations represented besides, but I do not know of them. As I have been staying here about three years, and do not read the Japanese papers on religious subjects—there are two or three—I cannot speak with certainty, but they are gaining influence day by day. Even schools are established by American missionaries—I do not know the object of them. It cannot be expected that the minister who might go to Japan would at first have a large congregation, although Mr. Yano speaks favorably. At the present time English is taught in every school, even in a village, and there is much want of teachers; therefore I think there is a chance for the minister to obtain such employment, although there are many English and American gentlemen. As to the propagation of Unitarian faith it would be better to consult with Mr. Yano. I have often seen in the papers that several English missionaries who went to Africa and elsewhere have lost their lives. Although Japan cannot be compared with Europe or America, yet the people are far more enlightened than the natives of Africa, etc., and of course now there is no cause to fear violence as there was twenty years ago, when the revolution excited the people. The established Shintooism and Buddhism has no right to call Christianity heresy or to punish those believing in it, all.

the religions being really on the same footing. Now, ladies and gentlemen, I wish you to consider deliberately upon and to decide this matter, and send the minister as early as possible. If you delay you will find the field sown with tares."

In the election of officers, the chief interest centered in the choice of the new President, who is Mr. Harry Rawson, of Manchester. Mr. Rawson has been for many years one of the most respected and influential of our laymen in the North of England, and every one was pleased to have him as the head of the association.

Thursday, still devoted to the British and Foreign Unitarian Association, began with a devotional service at Essex Hall (our London "Unitarian House," on the site, and indeed a transformation, of the old Essex Street Chapel); then at 11 o'clock in the same place, a conference, when two papers were read and discussed, and in the evening a large public meeting—"Soiree," our English friends call it—in the great hall of the Cannon Street Hotel,—an occasion remarkable, a friend writes, for the badness of the tea and the excellence of the speeches! Of the papers discussed at the morning conference, the first was by Rev. H. Shaen-Solly, on "Our Grant-aided Congregations," the second by Mr. William Tate, of London, on "The Music in Our Churches." The evening soiree was crowded and enthusiastic, the speakers being, the Chairman, W. Frederick Nettleford, Rev. R. A. Armstrong, of Hope Street Church, Liverpool, Mr. Herbert New, and Rev. J. W. Chadwick, whose speech is described by the *Inquirer* as "remarkably eloquent," and is given by the *Christian Life* in full. It was largely occupied with describing the present condition and tendencies of American Unitarianism, taking its keynote from a reference to the address given in England some years ago by Dr. Putnam (also of Brooklyn), in which American Unitarianism was described in such a mournful tone as losing its Christian character, and generally declining. "Just before I left America," said Mr. Chadwick, "I received a pleasant letter from him. In his letter he spoke in terms of warm remembrance of his stay with you. 'Give my love to the brethren', he said, 'and tell them that every word I said was true. Tell them you didn't think so at the time, but that you think so now'. I didn't think so at the time, and I do not think so now a whit more than I did then."

Mr. Chadwick went on to speak of the changes in Unitarianism as a part of "that *naturalization* of Christianity" which is taking place among the thoughtful men in all churches, and meanwhile, he pointed out that the Bible and the life of Jesus have been studied as they have not been for many years, and some of the most radical men have been foremost in these studies, and in the deepening and enlarging of the thought of God. Even the Western difficulty—which an English correspondent says people rather wondered at his bringing in—he would not admit to be any real discouragement. Of course Mr. Chadwick described the whole matter from his own point of view, and defended the Western Conference action, which he declared to be simply "a difference of moral ideal,—shall we, or shall we not limit our fellowship by a credal test?" Of course this is a mere caricature of the real issue, and we are sorry it should have been circulated on so high authority, but even Mr. Chadwick admitted some misgivings. "I am not here," he said, "to justify the action of our Western Conference a year ago. The event has proved that it was not wholly wise. It alienated men whose practical co-operation was of greater value than anything it could hope to bring. I cannot doubt that something will be done to bring back smiling peace again." But alas! what? so long as brethren like our brother Chadwick publicly excuse and defend western Ethicalism?

Friday morning was occupied by the annual "Breakfast," and the meeting of the Sunday school Association. Returns from 240 Sunday-schools were reported; about $6000 had been raised and expended, and an interesting paper was read, as the subject of the morning's discussion, by Rev. Joseph Wood, of Birmingham, on "A proposal for a

Sunday-school Training College." What he proposed was a general coming together of teachers, for a fortnight, once a year,—suppose in Manchester New College, during the long vacation, —for special instruction in the art of Sunday-school teaching. The paper was a very uplifting one, but the general feeling seemed to be that some more local gatherings—such as town-classes (in various places) for studying education, as suggested by Rev. S. A. Steinthal—would be more practicable and useful.

HOLD OUR HANDS.*

Hold our hands! thou mighty Father!
Keep our faces turned to thee;
In the work we take upon us
Friend and guide and helper be.

Hold our hands! all-holy Spirit!
Let us in thy strength be strong,
Healing all the human blindness
That has done thy goodness wrong.

Hold our hands! O God Eternal!
May we as thy prophets be,
In thy perfect wisdom trusting
Stand for all we know of thee.

F. B. M.

THE CHURCH AND SOCIETY.

I.—Man's Need of Religion.

Every successive age has its different needs. There are no small number of the venerable institutions of the past that the present time has quite outgrown. Are the church and the religious life in the list of these obsolete things? There are some who openly charge that the church has outlived its usefulness.

One of the essays which John Stuart Mill left to be published after his death was aimed at showing the inutility of religion, and there are more and more who listen with approving ears to such accusations. The numerous Sunday "Stay-at-home Class" in every town give their unspoken, if not their outspoken, endorsement to the charge. "The church," it is said,—either implicitly or explicitly,—"was very well for the middle ages. It was a serviceable tool by which to hold in check ignorant and semi-barbaric multitudes. In the darkness of the *past*, its little candle threw abroad very acceptable beams. But in the enlightenment of to-day, to maintain it is like burning the candle at noonday. Museums and libraries stand with open doors in every city. Literature proffers to us her treasures. Science is eager to tell us of her discoveries. Better turn to these, devote yourselves to culture, to freedom of thought, to social reform. Newspaper and magazine can give you more information than the preacher. The platform or the stage will entertain you better than the pulpit. Philanthropical societies will administer charity more wisely than churches. Let the minister no longer burden the community with his ghost of a calling. Let the needless churches be transformed into printing-houses. For baptismal fonts substitute chemists' crucibles, and put dissecting stands in the place of communion tables."

Such, in substance, is the cry; such, in substance, would be the practice, if they could have their way, of not a few at the present day. Others who have no open hostility to the church have from various causes lost their interest in it, and would be quite content to see it, amid the fierce struggle for life of modern institutions, meet the fate of fetishism and knight errantry.

Now, there are two prime considerations, it seems to me, that make it imperative for mankind to maintain the existence and power of the church.

In the first place, because human nature needs religion.

In the second place, because religion needs organization and permanent establishment to enable it to do its full work.

I. Religion is native to human nature. It is the expression of a real element in man's being. Every widespread institution bespeaks some inherent faculty or want in man. Marriage proclaims the instinct of sex, dress that of modesty. The school-house tells man's desire for knowledge; the court-house his sense of justice. So worship, observed in every clime and race, if not in elevated, then in degraded, but not less unmistakable forms, witnesses to the religious attribute in man. Do you suggest that

*Written for the anniversary exercises of the Meadville Theological School, June 16th, 1887, by Mr. Frederick B. Mott, of the graduating class.

it may be but the invention of cunning priests,—the shell of old tradition, the surviving relic of some causeless custom? As well say that eating is only a cunning trick which butchers have snared us in, that we are thirsty only because we like to do as our fathers did, and that we do not go naked simply because it is not the custom. The special form that religion now appears under may be shell, its present organization may be a relic, but beneath the shell, anterior to the relic, there must have been the vital kernel, the living original.

Do you tell me that it is the gift of a superinduced grace,—a posterior intervention and an external revelation? Were not the root of the matter,—the capacity of feeling after and apprehending the superhuman inherent within us, —not even the lowest idol or fetish would have been possible. No God-written tablet, visibly brought down from the midst of Sinai's thunders and put under their very noses, could make a horse or an ox religious. Let the Lord speak as loudly and clearly as he can, only Moses and the Israelites,—not a single one from the herds or flocks,—understood him.

And contrariwise, had there never been a line of Sacred Scripture writ, nature would have told us daily of One who in the beginning created the heavens and the earth. Each summer shower would have asked, "Hath not the rain a father?" Each winter the snow, given like wool, and the ice cast forth like morsels, and at the Divine word dissolving again, would tell of him who rules alike the cold and the heat.

Vanini, accused by the Inquisition of Atheism, stooped to his dungeon's floor and, picking up a single straw, said: "This alone is enough to satisfy me that there is a God."

The lowest, simplest living cell is the tabernacle of a force whose work no human science can imitate. Each wayside stalk and folded seed witnesses to a superintending wisdom. Where can we turn our eyes and not behold the Divine Presence? On tree and shrub the sibylline leaves spread out their divinely traced oracles to every attentive eye. Along the shore, the kneeling waves chant unrestingly their Psalms. It needs but the opening of the inner ear to hear, beneath the unmeaning rustle and the aimless plash, the deeper undertone, "Glory, to the One Almighty."

Science can perform an Ariel's task and actually put its lightning girdle round the globe in 40 minutes or less; but it cannot run so fast as to get beyond the circuit of the Omnipresent. What is this you tell us you have found, most wise geology? Tracks of primeval lizards—ripples of antediluvian sea-billows stamped on the solid rock—the scratches of the ice-plane on the battered crags—the flint spear heads with which the prehistoric savage hunted the long extinct mammoth? "Well said, old Mole, canst thou work i' the earth so fast?" Burrow as deep as you please, you cannot get where God is not already. If you see him not, it is only because your eyes are but mole's eyes after all.

The Greeks seem to have derived their word for man from two words which signify upward looking. Whether or not the derivation is correct, certain it is, as Max Müller has said, that "that which makes man to be *man* is that he alone can look up to heaven;" certain it is that he alone yearns for something greater than all humanity and higher than earthly object. The awe in which the savage bows to twisted tree-trunk or to venomous serpent; the adoration which he pays to ugly blocks of wood, hewed out by his own hand; the bloody rites, the uncouth superstitions of pagan nations, bear witness, equally with the purest adorations of a David or a St. John, to the religious element in man. Before the first dawn of history, we find the traces of it in the burial mounds of the Pre-Adamite races, and the most advanced and free-thinking intellects still recognize its sway. Mr. John Fiske, the leading expositor of the new evolution philosophy in this country, declares in his recent work on the Idea of God: "Throughout all possible advances in human knowledge (as far as we can see), the essential position of theism must remain unshaken." Even

a Renan, eulogizing a Spinoza, declares that "religion is eternal."

"It answers," Renan affirms, "to the first need of primitive as well as of civilized humanity; it will only perish with humanity itself; or, rather, its disappearance would be the proof that degenerate humanity was about to re-enter that mere animalism out of which it emerged."

A thorough atheist is rarer than a black swan. The worst unbelievers have yet had their beliefs. Accepted forms of theologic statement have been rudely uprooted by them; but the irrepressible religious sense has blossomed in each with some new faith of man's own.

Spinoza, excommunicated as the blankest of infidels, was simply so intoxicated with God that he could walk in no ecclesiastical path and see the Divine under no one or threefold form. Thomas Payne begins the anathematized "Age of Reason" with this outspoken creed,—"I believe in one God and no more, and I hope for happiness beyond this life." And Diderot, the atheist of France, is he of whom it is told, that walking one day in the field with a friend, the philosopher plucked an ear of corn and fell a musing over it. "What are you doing?" asked the friend. "Listening." "Who is speaking to you?" "God." "Well, what does he say?" "He speaks Hebrew. The heart comprehends, but the understanding is at fault."

Yes; the heart comprehends though the understanding be at fault. We may perhaps pick flaws in each and every argument by which the intellect would prove God, but we can not deny the inescapable sense and felt need of a superhuman power. "The undevout astronomer," says the poet, "is mad." But an undevout general, an undevout statesman, physician, farmer, man of science is equally mad. He has blinded his eyes. He has robbed himself of his best aids. How perplexed and weary would life be, how trivial and superfluous our existence, were it not that we could believe in a Divine Sovereign who appointed our station here, an Infinite Wisdom watching over our steps, and an exhaustless Love folding its arms about our souls. To stand erect in that utter loneliness in which atheism would place man; to keep the soul steady in the hour of temptation, unanchored by faith or hope,—who is equal to this? "The only people I ever knew who were really happy," said John Randolph, "had religion." That indeed is the one support in the hour of bereavement, the fountain of hope in contending with injustice and meanness, the blessed assurance when we fight with the world,—

"To believe that in all ages
Every human heart is human;
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not;
That the feeble hands and helpless,
Grasping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened."

JAMES T. BIXBY.

WHAT DO WE MEAN WHEN WE CALL GOD A PERSONAL BEING?

That which distinguishes the Bible, in its doctrine of God, from the pantheism of India, and from the agnosticism of modern European writers, is the emphasis with which the Bible sets him forth as a Personal Being.

The words person and personal are very frequently misused by persons not accumstomed to philosophical and religious discussion. In lighter literature and in conversation we speak of the adornment of one's person, meaning the adornment of his body;—and we speak of lameness, or of elegance of carriage, as personal deformity, or personal beauty. But in religious and philosophical literature, the words person and personal have never had any reference whatever to the body. They do not imply material existence or bodily shape; they apply to pure spirit as distinctly and properly as to embodied spirits. In all Christian philosophy God is conceived, as he is represented in the one hundred thirty-ninth Psalm, everywhere present throughout the whole of infinite space; without body, parts or passions. Those phrases in the Bible which speak

of him as bowing down his ear, stretching forth his hand, and the like, are seen, on the slightest examination, to be mere figures of rhetoric; never intended by the sacred writers to be understood in any literal sense.

By affirming that the First Cause of the Universe, the Absolute Being upon whom all being depends, is a person, theology means to affirm that this omnipresent Cause of all is intelligent, omniscient, knowing all his works, and knowing himself as well as his creatures. That is the precise meaning of the word person, in philosophy; it means the highest form of consciousness. The lowest forms of life, take the sponges for example, appear to be sensitive: they shrink from touch; but their sensations seem so feeble that we can hardly suppose them conscious, more than the sensitive plants. But as we go upward, in the scale of animal life, we presently find animals which give evidence not only of sensation, but of thought. They not only feel, but evidently have knowledge, they think. Yet they give no evidence of thinking about thought. In one sense they think about themselves, they think of their own wants, desires, appetites; they lay their plans to obtain what they want; they are distinctly conscious. But we cannot conceive them to be truly self conscious, therefore we do not call them persons.

In other words, the animals, although conscious, are not conscious of their own consciousness; they give no evidence of speculating on their own nature, of prying into their own origin and own destiny. They have not knowledge, in that higher sense, the knowledge of themselves. They have no feeling, in the higher sense of feeling a divine thirst for the knowledge of truth for truth's sake; of feeling the glow of love toward all being in proportion to its worth; of feeling a sense of absolute universal obligation. They have no will, in the higher sense of concentrating all their powers, to the government of every thought and wish and act, in obedience to a universal moral law. All this higher life is in some degree manifested in man, even in the humblest man; and it is these higher powers of self-knowledge and self-control which constitute a person.

All Christian philosophers have affirmed, with perfect unanimity, and with great emphasis, that God is a Person. What they have meant by this phrase has no reference to his mode of existence, but only to certain of his revealed attributes. As for his mode of existence, and for the fullness of his attributes, every Christian theologian admits, with the East Indian pantheist, and the English agnostic, that those are matters which a finite mind can by no searching find out. But the Christian theologians, by saying emphatically that God is a Person, mean to say that he has knowledge, a perfect knowledge of all things, including a knowledge of himself. And since we men know ourselves very imperfectly, God is not only a person, but is the only Perfect Person, the only being of perfect personality. They mean, further, that he is filled with an infinite love of all that is good, and in him all good exists; and that he alone, with inflexible will, carries forward eternal purposes of all-embracing good. The Being of beings, in whom all things exist, and on whom all beings depend, is always and everywhere acting; sustaining all things by his power, guiding all things by his unerring wisdom, under the ceaseless impulse of his unlimited love; and is ever filled with an ineffable blessedness, in the consciousness of himself and of his own work. This is what we mean by a Personal God; that is the first great article of Christian and Jewish faith; the possession of this faith is the first great boon by which all the families of the earth are blessed through the seed of Abraham. Obedient love toward this God is the end of the first and great commandment; and the highest end of knowledge and philosophy is to confirm, with an ever-varying, ever-increasing series of considerations, this faith.

THOMAS HILL, D. D.

Bret Harte's new story, "The Crusade of the Excellent," will be brought out immediately in book form by Houghton, Mifflin & Co.

A NEW LIFE.

A SERMON BY REV. ALBERT WALKLEY.

"Marvel not that I say unto thee, Ye must be born anew."—John 3:7.

"Wherefore, if any man is in Christ he is a new creature."—2 Cor. 5:17.

These passages of Jesus and Paul, and others like them, set forth in strongest language that a great change is possible to the spirit of man.

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side."

By the decision of that moment a wonderful change is wrought, so great a change indeed that Jesus calls it a new birth, and Paul calls the changed man a new creature. "Old things," says he, "are passed away, behold they are become new." In another place he speaks of the change as so great that even the heart hath not conceived of it.

To the thoughtful this language about the new man, about the laying aside of the old and the finding pleasure in the new and higher, about turning from the world and its pleasures, the flesh and its desires, to the deeper pleasures of the spiritual life—all this has meaning. To these Jesus of Nazareth is not the bleeding Savior, in the old sense, but the spiritual ideal, whose sufferings are a part of his great work—are the outcome of his ideal life. In him they see a new spirit entering the world—a spirit greater than that of Greece in its love of beauty, or of Rome in its love of power—a spirit greater than that of art or ambition. A regenerating power entered our world through the simple prophet of Israel—with him our world began anew, it sloughed off the old and put on the garments of a higher state. We behold—mankind, when its eyes are opened, beholds the deeper capacities in man burst forth in Jesus—man beholds himself in a new and diviner light. He sees himself greater in the carpenter than in the emperor, greater in the speaker of parables than in the high priests of Israel or Rome, greater in the crucified one than in all who occupy earth's thrones. The reason Jesus holds us is that we behold our better selves set forth in him. We see ourselves in heaven's light, as heaven sees us. This is new light and life to us. It is like a new birth; it was beyond our dream.

In this new light what do we behold? In other words what see we in Jesus and his teachings? This, that man bears a closer and deeper relation to God—the finite is nearer, is more like the Infinite than the old world dreamed of. In a word, the two touch each other. There are no chasms, there is no need of bridges, there is room for gods many and mediators many between man and God's heart, between the Infinite Father and His finite sons and daughters. The finite is but the smaller expression of the Infinite. In Jesus somehow we go not from the finite up to the Infinite, but we come as it were from the Infinite down to the finite. His thought is, Behold in man God expressing His own life, our personality being but a limited expression of God's personality. We are made somehow to feel that Personality is in itself infinite, and that we in being finite personalities do but limit Personality itself. Our whole being is the limited setting forth of God. You have seen the bright star which is a mighty sun in the distant heavens, you have seen it reflected in the clear waters of the lake, and then it is only the little star—nothing more. Our lives are the reflected stars. In God is the infinite reality—in us the finite reflections.

"The truth in God's breast
Lies trace for trace upon ours impressed;
Though He is so bright and we so dim,
We are made in His image to witness Him."

This is the new spirit which entered our world in Jesus. And it has taken many forms; for wherever we find earnestness and enthusiasm for man we find a spirit like unto this. It comes to us at times baptized with a name we like much—"Enthusiasm for humanity." And men who will not say "Infinite God" are yet sometimes filled by this spirit. Men who close their minds seemingly to the Infinite, or at least deny our power to know anything of that Infinite, are inspired by this great spirit. They feel the value of man. This is a manifestation of the new Christian spirit, call it by what other name you please. Men

of this kind aim to raise the moral sense of man high above what it is now; make conscience keen and clear so that the future ages shall have a tribunal more exacting and just than prophets could picture, and before which all men shall come and be judged. The moral sense of coming man is to be a terrible tribunal before which all shall stand. It is to be searching, it is to be just, its condemnation is to be terrible. Again, these men have little hope for themselves of heaven, but they determine that the future ages shall not wholly lose their heaven. Among these, doubtless filled with the spirit of enthusiasm for humanity, are many working hand and brain and heart to remove the world's evils and clear the way that man may move to a happier and higher lot—may find if not *the* heaven at least *a* heaven. And if these men cannot say "God"—cannot find that Personality in whom centers all that is high and pure and perfect; if they cannot find Him who is omnipotent and yet beautiful, just and yet merciful, righteous and yet loving, Creator and yet the tender Father; if they cannot find this all-comprehending God; if for them all these attributes which ought to set themselves forth in God have as yet embodied themselves nowhere, they seek to incarnate them in the humanity to come. If yet the central throne of righteousness, justice and mercy is unoccupied, these men are doing their utmost to make mankind worthy to ascend and take the throne. And to this end they would lead men to take into their lives all that goes to make up ideal manhood—take all into the very core of their being, into the inmost and most secret center of their most silent thinking—there to work out the wondrous transformation that is in the end to make man blossom out into the Divine.

This is a grand spirit. It is one side of the Christian spirit. The men engaged in it have been aroused—they are new creatures, they have been born out of the little world into the larger world of the spirit. But seemingly they miss much. The Christian spirit in its fullness has something, if not grander yet more inspiring and of a deeper touch, which puts all into profounder sympathy.

The Christian spirit sees the finite earth and the infinite heavens meet. It sees man the expression of the Infinite, an expression which is to become ever more and more complete. It sees an everlasting unfolding of the finite life, an unfolding which reveals the infinite in it. Man is of value *because* he is so like the Infinite. Beyond this, we no longer ask if God is, we no longer question whether all the attributes of God are centered in a Personality. This is for us a fixed fact. We believe in Him who is just and merciful, the omnipotent and the all-beautiful, the maker of worlds and the Father of men. The throne is not vacant—the all-pure, all-tender God is there. We behold it radiant with light, and from it rush to all parts of the universe fresh streams of love, rivers of mercy, and very torrents of blessings. This God, clad in the majesty of heaven, is also filled with that simplest of all emotions, love. He, the Eternal, He whose very name is above all, the simple thought of whom stirs profoundest depths,—He comes in all his majesty and fatherhood and aids in the work of redeeming men. Old forms of Christianity represent him as dying for man. So be it. His love is just as tender, and His entering into the work more real and beneficial. Behold the Eternal, high and lifted up, even thought staggering in its approach to Him; behold Him the helper of the humblest man striving heavenward; behold Him the fellow laborer with the most ignorant man that ever strove or strives to help a fellow man to a higher life. This is our God. The Christian beholds man indeed as the finite expression of the Infinite. But he also beholds the Infinite as engaging in the work of drawing out the noblest in man. He would have man indeed take to himself all that is noblest and best—take these to his very center, his most secret and silent life. Not indeed that man might ascend the throne, but that, with these silent influences at work, the great transformation might be wrought and man might rise into a worthy son of God. This is infinitely better than

the good agnostic would do. It is the warm drawings of divine love, drawing to itself the one created in the divine image. Infinitely better this drawing of the soul of man to Himself by the Infinite Father, until each recognizes himself in the other, than the highest ideal of humanity possible outside of God. This enters the soul of the Christian. It is not only a speculation of the head but a passion of the heart. And when this thought and passion take hold upon a man he is a new creature. His faith in God is new. His enthusiasm for humanity is new. His zeal in work is new. He has been born again. A new heavens and a new earth rise before him. Old thrones and principalities are passed away and the Christ-spirit is the all in all.

With all this, filling mind and heart, the content of humanity has for the Christian been enriched beyond measure. Man is worth saving; the meanest man will one day bud and blossom as the rose with divine qualities. This is faith in man. It is a new faith. The work we have to do also assumes wonderful meaning. It is all for God, or, if this be too abstract, it is all for the bringing out of the divine life in man. Add to this, that really, in a most actual sense, the very Infinite is working with us; he is just as anxious as we are, his angels rejoicing with high joy over one single stray creature that has made one resolution to live better. All this is high language, but it fails to convey the full truth. But when we are possessed of this thought the work is indeed a new one; the humblest thing we can do with our hands in making this world happier, the feeblest and simplest word we can speak, the purest thought we can think, one and all shine in brightness as the sun in his glory. Thank God we can thus be born again, become new creatures, for whom the old has passed away and all things become new. Oh, eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive of the things God hath for those that love him. All this makes us deeply conscious that for us in our weakness there is a supply of strength and wisdom to which we can go as to a fountain of fresh water and drink and be refreshed. Ho, every one that thirsteth, come ye to the waters.!

In this view the individual member of our race rises in importance. The all important thing is to save the race by saving the individuals of the race. The Christian spirit always looks upon the race as made up of individuals; seeing one here, one there, and one yonder, it holds the one ever in mind. We may dream and work for an ideal world, or an ideal government whose laws are ideal. This is right. But the Christian spirit would have the individuals ideal—thus everlastingly unfolding and bringing into fuller light and life the ideal humanity. It sees God pouring out his love upon each as each, and each for all. It sees each heart drawing near in love to the Father, and the Father drawing near each heart.

"Upon God's throne there is a seat for me.
My coming forth from him hath left a space
Which none but I can fill. One sacred place
Is vacant till I come. Father! from thee
When I descended, here to run my race,
A void was left in thy paternal heart,
Not to be filled while we are kept apart.
Yea, though a thousand worlds demand thy care;
Though heaven's vast hosts thy changeless blessings own,
Thy quick love flies to meet my slow-winged prayer,
As if amid thy worlds I lived alone.
In endless space but thou and I were there;
And thou embraced me with a love as wild
As the young mother bears toward her first-born child."

Again, our Christian spirit, while it exalts the individuality of the one worked for, sinks the thought of the individual in the worker himself. He is no more thinking of saving himself than his fellow worker, God, is thinking of saving Himself. Look at it thus from any standpoint and the man possessed by this spirit is indeed a new creature. He finds amid the sorrows of his heart a silent joy. Amid his tears for earth's woes, there is sunshine, amid weakness there is strength, in the losing of his life is the great finding of it. How this Christian spirit gives new life to the blood in us.! It make the old young, and the young to soar on the

wings of eagles. The world opens, like the bursting of a rare flower, with new glory; humanity comes out of this new world with new grandeur. And your own life, when you think of it, arises out of this new humanity radiant and glorified with wonderfully divine meaning. We are born again. The wonderful stirrings within us which we called hopes, and which we thought were rather wild picturings of untrained fancy, show themselves to be the real outlinings of our lives. They are the pencilings on the common life done by the deeper and more real life in us, they are prophecies which tell us what our lives are to be when we really find our lives. The divine life in us knows its own capacity; it only speaks in our hopes and ideals of what we are to be. No ideal is lost.

"No star is ever lost that once has been—
We always may be what we might have been.
Since God, though only thought, has life and breath,
God's life—can always be redeemed from death."

If any man have this Christ spirit he is a new creature, his is new faith in God, new faith in man, new life in himself, new zeal, and a new love that draws him nearer the divine, until in a great moment of his life he awakes to find himself saying, "I too am God's beloved son." And this thought so possesses him that all else dwindles into littleness and nothingness.

ILLUSTRATIONS OF UNITARIANISM.

These churches (the Unitarian Churches of this country) do agree in this large free fashion, as to their faith in God, in Jesus Christ, in the Scriptures, in their ideas of man's nature and destiny, in the high uses of prayer and praise, in the curse and blight of sin, in repentance for sin, in the final redemption of every human soul, and in the immortal life. We disagree in minor matters. Men of a free mind cannot fail to do this; but I think there can be no doubt we are of one mind when we reach these grand central truths.

ROBERT COLLYER.

HUMAN LIFE AS IT MAY APPEAR TO HIGHER INTELLIGENCES.

Ruskin says of the mountains: "If you desire to perceive the great harmonies of the form of a rocky mountain, you must not ascend upon its sides. All there is disorder and accident, or seems so: sudden starts of its shattered beds hither and thither; ugly struggles of unexpected strength from under the ground; fallen fragments, toppling one over another into more helpless fall. Retire from it, and, as your eye commands it more and more, as you see the ruined mountain world with a wider glance, behold! dim sympathies begin to busy themselves in the disjointed mass; line binds itself into stealthy fellowship with line; group by group, the helpless fragments gather themselves into ordered companies; new captains of masses and hosts of battalions become visible; one by one, and far away answers of foot to foot, and of bone to bone until the powerful chaos is seen rising up with girded loins, and not one piece of all the unregarded heap could now be spared from the mystic whole." And indications are not wanting that life is just like that, and that if we could see the whole effect, plan, and arrangement from a distance, the deformities would take their place in the mighty and beautiful whole. Even where deformity seems most sad—in the wasting of disease, the destruction of power, the eclipse of faculty—it is not the wisest and the best who deny a bright side: for beautiful is—

The head that learns to bend, the hand to lean,
The chastened heart that comes home sorrowful,
With that which gives a pathos to the tongue,—
The poor pale face that teaches men to bow,
And temper voice and thought to gentleness—
And children young who lie at heaven's gate,
And slowly, faintly, look, and enter in.

They say the angels in heaven know what is going on on earth, but men wonder how that can be and they not be sad. It may be that they not only know what we know, but a thousand times more, and so are not sad because they know all. We have the fragments, sharp and jagged, under our feet and before our

eyes; they may see the splendid whole, and the summit whither our feet aspire. We only have the problem; they may know the solution and hold the key. It has happened so even with ourselves. Many of life's rough things have become smooth; the crooked things have become straight; ugly things have shaped themselves into beauty. Let us be patient and reserve our decisions till we know all the facts.

—*John Page Hopps.*

UNITY.

"I and my Father are one."

Whisper low these wondrous words,
Which, as sweet as song of birds,
Thrill the soul as though appealing
To some deeper, subtler sense;
Till the heart doth know its dealing
With the mystic evidence
Of Sovereignty benign.

Ah, yes, we believe evermore,
'Tis the spirit that teaches aright;
Pure hearts will still as of yore
Lead the soul to that mystical height,
Whence visions ecstatic arise,
Making radiant the earth and the skies,
With Love's design.

ARTHUR BEAVIS.

Iowa City, Ia.

A VALUABLE VACATION BOOK *

Year by year the stress and strain of our intense American life drives an ever increasing number of persons away from store, shop, office, counting house, study and nursery; away from dusty streets and haunts of men into nature's wooded nooks for a longer or shorter vacation time of rest and recreation. But unfortunately the mind is not so easily transported as the body, and all too often while the weary body rests under shady trees on nature's softest green, the quite as weary mind moils on over ledger and balance sheet, or plans for next season's operations in business, or home, or social life, and thus loses the one golden opportunity of the year for real rest; and all from failure to recognize the law that *mind rest* is not a *ceasing* from work but a *change* of occupation.

Said a wise and scholarly man, "I always, during each year's vacation, take up a new subject of study, and one as far removed as possible from the usual lines of thought." Why should not weary business men and tired mothers, teachers and housekeepers, follow the same wise plan, and thus make sure that vacation time shall be a rest for mind as well as body. And what better subject for such summer study than the wonders and mysteries of the great vegetable world into which they have come as guests for a little time?

Prof. E. S. Bastin, of the Chicago College of Pharmacy, has recently made a valuable contribution to just such a study, by the publication of a new and somewhat unique treatise upon botany, which he very justly describes in the preface as "A work which is not so technical but that any person of fair intelligence may take it up and pursue it without the aid of a teacher, and obtain a good foundation knowledge of the facts and principles of the science." Prof. Bastin adds:—

"Of course it is not possible, even if it were desirable, within the limits of an ordinary life time, to become acquainted with all of the 200,000 or more species of plants known to science; but to get a clear view of the principal types, and of their relation to each other, to become thoroughly acquainted with a few of the representative forms of each type, and to be well acquainted with the flora of one's own neighborhood, is both possible and of great importance to every intelligent man."

After a careful and very interested reading of Prof. Bastin's book, we are glad to commend it heartily as good vacation reading for any who desire to make such a general acquaintance with one great department of nature, and that department which comes nearest to us and naturally fills the largest place in our lives and enjoyments, especially in our vacation times. We know of no work on botany which is at once so untechnical and so scholarly; so careful in its facts and details and so strong in its grasp of principles and laws; so thorough and exact as a scientific treatise and so fresh and alive with genuine appreciation of nature. And certainly we know of no work of the same compass which will give the general reader so good a knowledge of the wonderful world of vegetable life about him. S.

*Elements of Botany. By Prof. E. S. Bastin. Chicago. G. P. Englehard & Co.: pp. 282.

AN APPEAL TO UNITARIANS.

The Montana Industrial School for Indians, established by our denomination on the Crow reservation, is in sore need of funds to complete its equipment, and meet its current expenses.

This school has now twenty-five pupils, and a capacity for as many more when its equipment is complete.

The children are docile, affectionate, intelligent and happy. It is a constant surprise to their teachers that so promising material can come from such squalid and degraded surroundings.

The government has contracted to pay $108 per annum for each pupil, which, with the complement of fifty, covers about one-half the expense. For the rest we look to the friends of the work in our denomination. Will they let us look in vain?

This is our first successful effort to redeem our pledges made to the government several years ago, when, with other denominations, we accepted the trust confided to us under

the "peace policy" of Pres. Grant. The causes of former failure, for which the government was then mainly responsible, have already been explained. If we fail *now*, the responsibility will be ours alone.

Other denominations are expending about a quarter of a million dollars annually in this work of Indian education, with most encouraging results. Mr. Bond says the work was never so hopeful as now. Can we not raise the small sum needed to make the Montana Industrial School the most efficient, the most thoroughly equipped, and the most successful school for Indians yet established on any reservation? We ought to be satisfied with nothing less. For the committee.

J. F. B. MARSHALL.

25 BEACON ST., Boston, June 20, 1887.

THE WORK IN NEW ORLEANS.

The past winter has been one of increasing prosperity in the Unitarian church in New Orleans. The attendance has been larger and the interest greater than usual. The congregation is scattered over a city which is as extensive in territory as New York; and therefore it is very difficult to maintain evening services or even week day meetings for literary or social purposes. The absorption of the men in business during the winter and the constant occupation of the ladies in social and household cares have interfered with the full development of the church life which is very easy in any village; people in such a large city, and especially in a busy Southern city, have very little spare time. But several successful festivals have been held during the year; some of them in the church; the Christmas festival in particular drew a large attendance of outsiders. The meeting of the Southern Conference in April was a brilliant success. The church was overflowing, when Robert Collyer preached, at least 600 being present and many others going away for lack of room. This meeting has done a great deal of good to the cause by drawing attention to the church and exciting inquiry. The friendliest feeling has been manifested by other denominations. During the spring and summer a careful colporteuring of tracts has been carried on, which must accomplish a great deal in enlightening people. Very few refuse, and those who accept do so with courtesy and are generally seen to read immediately whatever is given them. The business part of the city has been chiefly canvassed in this way thus far; but much of the same work has been done through the mail and by the zeal of energetic parishoners among their personal friends.

The pastor and his wife have co-operated actively in many charitable enterprises, which have brought them into a wide acquaintance with earnest people of all churches. The Conference of Charities, with its associated Aid Society, which our Unitarian minister founded and organized, and of which he is the general secretary, is more prosperous and useful than ever,—"the most popular charity in the city," it is said. A recent "Kermiss" entertainment, the most brilliant festival of the winter, brought over $5000 for this charity. Rev. Mr. Allen has just been appointed also on the Prisons and Asylums Commission.

The generosity of Northern friends has enabled the congregation to improve the interior of the church with a furnace, additional gas fixtures, and a good deal of paint and varnish, so that it is now far more attractive and is in excellent order for evening use in either Sunday services or week day festivals.

The congregation is probably able now to raise over $1800 in New Orleans by its own efforts. It has raised more than that amount annually the past two years. This is $700 more than was raised in the first year of Mr. Allen's ministry six years ago, and shows the real gain of strength notwithstanding many losses by death and removal. But to maintain the work of the church efficiently, as a center of Unitarian missionary activities in this largest city of the South, involves greater expenses, even with closest economy and small salaries, and therefore the church still receives considerable aid from the A. U. A., and other friends. The city has not prospered of late years, and there is general impoverishment and depression in consequence. This difficulty, in addition to the widespread poverty left by the war, of which Northern people can have no idea, has made it very hard to sustain the Unitarian Church; and the considerable gain in financial strength is all the more remarkable. Still another difficulty is the preponderance of the Catholic element in the population, and the lack of intellectual wakefulness in the Protestant people, who mostly stagnate in old religious ideas and are slow to feel an interest in any new thought; they read very little, lectures are poorly patronized, and the church attendance in all denominations but the Catholic is unusually thin; the climate favors indolent habits, and the cares of business and household duty absorb all the strength of many people. The most popular and fashionable church here does not usually have more than fourfold the attendance of the Unitarian; and, notwithstanding its embarrassments, the Unitarian Church has not since the brilliant ministry of Theodore Clapp, thirty years ago, been so influential as it is now.

THE WISCONSIN CONFERENCE.

The Wisconsin Conference of Unitarian and Independent societies held its summer session with the church in Baraboo, June, 2–4. Forty delegates were present from fifteen towns and cities. Rev. C. F. Dole, of Jamaica Plain, Mass., preached the opening sermon on Thursday evening. On Friday evening, Rev. David Utter, of Chicago, preached. Papers and addresses were given by Rev. T. G.

Owen, of Arcadia; Rev. T. B. Forbush, of Milwaukee; Prof. Moxon, of White Water State Normal School; Prof. Keyes and Rev. M. M. Bostwick, of Janesville; Mr. D. E. Spencer, Hon. H. H. Giles, Hon. H. M. Lewis, and Rev. Joseph Crooker, of Madison, and Rev. N. C. Earl, of Gilmanton. Miss Minnie Savage read an admirable report of the Post-office Mission work of the state. The churches represented at the Conference were reported as generally prosperous, especially that at Janesville, under the ministrations of Rev. Joseph Waite, who has inspired two young men with a purpose to enter the ministry. Delegates were present from the church organized a few months ago in Winona, just across the Mississippi river, in Minnesota. A delegate present from Sparta offered a lot for a church building there; friends present from Reedsburg and Menomonee asked that something be done in those important places.

THE MEADVILLE ANNIVERSARY.

Not for many years, if ever, has our "school of the prophets" at Meadville been more prosperous than at present. It has had thirty-one students the past year, with a prospect of more next. Four of the past year's students have been ladies. The spirit of the school has been earnest, sometimes enthusiastic. We wonder that so much faithful and efficient work of instruction can be done by three professors. Another professorship is sorely needed; where is the rich man or woman who will make it possible by a gift of thirty or forty thousand dollars?

The non-resident lecturers the past year have been Dr. Thomas Hill, of Portland, Me., and Rev. J. T. Sunderland, of Ann Arbor, Mich. Dr. Hill gave twelve lectures, marvelously rich in thought and learning, on the Fundamental Postulates and Evidences of Religion and Morals. Mr. Sunderland gave eight lectures, which were received with much enthusiasm, on Important Philanthropies and Reforms of our Day, embracing the following subjects: Improved Methods of Charity; Prison Reform; Child-saving Work; Improved Methods in Treatment of the Insane and Management of Public Institutions; Causes and Prevention of Intemperance; Social Purity and the White Cross Movement; Industrial Education as a Factor in the Solution of our Social Problems.

Three students have completed their courses of study, longer or shorter, and go out for settlement, namely, Henry H. Brown, Saratoga, N. Y.; Albert Wilgus, Dayton, Ind., and Frederick B. Mott, Leicester, Eng.

Dr. J. G. Townsend, of Jamestown, N. Y., well known as the organizer of the Lakeside (Chautauqua) School of the New Theology, delivered a lecture on Wednesday evening of Commencement week, after which a large number of friends assembled in the social rooms of the church to celebrate the completion of Prof. Cary's quarter of a century of service in the school, by speeches, music and the presentation to the esteemed teacher and friend of a beautiful clock.

Pres. Livermore keeps his health and vigor remarkably. Why is it that the degree of D. D. has never been conferred upon one who has had so long and conspicuous a career among us as preacher, writer and educator?

Prof. Barber, in addition to his full work in the Theological School, is filling with excellent acceptance the position of pastor of the Unitarian Church. He has introduced into the school this year a term of study in social science, which is much appreciated. He is also in the midst of the large, self-imposed task of making a card catalogue of the library, which, when completed, will greatly increase the library's working value.

THE NEW CHURCH AT MINNEAPOLIS.

The beautiful new church built by Mr. Simmons' Society is completed. It stands at the corner of Eighth street and Mary place. Its dimensions are 50x115 feet. The style is Queen Anne, modified. The material is a most excellent quartzite known as Luverne jasper. In the basement is a large Sunday school room 31x64 feet, with a stage at one end. In the basement are also kitchen, boiler room, etc. The auditorium, on the first floor, is 47x65 feet, with galleries at either end, the galleries not extending over the room below. On this floor, besides vestibules, there is also a large parlor opening by folding doors into the auditorium. Over the vestibules and parlor and back of the galleries, are large class-rooms, and pastor's study. The ceiling is of hardwood, paneled. The interior finish is birch and mahogany. The seats are in an amphitheater; the pulpit at the middle of one side, with the large and beautiful organ at the right of the pulpit, and a fire-place with niche at the left. The niche is for a bust of Emerson. Doors, staircases, galleries, etc., are hung with drapery. In finish of walls, in carpet, and draperies, and cushions, rich olive tints prevail, set off by gold and bronze. The gas fixtures are brass, of antique pattern. Steam heat is used throughout. At the dedication service every inch of standing room was occupied. A large delegation from the St. Paul church was present. Mr. Janson and many of his congregation joined in. Rabbi Iliowigi and many of his people rejoiced with their Unitarian friends. Rev. W. R. Dobbyn, of the Third Universalist Church, offered an invocation. Mr. Simmons read the scriptures and preached the sermon. Then pastor, congregation and choir joined in an exceedingly rich, dignified and impressive service of dedication. Dr. J. H. Tuttle, of the Church of the Redeemer (Universalist), offered a prayer of dedication. Rev. Kristofer Janson, Rev. S. M. Crothers, of St. Paul, and Rabbi Henry Iliowigi made short addresses, and letters were read from some absent friends. After the services many of the friends lingered to examine the various rooms and the

elegant furniture and finish. The Minneapolis friends have our hearty congratulations over their commodious and tasteful church home.

ENGLISH NOTES.

John Bright lately presided at a Sunday-school Conference in connection with the centenary meetings of the Lancashire, Cheshire and Yorkshire Baptists. He spoke hopefully of the improving education of England, and said, "We believe truly that the great bulk of the people wish to have their children taught the Scriptures."

The Roman Catholic clergy in England are moving to have Mary Queen of Scots and Cardinal Beaton canonized. Rome must be terribly short of saints!

A Sunday-school Field Club has just been organized by our London Sunday-schools. It will hold Saturday afternoon excursions, in which the teachers from various schools—all who can—will meet together and, after a ramble collecting specimens, will meet at some school room for tea, with a common examination and consideration of the specimens afterwards.

The *Christian Life* illustrates the indigestibility of much of the matter which has been added on to pure Christianity, by the following apposite story:

> A foreign missionary, who had spent some time among savage races, tells us that one morning one of the tribe of the people among whom he labored came to him, apparently suffering much pain. The missionary had learned something of medicine, and prepared a powder he believed might do the poor fellow some good. He enclosed the powder in a piece of brown paper and said, "Go and take this." Some little time after he saw his patient again, and making an inquiry if he had taken the medicine, he informed him he had. At the same time, this poor savage expressed some hesitation of ever again attempting such a dose, for, said he, "the powder he got down his throat with little difficulty; but the brown paper in which the powder was enclosed had nearly choked him."

So, the real difficulty in the acceptance of religion by educated people is not in Christianity, but in the brown paper in which it has been wrapped up.

The Birmingham *Daily Times* publishes a return of attendance at the various places of worship in that town on Sunday morning, May 22. Under the head "Unitarian," the following figures are given: Old Meeting Church, Bristol street, 794; Church of the Messiah, Broad street, 530; Newhall Hill Chapel, 478; three Unitarian Churches, 1802. There are, moreover, three other mission chapels in Birmingham supported by the foregoing congregations.

It is interesting to see how scientists and those who are specially interested in their conclusions are admitting what the deepest students of the spiritual side of the world have always contended for, viz.: that the theory of evolution does not really touch the basis of religion. We all know how emphatically John Fiske has declared this. Now we have Mr. J. A. Symonds, in the *Fortnightly Review*, in an article on "The Progress of Thought in our Time," writing thus:

> It cannot be too emphatically insisted on that much-dreaded Darwinism leaves the theological belief in a divine spirit untouched. God is not less God, nor is creative energy less creative, because we are led to suppose that a lengthy instead of a sudden method was employed in the production of the Kosmos. I venture to assert my conviction that it is the destiny of the scientific spirit to bring these factors,—God, law, Christian morals,—into a new and vital combination, which will contribute to the durability and growth of rational religion.

It is understood that from the end of July our friend, Rev. P. W. Clayden, whose visit to this country some years ago, and sermon at the Saratoga Conference, will not soon be forgotten, will become the political editor of the [London] *Daily News*, of which he has long been one of the leader-writers.

The *British Weekly* states that all the professors at New College, St. John's Wood, London—a leading divinity school of the Congregationalists—have sent in their resignations. It is understood that the Council desire two of the professors removed, and that the others have resigned along with their brethren.

A great Sunday-school gathering is that which all the Unitarian Sunday-schools in Manchester hold every Whitsunday afternoon. It is held in the Free Trade Hall, and has never been omitted for—we believe—more than 25 years. At first it was held in our old "Cross Street Chapel," which stands in the heart of busy Manchester much as King's Chapel does in Boston, but this was soon outgrown. Sunday afternoon, May 29, 2075 Sunday-school children and teachers assembled, and about the same number of parents, friends and old scholars, from fifteen various churches. The platform was gay with flowers, and the music, of stirring children's hymns, with the anthem, "God is a spirit," was well given, led by an aggregate choir from all the schools. The address was given by Rev. J. E. Odgers.

The same afternoon there was a similar gathering, in all about 2000 persons, from our Unitarian Sunday-schools in and around Bury (a city eight miles north of Manchester), in the Co-operative Hall. There, the Sunday-school aggregate choirs—120 voices—sang "And the glory of the Lord shall be revealed," from the Messiah, and the "Kyrie" and "Gloria" from the Twelfth Mass. Those Lancashire folks are rare singers!

LITERARY NOTES.

In the *Forum* for June, Prof. Patton, of Princeton, has an article entitled "Is Andover Romanizing?" To this Prof. Newman Smyth, of Andover, replies in the July number of the same periodical under the title, "Is Princeton Humanizing?"

Mr. Joaquin Miller is writing a "Life of Christ" in verse.

Miss Lucretia P. Hale's well-known and deservedly popular "Peterkin Papers" have been brought out anew by Ticknor & Co.

A volume of quotations from the late Mr. Beecher's utterances, called "Beecher as a Humorist," is in preparation by Fords, Howard & Hurlburt.

Rev. James H. West, of Geneva, Ill., has begun the publication of his sermons, four a year, under the title of "The Quarterly Pulpit." Subscription price, 25 cents a year.

It is said that the circulation of the reprints of American monthlies in England is now greater than the circulation of all the English and Scotch monthlies and quarterlies combined.

Walt Whitman is at work on a volume of poems to be published this fall. It will bear the title of "November Boughs."

Houghton, Mifflin & Co. are about ready to publish a book by Rev. S. J. Barrows, editor of the *Christian Register*, entitled "The Shaybacks in Camp. Ten Summers under Canvass."

Ex-Pres. Andrew D. White publishes in the July *Popular Science Monthly* the second of a series of articles, begun some time ago, under the title of "New Chapters in the Warfare of Science." The present article treats of the progress of human enlightenment in the domain of meteorology.

The fourth volume of the "Franklin Square Song Collection" is ready and will be published in a few days. Like the other numbers of the series, it contains two hundred favorite songs and hymns. The editor, Mr. J. P. McCaskey, has made the selection with admirable taste and discrimination, and the new volume should have as wide a circulation as its popular predecessors.

The Concord School of Philosophy holds its ninth term from July 18th to 28th. There will be twelve morning lectures on Aristotle and ten evening lectures on Dramatic Poetry. The lecturers will be W. T. Harris, Edmund Montgomery, Thomas Davidson, A. P. Peabody, F. B. Sanborn, Ellen C. Mitchell, C. A. Bartol, C. C. Shackford, Julia Ward Howe, Geo. W. Cooke and others.

Messrs. J. B. Lippincott Company have arranged to publish the "Report of the Commission appointed by the University of Pennsylvania to investigate modern Spiritualism, in accordance with the request of the late Henry Seybert." Considering the high standing of the university, as well as that of the individual members of the committee, this report ought to prove something valuable.

The question comes to us from a number of sources, "Who is Rev. A. N. Alcott, whose powerful pamphlet on *The Problem of Fellowship in Religion* is attracting so much attention? We reply: He is pastor of the Universalist Church in Elgin, Ill. He was formerly pastor of the Unitarian Church in Kalamazoo, Mich., but went over to the Universalists two or three years ago because of the Free Religious tendency which he saw in so much of Western Unitarianism.

Many readers of the *Unitarian Review* will regret to learn that Mrs. Martha Perry Lowe has severed her connection with that magazine, with which she has been almost continuously associated since its establishment by her husband, Rev. Charles Lowe, in 1874. Her name has been a familiar one in the Editor's Note Book, and her department, "Things at Home and Abroad," has been to many one of the enjoyable features of the Review.

"My Creed." By Rev. M. J. Savage. Boston: Geo. H. Ellis. Price, $1.00. As usual Mr. Savage has so shaped his preaching the past winter that a dozen of his choicest sermons shall form a book. And here the book is. Its scope will be best described by giving the titles of his sermons: 1. "Outgrowing Old Beliefs;" 2. "What Light have we to Guide Us?" 3. "Religion;" 4. "God;" 5. "Revelation;" 6. "Is This a Good World?" 7. "Moral Foundations;" 8. "Communion of the Finite with the Infinite;" 9. "The Church;" 10. "Salvation;" 11. "The Debt of Religion to Science;" 12. "Immortality and Modern Thought." These discourses have all Mr. Savage's well-known characteristics of clearness, logical strength, vigor of statement, fearlessness, not quite full appreciation of the thought of those who differ from him, uncompromising radicalism, reverence. Several of the sermons of this volume—notably the last two—seem to us as able as anything their author has ever produced.

PUBLICATIONS RECEIVED.

To PUBLISHERS.—*All Books sent to the* UNITARIAN *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

"The Appeal to Life." By Theodore T. Munger. Boston and New York: Houghton, Mifflin & Co. Pp. 339. Price, $1.50.

"Temperance Services and Hymns." By the Unitarian Church Temperance Society. Boston Unitarian Sunday-school Society. Pp. 51.

"The Ring and The Book." By Robert Browning. Boston and New York: Houghton, Mifflin & Co. Riverside Press, Cambridge. Pp. 477. Price, $1.75.

"Christmas Eve and Easter Day;" "Men and Women;" "In a Balcony;" "Dramatis Personæ;" "Balaustion's Adventure;" "Prince Hohenstiel-schwangau;" "Fifine at the Fair." By Robert Browning. Boston and New York: Houghton, Mifflin & Co. Pp. 444. Price $1.75.

"His Star in the East. A Study in the Early Aryan Religions." By Leighton Parks. Boston and New York: Houghton, Mifflin & Co. Pp. 292. Price $1.50.

"Report of the Boston Young Men's Christian Union for the year ending April 13, 1887." Boston: No. 18 Boylston street. Pp. 76.

"Official Report of the Proceedings of the Twelfth Meeting of the National Conference of Unitarian and other Christian Churches, held at Saratoga, N. Y., Sept. 20-24, 1886." Edited and published for the Conference by the General Secretary, Rev. Russell Bellows. New York, N. Y. Pp. 243.

"The Story of Margaret Kent." A novel. By Henry Hayes. Boston: Ticknor & Company. Pp. 444. Price, 50 cents.

"Guenn: A Wave on the Breton Coast." By Blanche Willis Howard. Boston: Ticknor & Company. Pp. 439. Price, 50 cents.

"A Plea for Jesus of Nazareth." By the Bishop of Melbourne. Auckland: W. E. Mears, Bookseller and Music Seller, 198 Queen street. Pp. 20. Price, sixpence.

"Evolution and Christianity." A Study. By J. C. F. Grumbine. Chicago: Charles H. Kerr & Co., 175 Dearborn street. Pp. 75. Price, 50 cents.

"My Creed." By M. J. Savage. Boston: Geo. H. Ellis, 141 Franklin street. Pp. 204. Price, $1.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

The Unitarian Grove meeting at Wiers, N. H., occurs July 26-31. For full announcement see the June UNITARIAN.

The Church of the Messiah, St. Louis, has contributed the past year to the American Unitarian Association $1000. The thirty-five churches supporting the Western Unitarian Conference have contributed to that body all told the past year, $1196.25.

Boston.—James Freeman Clarke, who improves in health slowly, will spend the summer as usual at Magnolia.

—Dr. Hedge's health will hardly allow him to leave Cambridge.

—Rev. Brooke Herford will summer at his little five-acre "farm" at Wayland.

—Rev. O. B. Forthingham will visit several places, Lenox, Manchester-by-the-Sea, and perhaps the hill country in the autumn.

—Dr. Hale has many lecture engagements, but will spend what time he can get for literary work at his summer home, near Point Judith, on his second volume of "Franklin in France."

—Dr. Holmes spends the summer with his family at Beverly Farms, as usual.

—Dr. Phillips Brooks goes to Europe.

Chicago.—At the last meeting for the summer of the Chicago Women's Association, Mrs. S. W. Conger read a paper on "Alice and Phœbe Cary." The officers elected for next year are: President, Mrs. S. W. Conger; Vice Presidents, Mrs. Geo. A. Follansbee, Mrs. W. C. Dow, Mrs. W. G. Cutter, Mrs. G. F. Shears; Treasurer, Mrs. J. C. Hilton; Secretary, Mrs. J. R. Effinger.

—The Channing Club held a meeting at the Tremont House, on the evening of June 24th, Mayor Roche presiding. Rev. Robert Collyer read a paper entitled "About Ourselves." It was a delight to his old friends to see and hear him again. He was engaged to speak in Unity pulpit on the 28th.

Ann Arbor, Mich.—Two more Japanese students of the university, young men of much ability, united with the Unitarian Church, on June 19. The Young People's Literary Club, connected with the church, has given $50 the past year to assist two worthy young men in their efforts to obtain an education, one at Ann Arbor and one at Meadville.

Arcadia, Wis.—The sorely needed new parsonage has been completed, and with the generous aid of the Women's Auxiliary Conference it has been paid for, thus much encouraging Mr. Owen and strengthening him in his work.

Barre, Mass—At the annual floral service, June 12, there were recitations and singing by the children, and a sermon to the children by the pastor, Rev. A. F. Bailey, on "The Significance of Little Things." The Unity Club has had a very prosperous year, reaching a membership of 137, and clearing $200.

Brooklyn, N. Y.—Rev. A. E. Goodenough, of Ithaca, has accepted a call to the Church of the Savior.

Buda, Ill.—Rev. Chester Covell was seventy years old on the 18th of June. The church, organized by him thirty-two years ago, and of which he has been pastor ever since, arranged a reunion of old friends on the double anniversary day. We have not yet received a report from it, but it must have been a delightful day. It is rare to find so sincere and genuine a work as that which Bro. Covell has done on his field of labor for a third of a century. Blessed are such ministries. The Illinois Conference was held in Buda June 16-18.

Clinton, Mass.—Rev J. C. Duncan spends his summer in Europe.

Denver, Col.—The fine new church is nearly finished.

Duluth, Wis.—The work here goes forward quietly but favorably. Rev. S. M. Crothers preached on Sunday evening, June 19, and Rev. H. M. Simmons on Sunday evening, June 26. Rev. Chas. F. Dole of Jamaica Plain, Mass., will spend the first half of July in working here.

Greenfield, Mass.—Prospect Hill Seminary closed a successful year with exercises in the Unitarian Church, Tuesday, June 14th.

The young women of the school sang under the direction of Misses Wardwell and Sites; and Mrs. Mary A. Livermore gave a characteristically inspiring address on the education of girls, urging that which will lead them to independence and fit them for self-help. A reception at the school in the evening was largely attended. The Alumnæ reunion, attended by many scholars of the seminary's present era, marked by the coming of Rev. J. C. Parsons as principal in 1881, was a delightful occasion, Georgiana Lewis, of Framingham, greeting the visitors, Edith Callender, of Northfield, giving a bright poem, Mabel Richmond, of Providence, R. I., reviewing wittily the recent history of the school, and Emily Hartwell, of New York, speaking a word for Vassar, whence she went from Prospect Hill. Letters were read from Fannie Birge, of Keokuk, Iowa, and other former students, and a song written by Laura Jones, of Philadelphia, was sung at the close.

The school is in a very prosperous condition, and the many applications for admission for the next year show that its capacity will be taxed to the utmost. The scholarship has been notably advanced under Mr. Parson's management, and the usefulness and wide influence of the school are ground for the prevailing pride on the part of its many friends.

Hobart, Ind.—Regular semi-monthly meetings are held in this place, the State missionary coming about once a month, and the pulpit being supplied monthly, usually from Chicago.

Iowa.—Miss Helen G. Putnam, just from the Meadville Theological School, will spend the summer preaching in Iowa and Dakota.

—Miss Mila F. Tupper, who is a graduate of '87 from Cornell University, Ithaca, N. Y., will give some months to preaching in Iowa, and other parts of the West. She will probably begin at Eagle Grove, Iowa.

La Fayette, Ind.—Mr. Albert Wilgus, one of the Meadville graduates this year in the special course, began work here the last Sunday in June. In July the missionary of the American Unitarian Association expects to visit the place, and assist in the organization of a society.

La Porte, Ind.—Prof. W. N. Hailman and Dr. G. M. Dakin, with occasional helps from the State missionary, have held regular services every Sunday in the Unitarian Church. The society seems to go on about as prosperously under its lay leadership as it did under the regular ministrations of the clergy.

Leicester, Mass.—The Unitarian Society is flourishing beyond its past experience, under the efficient ministry of Rev. R. F. Johonnot.

Littleton, N. H.—The new church building here is rapidly approaching completion. The Woman's Auxiliaries have given $2954. Of this sum $1500 came from the auxiliary of the Second Church, Boston. Friends in Portsmouth and other New Hampshire societies have given generously to the building fund, in addition to this large sum from the Auxiliaries. The Loan Fund lends the society $1500. The new church will cost, exclusive of furnishing and lot, $4283.

Melrose, Mass.—The Unitarian Church, which is greatly prospering under the administrations of Rev. J. H. Heywood, has paid off its $2000 debt.

New York City.—Rev. Theodore C. Williams sailed on the 28th of June for Europe, to be gone till autumn.

Northfield, Mass. — The Unitarian Church with its new pastor, Rev. A. E. Mullett, has taken up with renewed vigor its varied work, and its congregation increases weekly. The annual floral service held by the Sunday-school, June 27th, was bright with flowers, song and recitation. The annual strawberry festival occurred June 25th.

Plymouth, Mass.—Rev. W. P. Tilden has engaged with the Unitarian Church here for six months.

Richmond, Ind.—Rev. A. G. Jennings recently spent two Sundays here, preaching morning and evening in the Grand Army Hall. In the evening the hall was full. The local papers speak highly of Mr. Jennings' sermons, and say there are enough liberal people in the city to form a very large society if they can be induced to unite. Regular services are to be commenced September 1st.

St. Johns, Ohio.—Word comes from this town saying, "There is material here for a Unitarian Church. Come over and help us."

St. Paul, Minn.—Rev. J. Heddaeus spent six weeks among the German people of this city, making their acquaintance, and consulting with them as to their desires in relation to a Unitarian society. He found a large number of able, educated men and women that gave to him a friendly reception, but the larger part of them were not in sympathy with any distinctively religious movement. No attempt to organize a society will be made at present.

—Mr. Bjorn Petersen, the earnest Icelander with whom Miss McCaine became acquainted through her Post-office Mission, is doing good work among his countrymen in Winnipeg, and in Dakota. He finds an encouraging interest in Unitarian thought. It is hoped that he may keep at work permanently among the Icelandic and Scandinavian settlements of the northwest.

Turners Falls, Mass. — The spring meeting of the Connecticut Valley Conference was held here last month. The new and

pretty church was brightened with abundant floral decoration, there was a representative attendance from the churches of the valley, and the day occupied by addresses by Rev. C. E. St. John of Northampton, Rev T. E. St. John of Haverhill, and Rev. David Cronyn of Greenfield, with discussions in which Revs. J. C. Parsons of Greenfield, Edgar Buckingham of Deerfield, J. C. Kimball of Hartford, Mr. Vincent, the new pastor at Turners Falls, and others joined. John McIlvane, Esq., of Turners Falls, presided.

Weston, Mass.—A correspondent writes: The Unitarian society here has commenced on its new church. It will be of common field stone with trimmings of Gloucester granite. Style of architecture, Norman Gothic. The stone is contributed by persons in town, and is mostly from unused division walls. As the division walls fall, to build up the visible temple, so must the walls of sectarianism fall to build up the true spiritual temple.

Winchester, Ind.—The first Unitarian service ever held in this town was that conducted by the missionary for Indiana, Ohio and Kentucky, Thursday evening, June 16. A good audience was in attendance and much interest manifested. Many questions were asked the speaker at the close of the services by members of the congregation, who seemed reluctant to leave the hall. Other services will be held in this place in the near future.

Winchester, Mass. — The Sunday-school recently invited a company of children from the Warren street chapel, Boston, to come out and give a children's operetta in the vestry, after which Sunday-school and visitors enjoyed a pleasant picnic in an adjoining groves

—The Sunday-school closes through July and August.

—The W. A. Branch has recently arranged for a series of Sunday evening services which has filled the church to overflowing, and has been an inspiration to the congregation. The preachers have been Mr. Herford, Dr. Hale, Mr. Savage, and Edward Hale.

—Two sermons by the pastor, Rev. J. L. Marsh, have recently been put into print for local circulation — "Our Common Salvation," and "Christianity a Way, Not an End."

—June 19 was observed as children's day. The Sunday-school united with the congregation in a special service; the music a union of the quartet and a chorus from the Sunday-school and the congregation. A christening service added to the interest of the occasion.

Winona Minn.—Rev. Chas. F. Dole, of Jamaica Plain, Mass., spent the month of June here. The work is making encouraging progress.

Worcester, Mass.—Rev. Austin S. Garver and wife have gone to Enrope for three months.

JOTTINGS.

The Plymouth Church (Brooklyn) people are vigorously discussing the question as to procuring a successor to Mr. Beecher who will not feel called on "to rectify Mr. Beecher's errors and call the church back to the theology of Calvin or St. Augustine."

There are in the University of Michigan this year 265 lady students, as against 229 last year. These are found in the different departments as follows: Literary, 175; medical, 78; law, 6; pharmacy, 2; dental, 4.

Says *Life:* A Chicago man paid $1000 for an Indian Bible recently. It is peculiar how much more a man will give for a Bible he can't read than for one he can.

Rev. Dr. Mark Hopkins, president of Williams College from 1836 to 1872, died June 17, aged 85 years. He was one of the most influential educators, ablest preachers and noblest men this country has ever produced.

Mr. John Ruskin objects to bicycles because they supersede human feet on God's ground. "To walk, to run, to leap, and to dance are the virtues of the human body, and neither to stride on stilts, wriggle on wheels, nor dangle on ropes; and nothing in the training of the human mind with the body will ever supersede the appointed God's ways of slow walking and hard working."

What a rebuke to this nation, receiving millions of dollars annually from its revenue on liquors, is conveyed by the Queen of Madagascar, when she says in a recent proclamation, "I cannot consent, as your queen, to take a single penny of revenue from that which destroys the souls and bodies of my subjects!" —*Congregationalist.*

There are in our own country somewhat more than 100,000 Sunday-schools, with an enrollment of 8,500,000 scholars.

Mayor Roche has issued peremptory orders for the closing of the gambling houses in Chicago.

The Sunday law enacted by the Missouri Legislature last winter will be rigorously enforced in St. Louis. It closes all saloons, beer-gardens, theaters and base-ball parks.

Says the New York *Evening Post* of the cathedral project:

We cannot help regarding Bishop Potter's appeal for the cathedral as the beginning of a great effort which will eventually unite all Protestant denominations in this most material of Christian cities in the erection of at least one religious monument that would furnish a center from which the most powerful of the influences which raise men above the stock, wheat and petroleum markets would radiate. It would necessarily be administered by the church under whose control it would be reared, or, in other words, by the only Protestant denomination whose ritual fits it to take charge of the cathedral. But the Presbyterian, or Congregationalist, or Methodist who on that account refused to aid in its construction and endowment would, in our opinion, make a great mistake. It is not the Episcopal Church only, but all churches, and not religious culture only, but all culture, which suffers to-day in New York from the motto which we all inscribe on our armorial bearings—"Let us eat and drink; for to-morrow we die."

Says the New York *Sun* on the same subject:

There arises a question whether such a cathedral, so vast and architecturally so imposing, is not out of keeping with Protestant worship, well as it might befit the ritual and the genius of the Roman Catholic Church. All of the famous English cathedrals are legacies of the period before the reformation, and they seem to have little natural and logical adaptation to the spirit and usages of Protestantism.

SELECTIONS FROM THE STANDARD

Creeds of Orthodoxy. Compiled by J. T. S. Republished from the *Unitarian* of December, 1886. *A very effective Tract.* Six for 5 cents; 50 cents a hundred. Address, Office of the *Unitarian.*

UNITARIAN TRACTS! SENT FREE!

God the Father. By Rev. Andrew P. Peabody, D.D., LL.D.
Christ the Son of God, and Christ the Son of Man. By Rev. William G. Eliot, D.D.
Human Nature not Ruined, but Incomplete. By Rev. Charles C. Everett, D.D.
The Atonement in Connection with the Death of Christ. By Rev. Frederic H. Hedge, D.D.
Prayer. By Rev. Rufus P. Stebbins, D.D.
Baptism. By Rev. Leonard J. Livermore.
Our Relations with the Spiritual World. By Rev. John Weiss.
Self-Consecration. By Rev. John F. W. Ware.
The Episcopal Church.
Distinctive Doctrines of Unitarianism. By Rev. Charles A. Humphreys
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Ten Points of Difference between Unitarianism and "Orthodoxy". By Rev. William C. Tenney.
Jesus Christ. Was Jesus of Nazareth Identical with the Almighty Creator? By Rev. Andrew P. Peabody, D.D., LL.D.
Orthodoxy and Liberal Christianity Compared and Contrasted. By Rev. Henry W. Bellows, D.D.
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Unitarian Principles and Doctrines. By Rev. Charles H. Brigham.
Revival Extravagance Caused by Respectable Indifference. By Rev. Brooke Herford.
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Our Common Christianity. By Arthur P. Stanley, Dean of Westminster.
Two Stories of the King. By Rev. Charles F. Dole.
Orthodox Views of the Atonement Examined. By Rev. James Freeman Clarke, D.D.
Unitarian Belief Stated in Bible Language. By Rev. James C. Parsons.
Christ and the Creeds. By Rev. John C. Kimball.
Eternal Punishment. By Rev. Thomas Starr King.
The Day of Judgment. By Rev. Brooke Herford.
Why Am I a Unitarian? By Rev. James Freeman Clarke, D.D.
The Unpardonable Sin. Ry Rev. Andrew P. Peabody D.D., LL.D.
Worship. By Rev. Robert Collyer.
Christianity the Absolute Religion. By Rev. Andrew P. Peabody, D.D., LL.D.
The Word of God. By Rev. William P. Tilden.
Has Unitarianism Done its Work? A Sermon preached to the Church of the Disciples, Boston. By Rev. James Freeman Clarke, D.D.
Spiritual Christianity. By Rev. Thomas Starr King. Reprinted from "The Pitts-Street Chapel Lectures".
Something Above Morality. By Rev. Richard Metcalf.
The Rising Star of the Liberal Faith. By Rev. William P. Tilden.
The Need of Liberal Christianity in the Midst of Liberal Orthodoxy. By Rev. John C. Kimball.
Popular Objections to Unitarianism Considered. By Rev. William L. Chaffin.
Sunday-school and Congregation. By Rev. Henry H. Barber.
A Layman's Letter to a Friend. By a Member of the Church of the Messiah, New York.
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The Doctrine of Prayer. By Rev. Charles F. Dole.
Wrestling and Blessing. By Rev. William C. Gannett.
The Cause and the Cure. By Rev. J. N. Pardee.
The Main Lines of Religion as held by Unitarians. By Rev. Brooke Herford.
What Think Ye of Christ? By Rev. Stopford A. Brooke, LL.D.
Christianity as Christ Preached It. By Rev. Brooke Herford.
A Word with the Pew; or, Helping the Minister. By Rev. Minot J. Savage.
Semi-Detached Unitarians. By Rev. Arthur M. Knapp.
The Unitarian Principles. By Rev. Edward E. Hale, D.D.
The Layman's Responsibility for the Church. By Hon. George D. Robinson.
Church-going, Past, Present, and Future. By Rev. James Freeman Clarke, D.D.
What is Left after the Questionings of Our Time? By Rev. Brooke Herford.
Christianity Permanent. By Rev. Francis B. Hornbrooke.
True and False Liberalism. By Rev. Jabez T. Sunderland.
The Duty of the Church in Cities. By Rev. Edward E. Hale, D.D.
Unitarianism: It is a Positive Faith, and Rightly Claims our Loyalty. By Rev. Minot J. Savage.
Rational Spirituality. By Rev. George Croswell Cressey.
The Liberal Church of To-day: Is it Christian? By Rev. William H. Savage.
The New Birth. By Rev. Richard Metcalf.
The Lord's Supper. By William Everett.
The Mother and Her Boys. By Mrs. Brooke Herford.
One Hundred Scriptural Arguments for the Unitarian Faith. By Rev. Samuel Barrett, D.D. No. 2.
The Apostle Paul a Unitarian. By Rev. Caleb Stetson. No. 19.
The Apostle Peter a Unitarian. By Rev. Samuel Barrett, D.D. No. 55.
Outline of the Testimony of Scripture Against the Trinity. By Rev. Henry Ware, Jr., D.D. No. 58.
A Brief Statement and Explanation of the Unitarian Belief. By Rev. Orville Dewey, D.D. No. 96.
A Discourse on Some of the Distinguishing Opinions of Unitarians. Delivered at Baltimore in 1819. By Rev. William E. Channing, D.D. No. 108.
A Discourse on the Church. By Rev. William E. Channing, D.D. No. 194.
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The Gospel that Jesus Taught. By Rev. Charles A. Allen.
The Laymen's League. By Rev. Samuel J. Barrows.
What Do Unitarians Believe. By Rev. Samuel J. May.
Inspiration of the New Testament. By Rev. James Freeman Clarke, D.D.
Scriptural Belief of Unitarian Christians.
A Statement of Belief Adopted by the New Hampshire Unitarian Association.
The Organization of Parishes and Churches, and their Methods of Work.
La Religion au Sein de la Famille. Par un Chrétien Libéral. [Religion in the Home. By a Liberal Christian].
Eine kurze darstellung des Unitarianismus. [A Brief Account of Unitarianism.] By Rev. Charles W. Wendté.
Das unitarische Christenthum. Eine Ordinations-rede gehalten zu Baltimore, 1819. [Unitarian Christianity. An Ordination Discourse delivered at Baltimore, 1819.] By Rev. William E. Channing, D.D.
Der Alte und der Neue Glaube an Christus. Ein Vortrag gehalten von Dr. Moritz Schwalb, Reformirtem Prediger an St. Martini in Bremen. [The Old and the New Faith in Christ. A Discourse delivered by Dr. Moritz Schwalb, Preacher at St. Martin in Bremen.]

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EDITORIAL NOTES.

We suggest to our subscribers that if they will take pains to preserve each number of the UNITARIAN, and at the end of the year, *bind*, they will have in the most convenient possible form for reference and permanent preservation, a concise *history of Unitarianism* which omits no important event in this country or England. We can supply a few complete files from the beginning.

We commend to our readers the able article upon "The Japanese Religions and Christianity," which we publish in this issue, from the pen of Mr. S. Matsumoto, for some time at Ann Arbor, now in Washington. It is not only full of information regarding the religious situation in Japan, but it offers valuable suggestions as to the kind of missionary work needing to be done there, and the kind of men we should select to be the teachers of our Gospel in that land, if any are to be sent. Mr. Matsumoto's culture, social relations and connection with his government not only give weight and interest to his utterance, but ensure that our cause will have in him a valuable helper when he returns home, as he expects to do in a year or two.

Rev. M. J. Savage entitles his last book "My Creed." This is his preface:

"Every sensible man must have a creed. He who says, 'I have no creed,' or 'I don't believe in creeds,' gives expression to one of two beliefs: 1. That well-grounded opinions are unattainable; or, 2. That they are unimportant; and either of these opinions is itself a creed, though a poor one."

We are glad the war articles in the *Century* are drawing to a close, for, while we honor the men who at the call of their country and duty gave or risked their lives, yet we cannot but regret anything that throws a glamour over war. Plead for it as we will, and justify it as a necessity if we must, still war is the darkest disgrace of our civilization. Well does Joaquin Miller say in a preface to a poem entitled "The Sword of the South":

"A man who owes his place in history to the chance of a war ought not to be too audacious with his dignities, or thrust himself too much forward to invite the youth of his country to emulate or admire him. Rather let him bear himself like the executioner of old, who did his bloody duty in silence and sorrow and then washed his hands with averted face."

To the question, What is man? science answers, "Something a little higher than the beasts." To the same question religion answers, "A being a little lower than the angels." Our modern civilization is greatly exulting over the new answer science has discovered. But, let our civilization understand that if in materialistic blindness it loses sight of religion's quite as true and infinitely more important answer, nay, if it does not come back from its science to build its hopes, its faiths, its philosophies and its institutions more confidently than ever upon religion's answer, it is doomed. There is no up-lift, there is only down-pull, for human beings or for a

civilization in the thought of man's relation to the beasts, *unless* it be coupled with and ennobled by the greater thought of his relation with the angels.

There is a widespread feeling that there should be a convention called, early in the fall, of representatives of Christian Unitarianism in the west, to consider carefully the situation and to make plans for effective work on Christian lines. The disappointment is deep and wide, caused by the fact that the Western Conference refused to retract in the slightest degree from the extreme and dividing position which it took at Cincinnati a year ago. Mr. Gannett's statement which was passed at Chicago confuses the situation somewhat, but does not help it. The Conference refuses as stoutly this year as last to pledge itself even to do its missionary and chnrch extension work on the basis of Christian Theism. It seems difficult, therefore, to see any course open to the representatives of a distinctly theistic and Christian Unitarianism only to take steps to draw together, and to undertake common work along lines upon which they can work conscientiously.

We are extremely glad to hear that the American Unitarian Association, at its recent directors' meeting, appointed Rev. Thomas L. Eliot, of Portland, Ore., its western agent. This is an appointment which will give new confidence to the friends of the A. U. A. throughout the West, and affords, perhaps, as good a chance as is possible for the ultimate re-uniting of the different elements of Western Unitarian life.

A NEW KIND OF PREACHERS WANTED.

In view of the article which we print on another page, on "Lay-Leaders," and what we have said in the past on the same subject, the following passage from the last Annual Report of Secretary Reynolds is interesting:

We may say without arrogance that no Christian body has enjoyed the service of a more sincere, earnest, and cultivated band of preachers than has ministered to our churches. We shall need in the future just such men, all that our schools are likely to furnish us, to labor in the old established fields and in the new fields that are patterned by them. But the times have developed, as it seems to your Directors, a need of a somewhat different pattern; a need of men with just as strong mental fibre and just as fervent a spirit, who shall be able to go out and as it were live on the country, and gather in the unchurched,—who come not alone from our old, settled, congregational order, but from all orders, and all forms of training,—and put upon them the stamp of a pure, rational, yet real and earnest religious faith; men like those wonderful Methodist itinerants, with Unitarian convictions. An experiment in this direction is now going on in Iowa. Its purpose and hope is, without the intervention of divinity schools, by the advice of local preachers, and by a system of lectures analogous to the Chatauqua method, to train up earnest young men and women, who under the title of Lay-Leaders, shall do what may be called the frontier work of our Unitarian gospel. We certainly shall watch this experiment with interest. But whatever may come of it your Directors wish to say emphatically that experience is constantly teaching the need of more men of the missionary stamp, men whose gift is the gift of church extension.

THE UNIVERSITY OF MICHIGAN.

By far the leading educational center in the west is Ann Arbor.

No state ever did a wiser thing than did Michigan at the very beginning of her history in not only making ample provision for education within her borders, but also in thoroughly organizing a comprehensive educational system, so that part should fit to part, and there should be no break from the primary school to the University. The University of Michigan, which thus completes and crowns the educational system of the state, was founded and located at Ann Arbor fifty years ago, and has just been celebrating with great joy its semi-centennial. It began in the humblest fashion. What is its condition to-day?

It is surpassed in size in this country by Harvard University alone, and by that only slightly, so far as number of students and amount and quality of work done are concerned. It has a corps of nearly one hundred professors and other instructors. It has graduated about eight thousand students from its different departments of Literature, Science and the Arts, Law,

Medicine and Surgery, Dentistry and Pharmacy. Its number of students the past year has been 1,572, coming from thirty-seven different states and territories, and sixty-eight from outside the United States altogether. It would be impossible for an institution of learning to be more cosmopolitan. Besides the original endowment fund coming from the sale of land given by the general government to the state for the University, the institution has received as special appropriations from the state since 1867 some $1,400,000. The finest art collection in the state was recently left to it by will. Randolph Rogers, of Rome (once an Ann Arbor boy), has presented it a complete set of plaster casts of his statuary. The Chinese exhibit at the New Orleans Exposition was donated to this institution and is now here. Its library numbers 60,000 volumes, and is so well catalogued as to be one of the best working libraries in the country; and the library building has for its purposes no superior, at least on this side the ocean. Its museums and laboratories, especially its chemical laboratory, are extensive and admirable. For many years the University has been pre-eminent for its breadth and liberality, the number of courses offered students, and the range of its elective studies. Nor is this breadth and freedom purchased at the price of slip-shod work. Examinations are strict and thorough, and the grade of work done in all departments of the University is exceptionally high.

To all departments women are admitted on perfect equality with men, and more than a dozen years of trial show an average scholarship among them quite the equal of that reached by their masculine competitors. The number of women students the past year was 265.

The University, being maintained by the state, is of course undenominational; yet there is no want of the religious spirit or of religious influence. There is a large and vigorous Students' Christian Association in the University; many of the professors are active religious workers in connection with the various churches of the city; regular chapel services are held, conducted by the President or other members of the Faculty, but no student is required to attend, though all are welcome.

The necessary expense of gaining an education at the University of Michigan is very moderate, especially considering the unsurpassed advantages which the institution affords. Students who are residents of the state pay very light fees—hardly more than nominal; those coming from a distance pay more, yet little compared with the charges of some of the older colleges of the country.

The University buildings, more than a dozen in number, stand on a campus of forty acres, which is getting so well filled that there is beginning to be talk of adding to it.

Ann Arbor is now a city of 10,000 inhabitants, and one of the most delightfully situated in the west,—high, with fine streets, noble trees, pleasant homes, and charming drives in all directions. There could hardly be a more attractive place for residence. Located 40 miles north of Toledo on the Toledo, Ann Arbor and Northern Railway, and 40 miles west of Detroit, on the main line of the great Michigan Central Railway, leading from Detroit to Chicago, it could hardly be more easy of access.

We do not wonder that young men and women from New England and the Pacific Coast, from Canada and the South, and many a foreign land, come here to get their education. Nor do we wonder that so many fathers and mothers having children who must go through college, looking over the country for the place where the best advantages can be secured in return for a moderate outlay, select Ann Arbor as a place of residence for at least a term of years.

And if Michigan University has attained the commanding place which she occupies among the educational institutions of the country within a single half century, what may we expect regarding her future? With a state that already regards her great institution of learning as her noblest child, and with a body of alumni hardly equalled in numbers and influence by that of any other college in the land, we may at least be sure that that future will be one of continued growth and prosperity.

Next month we hope to say something

more about religion in Ann Arbor, and especially about the Unitarian church and work.

SENATOR PALMER ON THE VALUE OF FAITH IN AN AGE OF SCIENCE.

At the recent semi-centennial celebration of the University of Michigan, no address more striking or able was given than that of United States Senator Thomas W. Palmer, of Detroit, on "Educated Men and the State." The address took a somewhat wide range, touching religion, among other things. What was said on that subject we give our readers. It bears, as will be seen, on the value of faith in an age of science and reason like ours. Senator Palmer is a man of not only exceptionally wide reading and vigorous thought but of very broad and advanced religious views. He said:

The educated man should guard well his faith. This is an iconoclastic age. Things long accepted as truths are being scrutinized by the merciless eye of modern investigation. Men are beginning to ask, Was Nero really a monster or Richard III. a bad man? Benedict Arnold finds apologists and Aaron Burr defenders. The children of the Tiber, wolf-nurtured, are at best regarded as allegorical; William Tell has been relegated to the realms of myth, and Mazeppa, dear to every youthful heart, is said to have never taken the ride which he imposed as truth on Charles XII. after the fight at Pultowa; that he was not even a Cossack of the Don, but that he was born in Poland and died in Turkey.

From this spirit of modern investigation has arisen a school of thought—or rather of limitation—known as "agnosticism." I am not able to find the word in any lexicon. I do not know who coined it. This school has its uses in searching for truth where the senses and the reason are the basis, but, in dealing with man's moral and spiritual nature, it has no place.

Until science can analyze and explain the emotions of the human heart and the aspirations which come to every soul, until hope and despair can be shown to be the outcome of the attraction of gravitation, love and hate to be correlatives of centrifugal and centripetal force, and heroism and self-sacrifice the creation of material laws—until then science herself must acknowledge that there are limitations to her domain in dealing with the higher nature of man.

Science has her domain: it is in dealing with the material. Her criterion of truth is the evidence of the senses regulated by the understanding, or the deductions of reason uncontradicted by the senses.

Some scientists hold that a man is what his temperament and enviroment make him. No one is primarily responsible for his temperament or environment, and they in turn control his subsequent environment. It seems to me incontrovertible that if we rely on reason alone, uncontradicted by the senses, there is an end to all accountability, but we know when we have reached such a conclusion that we have proved that which is false, and hence must infer that some factor has been left out; that, although investigation in physics must be controlled by the senses and the reason, when we come to the higher nature of man, another factor, call it by what name we will—I prefer to call it faith—is an essential check thereon. Without faith in an overruling power, in a hereafter, and in the great law of the compensation, I consider it just as impossible for a man to work up to his highest capacity as it is for a fresco painter to decorate a ceiling with the upper end of his ladder unsupported; or a sailor, stranded upon an unknown shore, girt in by the sea and precipitous cliffs, to climb into the sunlight without the aid of some pendent vine, or rope thrown down by some friendly hand.

Reason should be the handmaid and not the antagonist of faith. She should not encroach upon the domain of faith, but should zealously guard her own, lest faith should degenerate into a superstition. As long, however, as reason is not sufficient to deal with all moral phenomena, she should concede that there may be another factor required in the investigation of moral truths, or else all must be reduced to materialism.

Every sensible man must have doubts at times concerning many dogmas—some may of these great truths—but let the doubter live right, cultivate those virtues which the wisdom and experience of ages have indorsed, and faith will come to him.

It is better, however, for a man to ground himself early; it is a wonderful economy of force to be thus moored.

Emerson says that every age of achievement has been an age of faith. Without it a man is upon an unknown sea, no sun nor compass to guide him, and without hope of port. Unless all things are a delusion and a snare and life itself an ambuscade, faith is as real a factor as reason.

I believe that the great mental activity and material prosperity of the past thirty years is the forerunner of a great religious and moral upheaval, and that we are on the eve of it. The signs of the times point that way. There is a need for it, and whenever a need is felt that need is

supplied—if accepted theories prevail. I believe that humanity, unsatisfied—not with religion but with dogmas and landmarks of the past—is seeking to orient itself anew. The religious compass of the world has varied as we have sailed west, and no prophet or priest has as yet risen to explain. Unlike the crew of Columbus, nothing but an explanation consistent with reason will be accepted. Humanity, like a bird upon her nest, is rustling its feathers and giving those indications of uneasiness which precede a flight. I confidently believe it will be a rising from the ground. The Sermon on the Mount and the Golden Rule will stand, but men will rise to a higher appreciation of them and a more practical application.

THE JAPANESE RELIGIONS AND CHRISTIANITY.

There are three forms of belief—the Shintoist, the Buddhist and the Confucian—which may be considered our national religions, as they are believed in, more or less, by the great mass of the people. Of these, Shintoism is the only indigenous one; Buddhism and Confucianism were introduced from abroad.

Shintoism is, however, less a religion than a ritualistic form of worship, which regards mainly natural phenomena, and is used in the Court ceremonies—a kind of adoration of certain natural objects; but it is a mere ceremonial and associated with no theological doctrines.

The classes of objects worshiped may be divided into three: To the first class belong the heaven and earth, moon and stars; to the second the Imperial ancestors, the chief of whom being Ten-sio-dai-sin, the great sun goddess. As regards spiritual exaltation, the Emperor is held to be the direct descendant of the sun goddess, and as such, he unites in his person all the attributes of the Deity, so that the hierarchy of Shintoism is composed of the emperor and the other priests of Kannushi. To the third class belong certain very numerous natural phenomena, as well as deceased statesmen, scholars, heroes or public benefactors, who receive a regular apotheosis and canonization at their death, and are henceforth reckoned among the Kami or demi-gods.

Every district has its saint or Kami, and the shrines erected to the popular divinities are innumerable. Shintoo temples are usually built on elevated ground and surrounded by groves. A mirror and Heisoku (a paper fixed to the end of a stick), as the emblems of the purity required in the worshipers, are placed on the altar.

Although this native religion has not a definite doctrine, its worshipers are required to observe:

1st. An inward purity of heart;

2d. An abstinence from whatever makes a man impure; and

3rd. A diligent observance of the solemn festivals and holy days.

The form of worship is simple; the worshipers first wash the hands in the font which is placed in either right or left side of the temple, strike a bell, clap the hands three times, and sometimes throw a little cash or rice in the money box, and bow and pray opposite to the mirror and Heisoku.

Buddhism in Japan, though extending over the whole country and influencing more or less the mass of the people, is losing its hold, and has very little of the power and authority it once possessed. Its edifices are going to decay and no new ones seem to rise upon their ruin. Its monks or Bozu are illiterate, and together with their religion, are held in contempt by the philosophic Japanese, so that aged people and women are now its chief devotees. Their duties consist chiefly in worshiping the temples, the periodical worship of tutelary divinities, reverence to parents, and the customary offerings at ancestral tombs.

The doctrine of Confucius as held by the literati of China, has considerable influence under the name of Judoo, or the way or the method of philosophy. Confucianism was the basis of the social and political system of the Japanese. It had been professed by all their greatest men, and was the sole belief of the educated classes, and still we witness some relics of it among them. It is, however, less a religion than a philosophy, and does not pretend to treat of spiritual things.

It is true that Confucius used several times through his works the word, Japanese, 'Jio-tei,'—Chinese, 'Shangtee,' whose outward emblem is, Jap. 'Tien,' Ch. 'Ten.' or the visible firmament; but this word "Ten" in the opinion of the most enlightened

authorities is nothing more than a verbal personification of the ever present law and order and intelligence which seem to breathe amid the wonderful activities of physical creation, in the measured circuit of the seasons, in the alternation of light and darkness, in the ebb and flow of tides, and in the harmonious, majestic revolutions of the heavenly bodies. Starting from this point of view we cannot treat his doctrine as that of spiritual teaching. In fact, he divided his scholars into four classes, aiming exclusively at fitting men for conducting themselves honorably and prudently in this life. To the first he taught morals; to the second rhetoric; to the third politics; and to the fourth, the perfection of their style in writing and composition. This fact throws light both on the character and design of his philosophy. Striving to direct the attention of men to the duties of social and political life, he taught the observance of the three fundamental laws of the relation between sovereign and subject, father and son, husband and wife; and the five capital virtues, humanity, uprightness, propriety, wisdom, and sincerity. It was unquestionably well suited to the mind of the Japanese during the feudal age.

Besides these three religions which alone affect the bulk of the people towards Christianity and Christians, there was another form of teaching which commonly was called the Budoo, a kind of military science of the feudal age in Japan. The Japanese soldiers—or Samurai, were compelled to study this science from their youth, and even in later days the common people were trying to study it. This science consists of the military tasks, which were exercises with horse, bow, musket, sword and spear. It may be from this science that our national characteristic so-called, Yomato dama-shii, has sprung up. This term is applied to the patriotic or loyal spirits among the conservative Japanese of to-day.

Indeed, our attitude towards Christianity was not simply that of mere objection founded on these religious; prejudices but also an intensely patriotic desire to preserve the integrity of our sacred country was at the bottom of all our ill-feeling towards the foreign religion. We hated Christianity and Christians, because these words were in our minds synonymous with whatever was opposed to the honor and independence of the nation. A marvelous change, however, has been wrought in our feeling and action towards Christianity in the past ten years. Indeed some have since turned earnest believers who were once strong opposers of Christianity, while the rest of the people no longer entertain sentiments of deadly hatred towards it. They willingly admit that the introduction of that religion into our country is highly beneficial, and it is scarcely too much to say that the whole nation is ready to welcome Christianity.

The Confucian philosophy, which had for more than two centuries sustained the morality of the nation, could no longer keep such advanced minds within the compass of its doctrine.

The reaction was set in; the anti-Chinese tendency soon became predominant, and the Confucian philosophy is no longer anxiously desired and appreciated. But you must not think from my expression above that the Confucian philosophy is altogether worthless and unsound. On the contrary, its doctrine with a few exceptions is admissible and practicable. Just here was the transient time of Japanese morality, and as an inevitable result, a class of would-be civilized people has sprung up whose sayings and conduct are inconsistent. This may be often seen among officials who by their profligate conduct set a very bad example to the public who have been comparatively faithful to the old moral code. It is to be regretted that we have still such impure and shameful examples among our distinguished gentlemen at home, and even among our representatives abroad. As a consequence, the sober portion of the nation is rightly alarmed at such an obnoxious condition of affairs, and for some years leading spirits have earnestly endeavored through the press and on platform to impress upon the minds of their country the importance of adopting a system of morality. Strange enough, the government attempted to reinstate the Chinese code of morals in the national educational system, but as a matter of course, the attempt was received by the

public with undisguised dissatisfaction. The nation at large has progressed too far in the path of Western civilization to turn any serious attention to Chinese philosophy or to Buddhism; and at least as far as morality goes, the intelligent classes readily admit that Christianity is the best system known. This is proved by their willingness to bring up their children in the Christian faith. Thus contemporaneously with the removal of the strong national prejudice against Christianity, a tendency has grown in its favor, if not from a conviction of the truth of its divine origin, at least from a belief in its efficiency as a moral system. Not only have obstacles been removed, but also encouragement is given for its introduction. Not only have the gates of the strongholds been thrown open, but also the garrisons within are inviting the entry of the army without. Yet the invading army stands before the front in an exceedingly inactive and timid attitude. It is however, true, that Christians are rapidly increasing in every quarter, but after the lapse of more than twenty years of evangelization the total number of Protestant converts barely amounts to 10,000, and that of Protestants and Catholics combined, to about 50,000—figures which when compared with a population of 37,000,000, and with the vastness of the opportunity opened for the prosecution of the work of evangelization, appears a mere bagatelle.

The causes of this strangely slow progress may be various, and their relative importance may be variously estimated by different persons. But the principal reason is the inability of missionaries to properly appreciate the national genius of the Japanese. We are seldom credited with faculties for abstract metaphysical speculation; but in religious matters, we, or at least the educated classes, are peculiarly rationalistic. Neither Buddhism, nor much less Shintoism, has ever received at our hands such an unquestioning belief as that which men place in Christianity in America and Europe. Our forefathers attended the religious services of Buddhism or Shintooism only as a matter of ceremony. The advanced school of the modern sciences of Europe has accordingly found a very congenial soil in the minds of the Japanese people. The system of national education has been modeled on a purely secular and scientific basis. Children are taught in school that all the wonderful phenomena they observe in nature are produced by the means of inviolable and eternal laws of the Almighty, and that nothing can happen but by the operation of such laws. In middle schools they are taught the same things, and finally in the University and the College, works of Spencer, Huxley, Darwin, Hæckel and other leading thinkers in Europe and America, are read extensively. Thus they arrive at clear and comprehensive views of that order of harmony and unbroken continuity of cause and effect so plainly discernible in the operation of natural laws. It may indeed be asserted with truth, that entirely free from all superstitious notions, either hereditary or acquired, the minds of the rising generation of Japan are being formed purely on a scientific basis. Ignorant of this positive fact—ignorant that in Japan they have to fight not against Buddhism and Shintooism but against the objections raised by modern science, and that these objections have acquired a great force in the minds of the Japanese, who are so exceptionally free from all belief in the supernatural, the propagandists of Christianity have all the time been prosecuting their labors much in the same spirit and according to the same method as though their work lay among a people at a far lower stage of civilization, such for instance as the nations of the South Sea Islands. The results obtained prove the fundamental error of this policy. The converts thus far made have been limited in ninety cases out of every hundred, to people of the lower classes. Very few indeed have been made in the educated classes. In a word, Christianity has not been presented to the Japanese mind in its rationalistic aspects.

I am fully convinced that Christianity in its rigid orthodox form will never obtain any general and firm hold over the mind of my countrymen. Hitherto the missionary societies of Europe and America have followed an erroneous policy in sending out men whose more fitting sphere would have been Africa or some of the South Sea Islands. There are of course

notable exceptions. Missionaries of wide experience and high culture have not been entirely wanting. But there is no gainsaying the fact that the general character of Christian propagandists has been rather low and not quite adapted to the conversion of the educated classes of the people. There is need of men of enlightened and liberal views, well versed in the knowledge of modern sciences, and then let them stay in the capital (Tokio) and endeavor by means of public lectures and through writing, to present the rationalistic side of Christianity, free from all the superfluous creeds, dogmas, and in some cases superstitions that have crept into the minds of the ordinary student of divinity in the West. Two or three years' stay of such men there, would do far more towards Christianizing the country than the work of many dozens of ordinary missionaries combined.

It would be a disgrace to our nationa-honor to rely entirely upon the philanl thropic people of America and Europe for the prosecution of evangelical work in our own land. True, at present, the number of native believers being comparatively small, and, further, most of them being poor, it is inevitable that we should look to the people of the West for assistance in the shape of both men and money. But our ultimate aim must be the establishment and maintenance by our own efforts of a church of Christ based on the simple truths of the Bible, inbued with the unsophisticated faith of the Christians, free from the dogmas that have accumulated in the theological literature of the West, and untainted with the unwholesome spirit of sectarian jealousies and contentions of which the past history of Christianity contains so many instances in America and Europe.

Japan may be a nation eminently fitted for the formation of such a church. There are more than 37,000,000 people, whose history has been entirely distinct from that of the Western nations, who have no sympathies with the sectarian strifes and animesities that so disfigure the history of European people, and who, at least the educated classes, are peculiarly rationalistic in matters of religion. To these people the truths of modern science have been and are being brought in their most advanced form. Guided by the light of those scientific truths, it will be possible, if only we work in the right direction, to erect among us a noble temple of the Christian God, unpolluted by the narrow, selfish and ungodly passions of mutual jealously, and undisgraced by human ignorance and bigotry.

What is really necessary now-a-days, is that we have competent men who can teach not only what Christ taught but what he would teach if he lived at the present day, and who can lay and solve the current social and political problems to their hearers.

S. MATSUMOTO.

FORCE AND GOD.

The scholar mused upon the forms that change
Yet onward move in ever-widening range.
"Eternal mid the transient, force alone,"
He said, "of all survives; so dark, unknown,
Here is the God Science reveals to man,
Further than this why should we seek to scan?"

Aided by art, the glories of the sky
In unveiled splendor burst upon the eye;
Beyond our sight the universe extends;
Infinity the mind scarce comprehends;
While worlds harmonious move in breathless awe,
We whisper, "God is here, and God is Law."

With passing years man's larger view expands;
He owns the tie that binds all times, all lands.
Unconsciously we work for common ends,
The stream knows not whereto the river tends.
Towards righteousness the world is moving still,
Since onward swept by the Eternal Will.

Infinite worlds are hid from human sight,
Infinite ages lost in time's dark night.
Yet everywhere God's love and care displayed,
Why should we tremble, by such power dismayed?
Is there one human life to Him unknown?
He were not God, could He forget his own.

Thus feebly, Lord, we strive to lisp Thy name,
Too weak our thought more fitting speech to frame.
Thy works reveal Thy attributes divine,

Thy wisdom and Thy power reflected shine,
While through our lives Thy love directly flows,
And conscious soul Thy presence feels and knows.

CHARLOTTE C. ELIOT.

ONE UPWARD LOOK EACH DAY.

[SELECTED FROM BEECHER'S "LIFE THOUGHTS."]

SUNDAY.

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain top waves its sombre boughs and cries: "Thou art my sun." And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath: "Thou art my sun." And the grain in a thousand fields rustles in the wind, and makes answer: "Thou art my sun."

So God sits, effulgent, in Heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low, that he may not look up with child-like confidence and say: "My Father! thou art mine."

MONDAY.

O, impatient ones! Did the leaves say nothing to you as they murmured, when you came hither to-day? They were not created this spring, but months before; and the summer now here will fashion others for another year. At the bottom of every leaf stem is a cradle, and in it is an infant germ; and the winds will rock it, and the birds will sing to it all summer long, and next season it will unfold. So God is working for you, and carrying forward to the perfect development all the processes of your lives.

TUESDAY.

Raphael did well, and Phidias did well; but it is not the painter or sculptor who is making himself most nobly immortal. It is he who is making true impressions upon the mind of man: frescoes for eternity, that will not shine out till the light of Heaven reveals them; sculptures, not wrought in outward things, but in the inward nature and character of the soul.

WEDNESDAY.

Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither the silver nor the gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining. Such an one moves on human life as stars move on dark seas to bewildered mariners; as the sun moves, bringing all the seasons with him from the south.

THURSDAY.

God will accept your first attempt, not as a perfect work, but as a beginning. The beginning is the promise of the end. The seed always whispers "oak," though it is going into the ground, acorn. I am sure that the first little blades of wheat are just as pleasant to the farmer's eyes, as the whole field, waving with grain.

FRIDAY.

See to it that each hour's feelings, and thoughts, and actions are pure and true; then will your life be such. The mightiest maze of magnificent harmonies that ever a Beethoven gave to the world, is but single notes, and all its complicated and interlacing strains are resolvable into individualities. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers.

SATURDAY.

Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

A SON'S ADVICE TO HIS FATHER.

VIII. CONCERNING BREVITY IN SUMMER.

I don't think, my dear father, that very hot weather is the best time for giving advice, and, therefore, I shall not trouble you with any very long communication, writing, as I have to do, with the thermometer at 93° in my little office. But *some* communication I must send you, even in respect to the hot weather itself, for, though I hope it may be long before

we have such a tropical Sunday again, as the last was, yet it suggested to me several things which may be helpful to you.

I think if I hadn't been your son I should have stayed at home last Sunday! It was one of those still, hot days when there is no evading the heat. Through the open window near my pew I could see the horses standing lazily in the long row of sheds beneath the old church yard elms, and here and there, behind the family carry-all, the family dog lying panting on the grass, looking as if he was wondering how long it would be before the sermon was over and all moving on again. Even the birds were silent, and a deep, still quietness seemed to lie upon all things. Inside the church, being human creatures, it was hard for us to be as patient as horses and dogs. We know more about it. Happy quadrupeds that have no thermometers! So an air of conscious listlessness seemed to brood over the congregation. Fans were in greater demand than hymn books. Old Col. Butters didn't make even his usual pretense of keeping awake, but sat back in his corner and slept the sleep of the just, and his daughter, who usually devotes herself to keeping him in a state of at least intermittent attention, seemed to have made up her mind that it would be hopeless—even if not cruel. Even you, father, energetic as you are, and sturdily as you denounce all yielding to such natural weaknesses or allowing the spirit of religion to be affected by anything so merely external as temperature—even *you* seemed hardly so fresh as usual, and I could not help hoping that you would make the service go a little brisker than common. But no! Everything must go on just the same,—even to the reading through of the hymns. Why, father, when you started in to read all the five verses of "Nearer my God to Thee," I couldn't help saying, "Now, he will surely spare us a minute or two." And every soul in the church knows that hymn almost by heart, so that surely it would have been enough to let us sing it, without having it read first and then sung in addition. But you went through it, as though the world depended upon it. And so with everything. You had looked out your lessons days beforehand, and they had to be read just so. And your sermon was your regulation half hour; and the consequence was that we were all wearied when we might have been refreshed. And yet you are certainly not a weary minister, only it never seemed to have occurred to you that a specially hot day might be provided for by a specially bright, quick service.

I don't want anything left out. I do not think we have too much variety in our services. I am not one of those who want to be perpetually up and down to meet the changes of a liturgy. I like our plain, old-fashioned service, with an opening invocation, and a few hymns and one or two readings from the Bible, and a longer prayer later on in the service, when we have got—at least we should have got by that time—into some fuller frame of adoration. But one reason why I like that kind of service is because of its elasticity and adaptability. And it occurred to me how much you might have enhanced it by shortening almost every part a little. If I were you, on such a hot, tiring Sunday, I would make that opening invocation a mere collect; I would choose short, specially bright hymns and omit the reading of them; I would take some terse, striking passage for the Bible lesson, and even in the sermon itself—though I shrink from hurting you by the suggestion—I would cut out five minutes (say, the introduction)—even though as you wrote it there seemed nothing that could be spared. Then, I think, at the close people would go away feeling how helpful the service had been. But I must follow my own advice and "talk short," or you will begin to doubt whether I really *am*

Your affectionate "—Co."

BEFORE SUNRISE.

Lift up, ye doors of darkness! Lift up, ye cloudy gates!
The sun in all his splendor your opening awaits!
He cometh as a victor, his garments glowing red,
His burnished armor flashing, a crown upon his head.

He cometh as a bridegroom in marriage robes arrayed;
The night-beasts flee before him, and shrink away afraid;

He gazeth full on all things, he searcheth every place,
And none dare meet the glory that shineth in his face.

He cometh as an athlete, rejoicing in his strength,
Between the ends of heaven he measureth the length;
And none may overtake him, none share with him the race,
Triumphantly he goeth to his appointed place.

Lift up, ye doors of darkness! Lift up, ye cloudy gates!
The sun in all his splendor your opening awaits!
Ye skies and mists and vapors, your banners be unfurled,
Behold, your king is coming, the light of all the world!

L. A. BRADBURY.

THE REFORMER.

Before the monstrous wrong he sets him down—
One man against a stone-walled city of sin.
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer him.
Let him lie down and die: what is the right,
And where is justice, in a world like this?

But by and by, earth shakes herself, impatient;
And down, in one great roar of ruin, crash
Watch-tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly stars.

—*E. R. Sill, in the July Century.*

THE CHURCH AND MODERN SOCIETY.

II.—RELIGION'S NEED OF THE CHURCH.

A preceding article has been devoted to the consideration of man's need of religion. We come now to religion's need of that union of men in its services and worship, which we call the church.

"If there were but two men in the world" it has been well said, "and one of them was here, and the other was eight thousand miles away from him, measuring straight through the earth, and each of these men knew that the other had religion in his heart, why, they would travel night and day, seeking each other and would set up altars and memorial stones to indicate where they had been, and if they ever came together they would constitute a church."

Nature everywhere is ruled by attractive forces. Even dull matter has its loves. Atoms associate with atoms to form societies, families in the compound, tribes in the crystal, nations in veins and strata. This social law is especially forceful in man. He desires the sympathy and help of his fellows, to weep with him when he weeps, to rejoice with him when he rejoices. Whenever men feel deeply they instinctively rush forth to find each other and to read their own heart's throbbings in another's eyes. And when the ice-film of indifference or weariness forms over a heart, it is in the warmth of congregated feeling that it is dissipated. Put a hundred lighted coals each in a separate spot on a pavement, and how soon will they be cold as so many stones? Gather them together in one heap on the hearth and how does each keep the other burning? So is it with souls. Here is one great secret of the success of modern civilization, —the use, that is, which it has made of organization. Men do not stand alone, as of old, but are united into compact bodies. Every man is made an active part of a great total and given his special work to do. When any new want appears, forthwith a society is formed to meet it. In the old story "Open barley" "Open wheat" might be cried all day, and the thieves' door would not budge an inch; but when "Open Sesame" was uttered, the door flew wide. So to-day when individuals protest, the banded robbers, cruelty and corruption, vice and intemperance, yield not the least, but when "Constitution and by-laws" of "Reform Clubs" and "Law and Order Leagues" are announced, they know that their strongholds will soon be invaded. Union is strength. It is so religiously as well as politically or socially. Individual independent Christians are, to the same number of Christians united, as a mob to a well-disciplined army, or as

severed boughs or scattered sticks to the one tree in which they once were a living whole. Of joy, of fame, of peace, of salvation, of every excellent thing, that which the poet has sung so well of love, is likewise true,—"that we must share, if we would have that blessing from above." When religion is pursued in individual solitariness, remote from humanity and in indifference to the interests of our fellow man, it becomes an infinite selfishness. But when pursued in common, in mutual helpfulness, each one aiming not so much to get good as to do good,—then it is transfigured and shines with light from above. The hills of the Lord are to be scaled, like the Alps, not by solitary mountaineers, but only by bands of fellow climbers, stoutly *tied* together, and thus capable of holding from death any man who chances to stumble.

Thus, I say, do we need the church. For thousands of years has humanity experienced its necessity and its help. Has the nineteenth century anything to give us that may advantageously take its place?

This question I shall attempt to answer in my next.

JAMES T. BIXBY.

ROBERT COLLYER IN CHICAGO.

A month ago the great-brained, great-hearted man, who should never have left Chicago, went back there for a few days' visit. This is the way the *Religio-Philosophical Journal* tells the story of it:

A whilom Yorkshire blacksmith with brain and brawn enough for a dozen of the ordinary sort of smithies, a big smooth face full of sweetness and light, white hair and silvery voice, came to town one day last week. He worked here once, but not in the smithing line. He had declined pounding iron into cunning shapes, and taken to persuading men to mold themselves for higher and better uses here and hereafter. Baptized in an Episcopal church, nurtured by a Baptist mother and just out of the Methodist pulpit, Robert Collyer could not be said to have the color of either sect tinting his mental furniture. He didn't know much about the science of theology. He knew there was a world full of struggling souls needing kindly sympathy and assistance. For more than a score of years he worked, building himself into the hearts of the people and becoming a seemingly essential institution of the city. But one day he thought his work done here; against the protests and in spite of the tears of those who had grown to love him and to feel he belonged to them, he sorrowfully went away to New York. The other day he came back on a visit. It were worth a life-time of devotion to duty to be able to justly deserve and to receive the welcome he got from his old parishoners and friends. Nobody thought of him as a Unitarian preacher, the only feeling was that a great warm-hearted man who had once been one of us and whom no time nor space could separate from our interest, was once more among us with all his old, homely, genial ways. A dinner by the Channing Club, a Sunday ovation at his old church and a reception in the church parlors on the following evening, gave opportunity for him to see how closely he was still bound by the heart-strings of Chicago people.

ILLUSTRATIONS OF UNITARIANISM.

A UNITARIAN CONFESSION OF FAITH.

The white light of the truth divine
Is broken into many a ray.
"Lo, here!" "Lo, there!" the churches say;
And brothers prate of "mine" and "thine."
Yet in God's sight it well may be
That all in one may interweave.
Lord, that each ray leads back to thee
I do believe.

I do not know what heaven may be.
A city walled with carven gem?
A "glorious company of them
That praise God's name" eternally?
But that his heaven somewhere doth hold
Full comfort for all hearts that grieve,
And love that close all life doth fold,
I do believe.

I know not well what death may be.
That it is not the end I know.
What farther marvel life can show
Some day I shall fare forth to see
Beyond this little round of earth,—
With freer vision to perceive
Death's but another name for birth,
I do believe.

What God may be I do not know,
His face from me he hides away.
No Sinai cloud for us to-day
His living Presence makes to glow.
But that the Everlasting Arms
Outside their shelter will not leave
One frail, least thing a prey to harms,
I do believe.

Thou *art*, O God, I reck not where.
What matters it where thou may'st be?
My soul each hour may reach to thee
Along the electric chain of prayer.
Thou who dost know thy creature's want
No earnest cry unheard wilt leave,

Nor any rash petition grant,
I do believe.

Widen my vision to behold
Thy purpose in all pain and wrong:
Thy time of waiting seemeth long,
My heart in thy great patience fold.
Thou who hast led dost lead me now
Through every hour of joy or grief.
Hear, Lord! I *do* believe! "Help thou
Mine unbelief!"

—*Alice Williams Brotherton.*

A BEAUTIFUL WORD FROM DR. HOLMES.

In Dr. O. W. Holmes's notes of his late visit to England, in the July *Atlantic*, there is a very touching strain of feeling which brings to us a more direct expression of religious experience than he often affords.

"One incident of our excursion to Stonehenge had a significance for me which renders it memorable in my personal experience. As we drove over the barren plain, one of the party suddenly exclaimed, "Look! Look! See the lark rising!" I looked up with the rest. There was the bright blue sky, but not a speck upon it which my eyes could distinguish. Again, one called out, "Hark! Hark! Hear him singing!" I listened, but not a sound reached my ear. Was it strange that I felt a momentary pang? Those that look out at the windows are darkened, and all the daughters of music are brought low. Was I never to see or hear the soaring songster at heaven's gate—unless—unless—if our mild humanized theology promises truly, I may perhaps hereafter listen to him singing far down beneath me? For in whatever world I may find myself, I hope I shall always love our poor little spheroid, so long my home, which some kind angel may point out to me as a gilded globule swimming in the sunlight far away. After walking the streets of pure gold in the New Jerusalem, might one not like a short vacation, to visit the well-remembered green fields and flowery meadows? I had a very sweet emotion of self-pity, which took the sting out of my painful discovery that the orchestra of my pleasing life-entertainment was unstringing its instruments, and its lights were being extinguished,—that the show was almost over. All this I kept to myself, of course, except so far as I whispered it to the unseen presence which we all feel is in sympathy with us, and which, as it seemed to my fancy, was looking into my eyes, and through them into my soul, with the tender, tearful smile of a mother who for the first time gently presses back the longing lips of her as yet unweaned infant."

Thanks, venerated friend, for not entirely keeping this to yourself, but letting us all share this deep, tender mood. So sweetly and happily may old age come to all of us!

LAY LEADERS.

March 11th Miss Amelia Murdoch began a two months' engagement in Rock Rapids, Iowa, as Leader of Sunday Schools, Study Classes, Ladies' Circle, the Social Section, etc. As her work was one of our first experiments with Lay Leaders it has been watched with much interest. The results are most encouraging. Her work has been fruitful of good. Her first step was to organize a Sunday School.

Some of the friends there feared that the work could not succeed. Miss Murdoch believed that a good cause, if pushed forward by good methods, would win. She called on all parents interested in Unitarian work, made their acquaintance, and obtained promises of coöperation. Then she made the acquaintance of the children, and sought to interest them. The Saturday before opening the school she went on the street of that small town, talked with the boys, and asked them to be present next day at her school. In her report she says: "One little fellow of six years of age seemed to be much interested, and said he would run right home and ask his sister if she would bring him. We saw no more of him that morning, but the next day we heard that he had canvassed the town, going from house to house, asking if they had any children, and, if so, if they would let them come to the new Sunday School. It was an amusing fact that, in his canvass, he did not even omit the house of the Methodist minister."

At the opening of the school there were fifty-one in attendance. Miss Murdoch was able to organize an infant class, two boys' classes, a girls' class, two classes for young people, and a class for adults. Some of these first students fell off, but others came in, and at the close of her work the school had sixty members.

After a short time the ladies were invited to meet. Conversation, readings, talks about current events, and about novels, poems, reforms, etc., soon interested them. And soon the needs of some poor people in the town set their skillful fingers at work; in the work they found a common sympathy, and before they were aware of it found their Circle had become attractive and helpful.

Pretty soon the little girls were organized into a Circle for study, and work, and to help others. They have a President and other officers, but are under the supervision of the Ladies' Circle. The little girls are reading Miss Alcott's "Little

Women," and, the report says, "enjoy it very much, as none of them had had an opportunity of reading any of Miss Alcott's works until we put them into our Sunday School library." The little girls were trained to give a "Mother Goose" entertainment, and cleared enough money to buy a nice addition to their Sunday School library. For the beginning of this library, and for lesson books to open the school, Rock Rapids is greatly indebted to the generosity of the ladies of the Unitarian church of Lowell, Mass. And it is indebted to the Iowa Unitarian Association and to the Women's Auxiliary Conference, Boston, for the funds to pay Miss Murdoch for her valuable work. O. C.

A YEAR WITH THE SPRING GARDEN (PHILADELPHIA) UNITY CLUB.

The course of entertainments of the year past was so successful that a brief notice may help other clubs in arranging a programme for the coming winter. Our meetings are held fortnightly—on Tuesday evening—opened and closed with music by some of the members. The attendance has been excellent, at many of the entertainments "standing room only."

Our course was inaugurated by two bright talks from our pastor, Mr. Ames, on "Paris" and "London," in which we were treated to the observations made on his late trip, and given many new things to think of, about the two greatest cities of the world. Following these in November we had our first "Social," where many new members were added to the Club and a good time generally was had.

Our next evening was devoted to a "Mozart Musicale," when a quintette of professionals played and sang a varied selection of Mozart's music. Miss Ames read an excellent essay on "The life and time of Mozart." An admission of 50 cents was charged to defray expenses of the evening and to put a little money in the Club's treasury.

"A Tour through Northern Italy," by H. C. Geiger, followed on December 8th, when, with illustrated views, we had a peep at Como, Milan, Venice and Florence. At our next a very pleasant description of "Life in Vienna" was given by Prof. Otto Heller, who told just those things not found in books of travel. An interesting feature of this evening was the "Quiz," which followed the talk, when we asked further information on points not referred to by the lecturer, and which was found to be an excellent plan.

The opening entertainment of the year on Jan. 11, 1887, was a complimentary one tendered us by the Germantown Society,—who gave us "An Old Folks' Concert,"—one of the most brilliant evenings of the course. The Club followed on January 25 with a play, "A Scrap of Paper," produced in such capital style, that it had to be repeated in order to afford all who wished a chance to see it. We returned the courtesy of our Germantown friends by playing the same drama before them to a crowded and kindly house.

The first meeting in February was given up to the annual business of the Club and to the hearing a talk from Mr. Ames on "Clubs and Club Work." Our "Midwinter Social," on February 22, was a very enjoyable affair, largely attended.

Brilliant piano and correct music kept every body moving. Amateur charades and declamations by members gave variety. This was called a "Promenade Social"—the idea being to avoid "cliques" and mix the people up and promote a more general sociability. It was called the best social we have ever had.

On March 8 we had an original and unique treat in a lecture by Mr. H. K. Day, of Germantown, assisted by his brother, R. H. Day, on "The Monumental Brasses of England," illustrated by many full size rubbings, (impressions) taken by these gentlemen many years before in England. It is doubtful if any one in America, but these gentlemen, has the material to give such a lecture. Prof. Lesley, state geologist, followed, March 22, with a graphic description of the "Earliest Rocks in Pennsylvania."

On April 5, Miss Ames gave us an inside view of Wellesley College, telling us some of the pranks of the ladies, but dwelling more on the high aims and noble qualities of both teachers and pupils. Numerous photographs shown, and college songs sung by our choir, made up a very pleasant evening.

At our meeting April 19, Mr. Geiger took us over an extended tour in Switzerland, aided by large steriopticon views, and gave us some interesting reminiscences of days passed in the land of eternal snows. Mr. Ames, at the succeeding meeting, May 3, gave us a concise but admirable lecture on the "Swiss and their Laws," putting this little nation so plainly before us as to give the blush to America on some of its vaunted points. The remainder of the evening was devoted to the forming of by-laws and general business.

Our closing social, on May 17, was a great success. On our little stage we gave in costume a number of the comic character studies from London "Punch," varied by the repetition of the "Flower Chorus," given before the Sunday School last Easter. Refreshmeuts were passed around by aids in costume.

The Club, finding itself in debt, announced a Dramatic Soiree for May 31. Our Germantown friends again came forward and gave a play in German, "Eigensinn" (obstinacy), followed by one in Eng-

lish by members of Unity Club, "Which is Which." Both plays were given with spirit before a large audience with gratifying financial result. The Club has now retired until next October, but has already taken steps looking to an active participation in the church fair next December. Our expenses for printing, music and refreshments, which were quite considerable, were met by the admission charges of three entertainments, and also by the voluntary contributions of many friends in the church. There has been quite an increase in the sociability of the members, and an evident desire among all to take some active part in the Club's work. The interchange of courtesies with the Germantown Society has also been the means of making the two societies better acquainted. **

PHILADELPHIA, July, 1887.

MR. WEST'S NEW BOOK.*

In Mr. West's "Uplifts of Heart and Will" we have a little volume of earnest, reverent thought and feeling. The author, who is minister of the Unitarian church in Geneva, Ill., does not believe in a conscious personal intelligence above man, and hence, of course, does not think it rational to utter prayers to such a being. But he is a thoughtful, sincere man, who believes in cultivating the spirit of reflection and aspiration. In the place of the usual prayer, therefore, in the Sunday service, it has been his practice to utter a brief, devout meditation or aspiration, addressed not to God but "to loving, aspiring men and women." These utterances, thirty-seven in number, together with a few short poems of like uplooking spirit, are brought together in this little volume. We are glad the book is printed, and for several reasons. It shows how much of devoutness may exist in one who believes man to be the highest intelligence and goodness in the universe—one whose thought of God is that of an impersonal power, which has now, in the evolutionary progress of things, risen as high as man, and "is still rising." We think there is a class of persons who, having given up belief in God as anything more than cosmic force, may yet be taught by this book that they need not become iconoclasts, need not cease to feel awe and wonder and aspiration, need not cease to be in some true sense devout. But the idea which seems to be entertained by Mr. West, that his view of the universe and of "the God" are unusually intelligent, and that the meditations and aspirations of this book are an advance upon sincere, thoughtful, loving prayer addressed to God as an Infinite Intelligence, Righteousness and Love above us all, and very truly "our Father" we do not for a moment believe. Mr. West's gropings amid the shadows are brave; he tries to see all the light he can and to rejoice in it. But his efforts to be hopeful and strong with no prospect before himself, or his dear ones, or his congregation or any who are to come after him, beyond a grave, and with no love or justice in the universe higher than he sees in himself or his frail fellow man, is to say the least pathetic.

Inability to believe in a Heavenly Father or in an immortal life is no sin, as inability to distinguish harmonies of sound is no sin. But the latter seems hardly more disqualifying to one who would be an instructor in music, than the former to one who would be a minister of religion.

With the views which Mr. West holds, we wonder that he wishes to be a minister, or can feel that he has a real Gospel to preach. We take it that the desire of his congregation to retain him year after year, while thus lacking some of the most vital faiths of religion, must mean that his other qualities are felt to be so excellent and genuine as in some measure at least to compensate for his lack in the important direction named.

* "Uplifts of Heart and Will. A Series of Religious Meditations or Aspirations, addressed to Earnest Men and Women" By James H. West. Chicago: Charles H. Kerr & Co, pp. 65, price 50 cents.

OUR GOSPEL WANTED IN DAKOTA.

The following, from a subscriber in Grafton, Dakota, is a sample of many letters which we receive, from all parts of the country, urging the great need for our gospel and the establishment of Unitarian churches.

"When can we expect the Unitarian movement to reach us here in this far Northwest? We have here in this thriving young city of Grafton, with it 2,300 population, seven different churches. But only two business men on our whole Main street belong to any of them, and I know the thing that keeps them from joining is the old offensive doctrines and empty ceremonies still held to in them all. With all our seven churches, each working away by itself on its pet schemes, 18 saloons are flourishing among us. Where shall relief come from? Must it not come from a liberal religious church? As churches seem to thrive as well here in this Northwest as anywhere, why not look upon this as a favorable field for a Unitarian society? I am sure the sentiment is fully ripe for such a movement. Yours for a purer, higher form of Christianity."

A correspondent in Rapids City (Black Hills), Dakota, writes: "I wish we could have a Unitarian church here. We have a Congregational, a Presbyterian, a Catholic, a Methodist and an Episcopal church, and enough Unitarians to make quite a respectable society. I went recently to

hear the Congregationalist minister. He pitched into the Romanists, then hit Emerson a blow, then declared that O. B. Frothingham said in Tremont Temple that he (Frothingham) was as good a man as Jesus Christ. Then he attacked all Unitarians, declaring that there was more hope for the man that frequented the vile dens of Rapid street than for the man that tried to get to heaven by living a good moral life. Before the close of the sermon he undertook to shed tears for the poor souls that tried to get to heaven by living good moral lives. * * * I very much wish a Unitarian minister could be got to come here. We could pay about $1,000 a year, and after a year or two I think we could pay more. He could build up a large society if he was the right man. * * * I have been in Rapids City now ten years, and the place has grown from nothing to a population of 5,000."

SALT LAKE CITY RIPE FOR A UNITARIAN CHURCH.

A young man who graduated two years ago from the University of Michigan writes us:

"Ever since my return from Ann Arbor I have been pressing Unitarian views upon the people here, and with most encouraging results. It is to be hoped that we may have a Unitarian church in this city before long. Why not? I don't believe there is a better field for one anywhere. All the other religious denominations have churches here, and they are fairly well attended. And yet the bulk of the intelligence of Salt Lake City attends church nowhere. Why? Because they cannot accept orthodoxy. A large part of our young men and women who go East to school, attend Liberal churches if they can. One or two of our most esteemed Salt Lake boys are now members of Mr. Savage's church in Boston. Three or four of us attended your church in Ann Arbor while at college. The younger generation of Mormons are growing up liberal, a large proportion of them. Indeed even the Mormon preachers here are accused by the orthodox Protestants of preaching Universalism. Strange as it may seem to you, any man who has been a Mormon or come under Mormon influence is forever after spoiled for joining an orthodox church.

"The Mormon question here seems now to be fast approaching a settlement, not so much at the hands of Congress, however, as through the influence of outside immigration and contact with the thought and progress of the age. Railroads from all directions are building this way, and people from all parts of the Union are settling here.

"A Unitarian church is now our great need. I am sure a strong one can be built up if it can have the right man to organize and lead it. Do what you can for us."

ENGLISH AND FOREIGN NOTES.

It is estimated that by the recent floods in Hungary more than 1,300 peasants and farmers are totally ruined.

Still closer home to us comes the news of the terrible fire by which the little Unitarian town of Toroczko has been almost wiped out. Toroczko is the place Professor Kovàcs told us of, where the people have been used to gather in the great Unitarian church every day at sunrise for a few minutes' service before going to their daily labor. If any of our readers would like to help them we shall gladly take charge of and transmit any subscription that may be sent to us.

It is stated in *The Christian Life* that Mr. Herbert Spencer's state of health is causing great anxiety. He is still, as he has now been for a year past, living at Brighton; but he is scarcely able to see any visitors save intimate friends, the least unusual excitement or exertion being attended with an aggravation of all untoward symptoms, and among these sleeplessness. He is still, however, working, though but for a comparatively short time daily, being engaged on his autobiography. He is now about sixty-seven or sixty-eight years of age.

The Society of Friends in Great Britain numbers 15,453, being an increase of 73 on the membership of last year. There are 725 more women members than men.

A great deal of interest has been excited at Cambridge University, and indeed throughout England, by the fact that a lady student of Girton College, Miss Ramsay, has beaten all the men, and taken the highest classical honors in the recent Tripos examination. Another lady, Miss Hervey, of Newnham College, stands alone in the first division of "Mediæval and Modern Languages." After this the regulation will surely be amended which, allowing them to be examined, does not allow them to receive the degrees of which they are declared worthy!

Those of our readers who made the acquaintance of Rev. Henry Williamson, of Dundee, Scotland, during his recent visit to the States, will sympathize deeply with him in the fact that one of his children died almost as he landed on his returning home; while now our exchanges record the death of another, his daughter Agnes, 8 years old.

The minister of our Second Unitarian church in Glasgow, Rev. W. L. Walker, has just begun a series of Sunday evening open air addresses on Glasgow green. The

subject the first evening was "What have we to do with Religion?" the second: "What do our religious beliefs rest upon?"

The "Jains" of Calcutta have just established a hospital for sick animals. At a meeting of the committee of the institution it was given out that the subscriptions for the scheme have come up to 100,400 rupees. The project is thus nearly an accomplished fact. It is not from motives of humanity that the Jains have undertaken the building of this hospital, but it is a religious act with them.

A recent conflagration in a Chinese village destroyed the ancestral home of the family of Confucius, with all its contents, texts on stone, commentaries, carvings in jade aud alabaster, jars of porcelain; in short, one of most remarkable literary and artistic collections in the world, containing as it did every extant memorial of the great teacher.

One of the pleasant tokens of the nobler religious feeling that has grown up during the past fifty years is found in the fact that the Jubilee Services held all over England, there were a number of places where part of the services in the established church was allotted to dissenting clergymen. It is the more to be regretted that the Bishop of London forbade the incumbent of the Mill Hill church to allow Rev. Radford Thompson (Congregationist) to deliver an address at the Jubilee Service.

We are glad to see that both the British and Foreign Unitarian Association and our own A. U. A. have responded to the recent appeal for a Unitarian Mission to Japan. The B. and F. Association passed a resolution to communicate with the A. U. A., with a view to joint action.

LITERARY NOTES.

All Postoffice Mission workers should supply themselves with the Circular prepared by the National P. O. Mission Committee of the Women's Auxiliary Conference. It will help them much in systematizing their efforts and making them effective.

The August *Atlantic* contains a striking article on "The Growth of Materialism," by George Frederick Parsons. It draws perhaps too dark a picture, but it should be read.

Rev. N. P. Gilman is writing a book upon the just now very much talked of subject of "Profit Sharing."

Seven numbers of "The Disciples' Pulpit," the monthly sermon issue of James Freeman Clarke, have now been published. The price is 50 cents a year. Geo. H. Ellis is the publisher.

The Unitarian Review for July contains articles on "Feudal Society" by Dr. Hedge; "The Voluntary System in the Support of Churches," by Charles F. Dole; "The Earl of Shaftesbury," by John Williams; "The Old Faith and the New," by A. W. Jackson; "Our Western Opportunity" by J. H. Allen.

The Christian Reformer (our English Unitarian Review) for June contains articles as follows: "Phases of Early Christianity: The New Prophesy," by Prof. J. Estlin Carpenter; "New Testament Miracle Plays," by Rev. H. Shaen Solly; "Medical Opinion and Vivisection," by John H. Clark, M. D.; "Thought it not Robbery to be Equal with God," by Prof. G. Vance Smith.

We know of hardly any moral movement of our day more important than the White Cross or Social Purity movement. We call attention to the following Social Purity Leaflets, which every mother and father and teacher, and every other person interested in the moral welfare of society, may well read and circulate:

No. 1, "Legal Protection for Young Girls," by Aaron M. Powell.

No. 2, "The State and Girlhood," by Emily Blackwell, M. D.

No. 3, "Save the Boys," by Rev. J. P. Gledstone.

No. 4, eight pages, "Social Purity, the Latest and Greatest Crusade," by Frances E. Willard.

No. 5, "Sacredness of Motherhood," by Mrs. Elizabeth Powell Bond.

No. 6, "The White Cross," by the Rt. Rev. Henry C. Potter, D. D., Assistant Bishop of New York.

No. 7, eight pages, with portrait, "Mrs. Butler—The New Moral Crusade."

No. 8, "The Double Standard of Morality," by Mrs. Josephine E. Butler.

No. 9, "Clean Lips," by Rev. J. P. Gledstone.

No. 10, "How to Organize the White Cross—Its Objects and Methods," by Rev. B. F. De Costa, D. D.

No. 11, "The Sacredness of Fatherhood," by Rev. A. H. Lewis, D. D.

These Leaflets will be mailed, post paid, to any address, at ten cents a dozen; fifty cents a hundred. No. 4, No. 7, and No. 10, eight pages, twenty cents a dozen, one dollar a hundred.

Address *The Philanthropist*, P. O. Box 2554, New York.

Buchtel College, Akron, Ohio, at its last commencement conferred the degree of D. D. on Rev. F. L. Hosmer, of Cleveland. Yale College has conferred the same degree upon Prof. Francis G. Peabody, of Cambridge, Mass.

Mr. John R. Buchtel, of Akron, Ohio, has recently made another gift of $174,400 to

Buchtel College, the Universalist institution of learning located in that city. The college is largely the creation of the munificence of Mr. Buchtel, who has given to it in all about $424,000.

We have succeeded in supplying ourselves with odd back numbers of the UNITARIAN, so that we can now furnish a few complete sets from the beginning. The UNITARIAN for 1886 will be furnished for 50 cents, the regular subscription price.

Ex-President Andrew D. White concludes in the August *Popular Science Monthly* his account of the astonishing superstitions of the middle ages respecting diabolical influence in the production of storms. Also in the same magazine Mr. Charles S. Ashley has an able article on "Educational Endowments," aiming to show that great endowed institutions have not been efficient as means of intellectual progress.

The Unitarian Sunday-school Society has published a neat pamphlet of "Temperance Services and Hymns" prepared for the use of Temperance societies, churches and Sunday-schools by the Unitarian Church Temperance Society. There are four "Services," entitled; 1, On Honor, or Self Control; 2, For their Sake," or Self-sacrifice; 3, Temperance; 4, The City of God; a Festival Service. They are all good. The hymns are fifty in number, and well chosen. The pamphlet was needed and will help much in the temperance work of our Sunday-schools and churches.

Let our Sunday-schools buy no books for their libraries that are not first rate. Better fewer books for our children to read, and better. Let any school that has a dollar to spend, send to the A. U. A. rooms, Boston, and get a pamphlet entitled "Books for Children,"—a list selected from the annual catalogues of the Ladies Commission on Sunday-school books, 1866–1885.

The British and Foreign Unitarian Association has just published a work by Rev. Henry Ireson, M. A., Secretary of the Association, entitled: "Notes on the Amended English Bible, with Special Reference to Certain Texts in the Revised Version of the Old and New Testament, Bearing upon the Principles of Unitarian Christianity." To all ministers, Sunday-school teachers and others who wish to see exactly how far the late revision of the Bible militates against the doctrines of orthodoxy, this carefully prepared book will be of much service.

Among the best of our books for the young are three written by Frances E. Cooke (published by the English Sunday-school Association) entitled "Story of Dr. Channing," "Story of Theodore Parker," "The Life of Sir Thomas More." The same author has lately given us, through the same Association, another work in the same line. It is entitled "Noble Workers: A Series of Short Biographies." Its nine interesting chapters are devoted to Thomas Chalmers, Mary Ware, Thomas Thrush, Michael Angelo, F. C. Perthes, Catherine Cappe, J. W. Dowson, Joseph Sturge and Wm. Lloyd Garrison. It is a thoroughly good book for children,—interesting and full of noble lessons.

The Golden Justice. By W. H. Bishop. Houghton, Mifflin & Co. We have here politics and the labor question playing a part in the development of a love story. Some of the characters, as Barclay, David Lane and Mrs. Varemberg, are well conceived, the conversations are spirited, and the account of the contested election is very cleverly done. There are some good sketches, as those of Miss Justine De Bow and her uncultivated mother. On the whole this is a readable and agreeable book—a good companion for a railway journey or a summer vacation.

"The Appeal to Life," by Theodore T. Munger. Boston & New York, Houghton Mifflin & Co., pp. 339. Price $1.50. We can give no higher praise to this volume of sermons than to say that it seems to us nearly or quite equal to the same author's preceding volume, "The Freedom of Faith." We must undoubtedly give Mr. Munger a place among the four or five best preachers in this country—best in the intellectual, moral and spiritual quality of his thought and the perfection of his literary style. There is something in him of Phillips Brooks, something of Bushnell, something of Frederick W. Robertson. He is broad, sweet, rational, full of deep insight, clear analysis, noble feeling. He has great reverence for the past, but not less for the present, and boundless hope for the future. His thought is almost wholly Unitarian, Unitarian after the manner of those great preachers of our faith whose thought goes down, down to the eternities—our Channings, Martineaus, Stopford Brookes. In as far as the new movement within the Congregationalist body is voiced by Munger in his two volumes of printed sermons, it is a movement full of the very noblest promise.

Mr. T. S. Baynes in the *Athenæum* reports Carlyle as saying of Comte, that he had "looked into Comte some years ago, and soon found he was one of those creatures that bind the universe up into bundles, and set them all in a row like shocks in a field—one of those fellows who got up in a balloon with a lantern to examine the stars. I had soon done with him."

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowledged under the head of "Publications Received," with statement of publisher's price, if known.*

"Noble Workers: A Series of Short Biographies for Young People." By Frances E. Cooke. London: The Sunday School Association. Price, one shilling and sixpence.

"Sunday Lessons for Infants, at Home and at School." By Aunt Amy. London: Sunday School Association.

"Uplifts of Heart and Will: A Series of Religious Meditations and Aspirations addressed to Earnest Men and Women." By James H. West. Chicago: Chas. H. Kerr & Co. Price, 50 cents.

"The New Birth, with a Chapter on Mind-Cure." By L. P. Mercer. Chicago: Charles H. Kerr & Co. Price, 50 cents.

"The Sailing of King Olaf, and Other Poems." By Alice Brotherton Williams. Chicago: Charles H. Kerr & Co. Price, $1.00.

"Lessons on Luke: A Union Course for the Year 1887-8." By Rev. David Utter. Chicago: Western Unitarian Sunday School Society. Price, 25 cents.

"The Struggle for Religious and Political Liberty." By Theo. C. Spencer. New York: The Truth Seeker Co.

"The House of the Musician." By Virginia O. Johnson. Boston: Ticknor & Co. Price, 50 cents.

"The Journal of Social Science." XXII. The Saratoga Papers of 1886. New York: G. P. Putnam's Sons.

THE LOAN FUND.

In the report given to the last National Conference by the Secretary of the Church Building Loan Fund, it was stated that the Trustees could undoubtedly use to advantage $15,000 annually, above the income of the fund itself. This may have seemed to some an extravagant statement, but the experience of the present season shows it to have been a too modest estimate of the need which the Fund has been established to meet. Since the first of May last, we have definitely voted three loans amounting to $5,000. Three other loans to the amount of $4,500 will be voted probably very soon; and this is as far as our present means will carry us. But beside these loans we have applications for $6,250; and still beyond these applications there are no less than five new societies which tell us that they are only waiting assurance of our help, to push forward their building projects to immediate conclusion. These five applications, when they come to us, cannot amount to less than $5,000, and are very certain to exceed that sum. Anyone who takes the trouble to add together these several amounts, will find that they make a total of $20,750. These figures measure this year's demand upon the fund, when that demand has been reduced to its lowest terms; for in the loans thus far made we have compelled applicants to take less than they asked,—indeed the very least that would enable them to build, in order to make our money go as far as possible.

Six new societies which might be established this Autumn in homes of their own, and rescued from the perils that attend their existence in a hall, will be compelled to linger on in that uncertain stage of their career unless our churches give us the means of extending to them a helping hand. One of these six is at this moment adrift and without a place in which to hold its meetings.

The Fund thus far has proved to be a complete success. Every re-payment has been punctually made according to the terms of the loans granted, and the trustees anticipate no trouble whatever in the collection of these loans. We extend to all contributers our confident assurance that their gifts will not only do good now, but will return to our Treasury year by year to perform, over and over again, the same service to our cause. The belief with which we started, that the existance of this fund would stimulate the growth of new churches, has been more than justified, and it is very certain that demands upon the fund will increase as fast as it is likely to be enlarged.

This in brief is the case which we submit to all who are interested in the spread of Unitarian Christianity. Some of our churches have their largest congregations at this season of the year. Will they not give us an immediate contribution? And will not the ministers and congregations now enjoying a vacation pass the contribution-box for us the very first thing on their return home? We are persuaded that no tearful appeal needs to be made, and that every church to which a simple statement of the facts is presented will gladly give its share of the $10,000 for which the Loan Fund asks.

For the Trustees,

BROOKE HERFORD,
GRINDALL REYNOLDS, } Com.
HOWARD N. BROWN.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

Under the name of "Agnes Chute" a series of articles on "Unitarianism" has recently appeared in "The Religio-Philosophical Journal," of Chicago. The articles throughout have been marked by an extraordinary ignorance of the situation,

or else by a willful perversion of the facts. They are replete with sneers against Christian Unitarianism, and with malicious and slanderous personal attacks. The articles deserved no notice from those whom they attack; but it certainly would have been wise for the leaders of the Ethical party to have disclaimed any sympathy with them. Inasmuch as a writer in the same paper for July signing himself "Fair Play," suggests that the "Agnes Chute" articles have been written by a Christian Unitarian for the purpose of creating sympathy for his party and its friends, it is only right to say that the strongest evidence points to Rev. Charles Ellis, of Mount Pleasant and East Saginaw, Mich., as the author. We are happy to say that Mr. Ellis has not been a friend and teacher of Christian Unitarianism. O. C.

The next meeting of the Ministers' Institute will be held at Princeton, Mass., September 27, 28 and 29. Papers will be read by Profs. J. H. Thayer, C. C. Everett and D. G. Lyon, by Rev. Messrs. J. H. Allen, T. R. Slicer, C. F. Dole, E. H. Hall, and possibly by Dr. F. H. Hedge. The sermon will be preached by Rev. Francis Tiffany.

Before this reaches our readers the Unitarian Grove Meeting at Wiers, N. H., will be over. It began on Tuesday, July 26th, with a Unity Club Bureau Day, and ended on Monday, July 31st, with an excursion to Mt. Washington. On Sunday the 30th sermons were announced by Rev. M. J. Savage and Rev. Brooke Herford and a Conference Meeting to be led by Rev. Geo. M. Bodge. The whole programme was an attractive one. We trust the meeting more than fulfilled the fine promise.

The National Bureau of Unity Clubs had a "Unity Club Day" at the Wier's Grove Meeting, just closed, and have arranged for another at the Lakeside (Chautauqua) School of the New Theology, Aug. 10th. The Bureau has issued a circular, stating to some extent its hopes and plans, and aiming to open communication with the various clubs of the country. The circular may be obtained from the Eastern Secretary, Rev. A. J. Rich, Fall River, Mass., or Miss E. E. Gordon, Sioux City, Iowa.

The Lakeside School of the New Theology will hold its second annual session at Bemus Point, Chautauqua Lake, Aug. 5–21. The place is very attractive. Over twenty speakers are on the programme, among them, Dr. Townsend, the founder of the school; Dr. H. W. Thomas, of Chicago; President Cone, of Buchtel College, Ohio; Prof. Cary, of Meadville; Rev. E. P. Adams, of Dunkirk, N. Y.; Dr. Rexford, of Detroit; Dr. Thomas Hill, of Portland, Maine, and Dr. Miner, of Boston. Excellent music and some illustrated lectures on science and travel have been provided which will add variety. Board and room can be obtained at from $5 to $10 per week.

The Illinois Conference has chosen for its secretary, Rev. Chester Covell, of Buda, who, it is expected, will give most or all of his time to missionary work in the state.

Mr. T. W. Buckley, of Battle Creek, Michigan, has applied to the Committee on Fellowship appointed by the National Conference of Unitarian and other Christian churches, expressing his desire to enter the Unitarian ministry. The Committee are assured of his fitness for the work, and commend him to the fellowship of our ministers and the confidence of our churches.

JOHN R. EFFINGER,
J. T. SUNDERLAND,
JOHN C. LEARNED,
Committee on Fellowship for the Western States.

July 7th, 1887.

Berlin Mass.—A correspondent writes: The Unity Club has adjourned until the second Thursday in September. This Club would like to be informed in regard to the proposed uniting of Unity Clubs. Why not devote a corner in the UNITARIAN to the interest of the Unity Clubs?

Buffalo, N.Y.—Mr. Cutter's connection with the parish which he had served so long and well came to an end July 10th. A parting reception was given to him and Mrs. Cutter, attended by a very large gathering of not only Unitarian, but friends in other societies. They go abroad at once, and expect to spend their first year visiting Ireland, England, Italy, Egypt and the Holy Land.

Eagle Grove, Iowa.—This new town in Wright county has grown in five years from a population of zero to a busy place of 5,000 inhabitants. Rev. O. Clute and Miss Mila Tupper preached here on June 26th, in the opera house, morning and evening. The congregations were of good size, and a good degree of interest was shown. Miss Tupper will probably preach every Sunday during July and August.

Geneva, Ill.—Some kind of literary study goes on in the society here almost all the year round, led by the minister. During the winter of '85–'86, Lowell was studied; during the summer of '86, Samuel Johnson; and the past winter, George Eliot. There is a continuous interest in the Sunday services, both here and at La Fox, the latter place being a missionary station five miles away, supplied by Mr. West during the past three years, an earnest, regular congregation of forty to seventy or more gathering every other

week for the new word. La Fox has followed Geneva in adopting Mr. West's new book of responsive Meditations, "Uplifts of Heart and Will." As we go to press word comes of Mr. West's resignation, caused by financial considerations.

Iowa.—Miss Helen G. Putnam, of the Meadville school, is preaching for the summer at Rock Rapids.
—Rev. Marion Murdock is spending a part of her vacation at her home in Humboldt.
—Miss Amelia Murdock is making preparations to continue her efficient Lay-Leader work in the fall. She has been spending some time with her sister, Rev. Marion Murdock, at Humboldt.
—Rev. Mary A. Sufford, of Sioux City, has been visiting at the residence of her mother in Hamilton, Ill.
—Miss Elinor E. Gordon, secretary of the Iowa Lay-Leaders' Association, is visiting the family home at Hamilton, Ill.
—Miss Amy Cavanagh, a member of the Iowa Lay-Leaders' Association, is continuing her studies at her father's home, Iowa City.
—Miss C. J. Bartlett, minister of the Unitarian church in Sioux Falls, Dakota, suffered for several weeks from a sprained ankle, being compelled to "preach on crutches." She is much better.
—Rev. Arthur Beavis and wife are spending part of their vacation at Iowa City.
—Rev. Arthur M. Judy, of Davenport, is stadying for a few weeks at Troy, Ohio, at his father's residence.
—Rev. O. Clute is visiting New England on business connected with western work. His address is 25 Beacon st., Boston.

Le Claire, Iowa.—This town is beautifully located on the Iowa side of the Mississippi, about sixteen miles above Davenport. By invitation of a few interested persons Rev. O. Clute visited here, and preached in the unused Baptist church on Sunday, July 3d. A showery day made the congregation less than it would have been, but the attendance was excellent. The people want more meetings. Mr. Clute remained and gave an address at the Fourth of July celebration.

Louisville, Ky.—The last meeting of the Sunday-school for this session was devoted to singing and Bible-reading, and then addresses were made by Mr. Jones and Mr. Munn. At the close, prizes were awarded to those who had but one or two absent or tardy marks; and a picture, in which were framed the names of those who had been perfect in attendance during the year, was hung on the Sunday-school wall, while the closing song was being sung.

Luverne, Minn.—Rev. Eliza T. Wilkes is supplying the pulpit here.

Manistee, Mich.—At the dedication of the new church here last winter, church and parsonage were paid for, but there was an arrearage on the lots, which cost $2,600. Now word comes that these are paid for, which leaves the Society practically square with the world. Well done! The trustees of the Society are: Simeon Babcock (President), C. H. Hodskin (Sec. and Treas.), T. J. Ramsdell, M. Englemann, W. R. Hall, W. H. Willard.

Reed City, Mich.—Mr. L. D. Cochrane, of the Meadville Theological School, is here doing some good, earnest work with a view to starting a Unitarian Society.

Reno, Nevada. — A correspondent writes: "Here is a wide, untouched field for the Unitarian minister or missionary. There is no Unitarian organization in this town or vicinity, nor, I believe, in this state. While many of the other religious denominations have both places of worship and organized societies, they are weak and ineffective; the congregations are composed mostly of women and children; men do not go."

Philadelphia, Pa.—An informal service will be held every Sunday at 11 A. M., during the summer vacation at the Spring Garden church, lay members of the church officiating, when a minister cannot be obtained. A similar experiment was tried last summer with success. Mr. Ames has gone to St. Paul, Minn., where he and his family will probably spend their vacation.

Sioux Falls, Dakota.—Work has been begun on the new "All Souls" church here and is progressing well. The plan of the beautiful and convenient church at Topeka, Kansas, has been adopted, but they are wisely making the basement of sufficient height to utilize it for kitchen, dining-room, etc., by and by. After a laborious visit East, Rev. Eliza T. Wilkes returned the last of June, having received a generous sum towards the building. Miss C. J. Bartlett, minister of the church, and all her congregation, and other friends, joined in giving Mrs. Wilkes a reception on the evening of June 28. The social talk and the bountiful supper were followed by speeches from ladies and gentlemen, lay and clerical. Mrs. Wilkes responded to "The Faith we Cherish."

"Anew we pledge ourselves to Thee,
To follow where thy Truth shall lead;
Afloat upon its boundless sea,
Who sails with God is safe indeed."

Union City, Pa.—The work here in spite of many obstacles has moved steadily on, and never looked so encouraging as at present. There will be no services through the mouth of August. Rev. and Mrs. Mason will spend their vacation in Nebraska, with Mr. Mason's parents.

JOTTINGS.

A movement is in progress to erect in the Golden Gate Park in San Francisco, a monument to Starr King, by popular subscription, contributed in small sums from all along the Pacific Coast.

The *Century* Life of Lincoln, for July, gives the following unpublished letter of Lincoln, to Dr. Henry, on his defeat for the Senate, by Douglas, in 1858: "You doubtless have seen ere this the result of the election here. Of course I wished, but I did not much expect, a better result. . . I am glad I made the late race. It gave me a hearing on the great and durable question of the age, which I could have had in no other way; and though I now sink out of view, and shall be forgotten, I believe I have made some marks which will tell for the cause of liberty long after I am gone."

Mrs. Mary A. Livermore has delivered more than 800 temperance addresses. For many years she has lectured five nights a week for five months in the year. She travels yearly 25,000 miles.

At the late Semi-Centennial celebration of the University of Michigan, three of the most important orations and addresses were delivered by distinguished Unitarians, namely, Hon. Samuel F. Miller, of the United States Supreme Court, Ex-Gov. Austin Blair, of Jackson, Mich., and United States Senator, Thomas W. Palmer, of Detroit.

All men appeal to our better nature. The good call out our admiration, love and esteem,—the bad our charity, patience, hope, power of encouragement and helpfulness.—*W. M. Bicknell.*

Half a million temperance tracts in the German and Scandinavian languages have recently been published by the Foreign Department of the Woman's Christian Temperance Union. A sample package will be sent for 10 cents and 1,000 pages for one dollar. Address Lock Box 837, Minneapolis, Minn.

At last the great Newberry library in Chicago, which has been so long talked of, is about to become a fact. The *Tribune* tells us that the trustees of the Library Fund have decided on the old Newberry homestead on the North side, bounded by Rush, Pine, Ontario and Erie streets, as the site for the building, and have chosen Mr. W. F. Poole, of the Chicago Public Library, to be the librarian. The fund is enormous; Mr. Poole thinks it will amount to $2,000,000, besides the sum necessary to put up a building and purchase, say, 50,000 books for a beginning.

The weak thing, weaker than a child, becomes strong one day if it be a true thing.—*Carlyle.*

Vishnu asked Bal to take his choice,
With five wise men to live in hell,
Or with the foolish dwell in heaven.
Then straight did Bal in heart rejoice,
And chose in hell with the wise to dwell;
For hell is heaven with wisdom's leaven,
And heaven is hell with folly's bell.

Weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;
Yet if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.
—*Dean Trench.*

WHAT DO UNITARIANS BELIEVE? By Rev. J. T. Sunderland.

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WHAT GOOD HAS LIBERAL CHRISTianity Done? The interesting and able article on this subject by President Livermore, published in The Unitarian, has, by request, been issued as a *tract.* It is a most *effective missionary document.* 3 for 5 cents; $1 a hundred. Address. office of The Unitarian.

THE PROBLEM OF FELLOWSHIP IN RELIGION. A Study of the Present Unitarian Situation: Its Lessons for All Denominations. In the Light of the Vote of the Western Conference at Cincinnati, and what has occured since. By Rev. A. N. Alcott. May be obtained by sending 1 cent for postage to the office of THE UNITARIAN, Ann Arbor, Mich.

OUR BEST WORDS. A PAPER FOR Church, School, Home and all People. It seeks union in spirit rather than in letter, with Jesus Christ as leader in morals and religion.

Published at Shelbyville, Illinois, every other Saturday. Rev. Jaspar L. Douthit, Editor and Publisher. Contributors: Hon. Geo. D. McCray, Rev. Robert Collyer, Rev. A. P. Putnam, D. D., Rev. A. A. Livermore, D. D., Rev Henry W. Foote, D. D., and others.

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A Monthly Magazine of Liberal Christianity.

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THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. OSCAR CLUTE, . . . Iowa City, Ia.
Rev. ROBERT COLLYER, . . New York.
Rev. JOHN SNYDER, . . . St. Louis, Mo.
Rev. GEORGE L. CHANEY, . Atlanta, Ga.
Rev. H. PRICE COLLIER, . Hingham, Mass.
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REV. J. T. SUNDERLAND,
ANN ARBOR, MICH.

EDITORIAL NOTES.

As this number of THE UNITARIAN reaches its readers, ministers who have been away for vacation will be returning, families who have been off to sea-side and mountain and country will be coming home, churches which have been closed for a time will be opening. And now the year of toil must begin again. Have our vacations made us more indolent and indifferent as regards religious matters? Shame on us, if it is so! Have they rested us, and given us new moral energy as well as physical, so that we come back to take up our duties in home and church with new strength and joy? That is as it should be. Strength and joy, these are what we want for our work! Were we glad when the time for rest came? Let us be more glad still that the time has come again for work—*such high and noble* work as awaits us in our churches, religious classes, Unity clubs, Sunday-schools, missionary fields!

Not only has the American Unitarian Association definitely decided to send a missionary to Japan, but the man has been appointed, viz. Rev. Arthur M. Knapp, of Watertown, Mass. It seems likely that the British and Foreign Unitarian Association will take a like step soon. A note in the last *Inquirer*, of London, tells us that our liberal friends in Germany settled a missionary in Japan two years ago, and a second is on the way now.

Mr. S. Matsumoto, of Washington, D. C., the writer of the article in our last on "Japanese Religions and Christianity," has sent us a carefully tabulated exhibit of the number of Christians in Japan, in the years 1885 and 1886, respectively. We have not space to give it in detail, but only the general summary. The number of professing Christians in the Empire was in 1885, 11,602, and in 1886, 14,263, making a net increase in one year of 2,661. There are now in Japan one Christian to every 2,286 of the population. New fields have been opened to Christian propogandism in two prefectures during the year. Mr. Matsumoto concludes his paper by saying, "It may be expected that in the course of a few years Japan will be placed in the list of Christian lands."

The above judgment seems to harmonize with the opinion which is coming to be widely held in Japan, alike by friends and foes of Christianity. It is only a few months since the *Japanese Gazette* said, "We regret to say that it is our opinion that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. . . Japanese Buddhism and Western sciences cannot stand together."

The question does not seem to be so much now, will Christianity come eventually to be the leading religion of Japan? as, what kind of a Christianity shall it be?

We regret exceedingly to learn that Rev. Thomas Eliot decides that he cannot accept the position offered him of West-

ern Secretary of the American Unitarian Association. We do not greatly wonder, for to leave such a work as Mr. Eliot is doing on the Pacific Coast is a serious matter. Still we had believed that a work even greater awaited him in the Mississippi valley, if he could consent to give an equal number of years to the task of organizing the Unitarianism of that great middle west on broad Christian lines. But now that he declines, who shall next be chosen? It ought, if possible, to be a man as able as Mr. Eliot; it is imperative that it be a man whose Christian position is as unequivocal.

One of the most significant things brought to light by the present discussion in the west over the nature of Unitarianism, is the fact that spiritualists—those who are interested in the religious and philosophical side of spiritualism, and hence take an intelligent interest in the discussion at all—are so largely on the side not of the ethicals, but of those who stand firm for a theistic basis. One of the claims of the ethical brethren has been that their position would enable them so much better to reach those "liberals" who are now largely outside of the churches. But already a refutation of this seems to be appearing in the fact that so many leaders and thinkers of that very numerous and important "liberal" class known as spiritualists are shrinking from the ethical basis movement as a thing without promise of good, really retrogressive instead of progressive, a step toward agnosticism, rather than toward the things of the spirit. The *Religio-Philosophical Journal*, of Chicago, by far the highest class and ablest of the spiritualist papers of this country, has published a number of strong editorials on the subject, deprecating greatly this attempt of an important segment of the Unitarian body to give God and Immortality a secondary place. The *Journal* holds that any religion which is going to do much good or hold any commanding place in the future must stand unequivocally and mightily for the three greatest faiths known to the human soul, viz.: God, Duty, Immortality. It is not enough to single out duty and lift it up to a first place, and give the other two a secondary; for in any profound philosophy of things the other two are not secondary; and even duty itself reaches its best only in the full light of Immortality and God.

Not ethics without Christianity is what we want, nor yet Christianity without ethics; but a tremendously Christian ethics, and a tremendously ethical Christianity.

What is Christ to the Unitarian? Let James Martineau answer. "Christ," says Martineau, "is no autocrat to us, but our freely-followed leader toward God; the guide of our pilgrim troop in quest of the holy land; who gives us no law from the mandates of his will, but only interprets for us, and makes burn within us, in characters of fire, the law of our own hearts."

The loved and honored philanthropist, Miss Dorothea Dix, eminent for her labors among the sick and wounded soldiers during the war, but especially for her unequalled labors to improve the condition of the insane in this country, died recently in Trenton, N. J., at the age of eighty-two.

We do not know of an organization in the country that is doing a nobler work than the Woman's Christian Temperance Union. We wish it had less of orthodox superstition and fanaticism mixed up with it. Nevertheless, this can easily be forgiven for the sake of its splendid service to humanity. We are glad to see the announcement made that a building costing half a million of dollars is soon to be erected in Chicago by the organization, to serve as headquarters for its national officers and immense publishing department.

Canon Farrar tells us that England makes 100 drunkards in India for every Christian. In the face of such a state of things how is it possible that English Christians of all denominations should not be alive and on fire with zeal in the temperance cause as the most important practical Christian work that appeals to them to be done?

"THE UNITARIAN" AS A MISSIONARY.

The UNITARIAN ought to go not only into every Unitarian home in America, but into the homes of thousands of persons who do not call themselves by our name and yet who are hungry for just such a gospel as we have to give them. Its price is low enough to make this possible. Tracts and printed sermons are good missionaries of our faith, but nothing equals a periodical coming at stated times. The UNITARIAN is intensely missionary in its aim; our desire is to make it pre-eminently the missionary periodical of the denomination—something that every pastor shall feel desirous of circulating in his congregation and out of it; that churches shall subscribe for it in blocks of 25, 50, 100, for their church door table, or, better still, to send to picked persons in the community; that our missionaries everywhere shall circulate as tracts; that our P. O. mission committees shall use by hundreds as indispensable in their work. The living, earnest, unequivocally theistic and Christian, but inclusive and undogmatic gospel we stand for, we are sure is what is needed everywhere, to give life to our own churches, to command attention outside, to win the thousands who are starving for the bread of life and must get it from us or not at all. Now that the summer vacations are practically over, the time for taking up church and missionary work afresh has come. We reach out to all our ministers and workers an earnest hand. Let us help you.

THE CHURCH AND MODERN SOCIETY.

III. PROPOSED SUBSTITUTES FOR THE CHURCH AND RELIGION.

Has the nineteenth century anything to give us that can take the place of the church or of religion?

We see, indeed, plenty of substitutes offered. The man of the world points us to the luxury and wealth that he is pursuing. Will that enable us to live without the aid of religion? Who does not know how few men attain a fortune without apparently losing the power to reap enjoyment from it? Certain it is that not the whole choicest list of fortune's gifts,—however multiplied,—can so wall a man in as to prevent the entrance of those universal spectres in whose presence all these things become valueless as filthy rags. The fading out of beauty, the decay of mental force,—the dulling of youthful spirits, disruption of families, sundering of friendship, sickness, decrepitude, death,—these black-robed visitors no material conditions, however sumptuous, no modern improvements however ingenious, can keep out of life. The only escape from the pall in which they would wrap the sufferer's life is by those spiritual avenues, that are bright with the perennial glories of a better life and the ever-present beams of the Son of Righteousness. He who of all the modern race of money-hunters succeeded as brilliantly as any in the pursuit, the Crœsus of Europe, the great banker of the Red Shield, when told that a little girl whom he loved was dead, sat silent in his cabinet. His secretary spoke to him. He did not hear. Again he spoke. No answer. The thoughts of the great usurer were gleaning in other fields. When at length the secretary compelled his attention to the monetary transactions that demanded his decision, he came back as from another world and said: "What were you saying? I can think of nothing but God."

We must turn elsewhere for our substitute for Deity. How is it, then, with the philanthropy and devotion to social improvement which many a practical man thinks to be all that there is in the church which is really valuable for the world, and which he would persuade us could be all the better attended to if so much fuss was not made over transcendental chimera, called religion? But what else are "philanthropy" and "solicitude for the betterment of our race" than two of the many fruits that have ripened on the good tree —religion? On the façade of one of the great hospitals of Christendom is read this inscription: "Deo in pauperibus": consecrated to God in the person of the poor. That tells the secret of all the philanthropy. It discerns the divine image deposited in every human soul. In reverence to the Heavenly Father it succours the fellowman whom by that common Fatherhood it recognizes as a brother. But let belief in God perish from the hu-

man mind, and how long would philanthropy retain its vigor? Some little space, of course. The Nile would continue to flow for some months, were its supplies from the great central lakes of Africa cut off, but anon, inevitably, the tropic heat would lap it up entirely, no longer able to draw from ample and unfailing fountains. Like that would be the end of philanthropy, cut off from its heavenly fountains.

And the same thing is true of ethical culture, of which we hear so much lately. We need this most certainly. These startling breaches of trust and multiplied instances of dishonesty in those of highest repute, declare how terribly we need it. But to fancy that it can serve as a substitute for religion is like saying that those who cultivate fruit do not need to foster and develop any blossoms in their orchard. What would you think of the peach-grower who should believe he was going to have a fine peach crop in the entire absence of the spring blossoms, or of the orange cultivator who should pinch off every single orange-flower and leave all the foliage of his vineyards to the tender mercies of blight and devouring insect, so as more directly and quickly to get the ripe fruit? Just so foolish are they who expect that the noble tree of religion will ever bear ample crop of noble character when the fragrant blossoms of piety and the gracious buds of faith are persistently suppressed and discouraged. If we seek the source of ethics, or if we inquire whence comes its sanction and inspiration, in each case we can only find it in that grander temple, the Eternal Law of God, to which morals are but the basement story. Basements are very important sub-structures to any lofty building. But the house or the temple that is *nothing but basement* is a tremendous failure.

Or shall we deem our privileges of politicical liberty and freedom of thought enough? Whence historically was the origin of these, but in the great religious struggles of the Reformation? The root of liberty is in the conviction that the only lawful master of a man is his Maker, that it is better to obey him than any human voice, and that, relying upon that Divine arm, the man who strikes for right is stronger than the world.

And as it is the religious spirit which enables the citizen to contend as a patriot and die as a hero, so it is the religious spirit which must animate liberty to make it a blessing rather than a curse. For if liberty mean "that which the mob brawl for in their senseless mood," the revel of passion upon the prostrate body of principle; if it mean the orgy of the senses and the binding of the soul; if it mean the loosing of appetite and greed, to eat and drink, to steal, to cheat, to satisfy lust, then liberty is a terror and a curse. To be the boon we fancy it, it must be the setting loose of the spirit by the confining of the animal; the deliverance of conscience and justice and truth to follow out their high instincts unimpeded; it must be, in short, religion itself, robed in civil dress and throned in palace and capitol.

Or may we take culture in the place of religion and find in art and literature more profitable preachers than in the pulpit? Culture is useful in its place, but alas! how narrow is the circle in which it can play, how many the questions quite above its reach. What word can it speak to those who are racked on beds of pain,—those whose minds poverty has benighted,—those who, having failed in this present world struggle lie down in helpless despair. Christianity may have done far less than she has aspired to do; but this, at least, is her boast, that her consolations and her hopes are offered to all and are attainable by all,—no matter how ignorant nor how degraded.

Finally, can science or modern knowledge fill the place of the church amongst us? No. The business of science is analysis; the taking apart of wholes and finding their elements, the poring over details. "Her gaze is downward and spells creation backward." She expressly limits herself to the realm of material appearances, their existences and succession. Whenever by chance she grazes the hem of the spirit's garment, she folds her hands and with bowed head, says "That is beyond my province; I venture not to enter there." Nevertheless that mysterious realm of the immaterial, that domain of spiritual being; those fascinating, ever renewed dreams of humanity about a more glorious life, a diviner parentage than mi-

eroscope or balance can ever assert, press on us and demand our solution. They will not be satisfied without some positive interpretation, some higher synthesis that shall compass the significance of this hieroglyphic universe, and pass above phenomena to the higher reality. Science, as I have said, does not even pretend to solve these problems. Let us offer her, then, some easier point on which to compete with religion if she can. How is it even with the practical ministering to life. Let science tell us frankly if with all the new inventions, it can make any more contented homes than religion with her old-fashioned ministries. With all its improved methods and broader learning, can it turn out any braver hearts, can it inspire humanity with higher aims and build up loftier manhood than this unpractical and visionary Gospel? Ah! there are secrets in human nature which Biology cannot explain. When a Huss, unshackled, stands without flinching at the burning stake, when martyr after martyr surrender their dearest, surrender their own lives to pitiless tortures rather than renounce their faith in Christ, there is a force here for which physics will never write the formula; there is a combination of elements disclosed by such things, that chemistry will seek in vain among its crucibles.

Such is human nature's need of the Church, and the impossibility of filling its place by any other institution. It is not to be measured by current standards of utility. It is of priceless value to the world. No progress of inventions, no process of the ages shall diminish its necessity. Doubtless it will alter, has already altered the *kind* of Church, the type of religious institution needed, that is always fluctuating in conformity with the varying circumstances of the times. If any church feels itself running as a sort of fifth wheel to the social coach,—be sure that it is a sign,—not that there is to-day no place for religious institutions, but that, in this case, religious institutions have failed to step forward into the larger and wider sphere that our modern society has for them. The cardinal principles of the Gospel, love to God and love to man, are capable of advancing just as fast as any healthy modern progress. Let our churches see to it that they do thus develop themselves to meet the growing wants of humanity, and work out for it, by these new applications, the reforms and benefits which our society needs. These applications will and must change constantly, with the incessant change of social conditions. But the Christian principles themselves, love, godliness, filial devotion to the Father's will, these foundations are as unchangeable, as the axioms of geometry. Those who think that they have already travelled past them, are like the sailor who whirled about in a gale, fancied that he had passed the North Star and asked the captain for a new star to steer by. "We've sailed by that one."

The Gospel principles are the pole-star of true religion. We may turn our back on them, to be sure; we may be whirled around by vanity and love of novelty, till we fancy that they have been left behind. But we can never really outsail them. Never can we substitute any wandering comet, however brilliant for their steady light, without grave danger to ourselves.

The mind which was in Christ Jesus,—the spirit, aim and central teaching of our Master, constitute an ideal and a law amply equal to all the needs and exigences of any modern life that is not a retrogression toward the animal plane.

UNITY CHURCH, CHICAGO.

The Chicago *News* of August 10th gave its readers an account of Unity Church and its history, with pictures of its two fine buildings (the "old Unity" burned in the great fire of 1871, and the "new Unity" built on the ruins of the old) and of three of its four pastors, viz., Mr. Collyer, Mr. Miln, and Mr. Milsted. We give a condensation of the article:

Several members of the First Unitarian society who lived on the North Side wanted a church nearer to their homes; so one evening in May, 1857, Benjamin F. Adams, William M. Larrabee, Eli Bates, Nathan Mears, Gilbert Hubbard, Samuel S. Greeley, William H. Clark, Capt. Samuel Johnson, Benjamin F. James, Samuel C. Clark, Henry Tucker, George Watson, Augustus H. Burley, and Edward K. Rogers met in Mr. Larrabee's office to talk the matter over. As a result, Unity Church was organized, but not until the end of that year.

In 1859 a small church, costing $4,000, was built at the corner of Chicago avenue and Dearborn street, the society meanwhile holding services on Sunday afternoons in the little Baptist church then standing at the corner of Ohio and Dearborn streets, with the Rev. Robert Collyer as the preacher.

When the war broke out Mr. Collyer threw an American flag over his pulpit and announced that the church was closed, and that he was going to the war, which promise he at once fulfilled. Many of the men of the congregation followed his lead and several of the women entered upon the noble work of the sanitary commission.

In 1867 the society decided to build a stone church not to cost more than $60,000, at the corner of Walton place and Dearborn street, but two years later, when it was completed, it was found to have cost $210,000, including its furnishings. For two years the society worshipped in this beautiful temple, and under the ministrations of Mr. Collyer grew to be one of the most important church organizations in the west. But the great fire of 1871, which swept away so many of Chicago's beautiful churches, devoured this one.

The members of the society suffered heavily. Of the 175 pew-holding families only nine escaped losses; indeed it was estimated that the aggregate losses of the congregation reached nearly $2,500,000.

On the Sunday following the fire a few members of the congregation met with their pastor under the shadow of the charred walls and bravely resolved that the church should be rebuilt. So much attention had this society attracted throughout the country that Unitarians everywhere were glad to assist. The American Unitarian Association took up the task of raising money and in a short time succeeded in getting nearly $60,000 from New England Unitarians alone. Besides this a Boston admirer paid Mr. Collyer's salary for a year. In 1873 the reconstructed edifice was dedicated. The cost of reconstruction was nearly $92,000.

In 1879 Mr. Collyer, after twenty years of service with Unity, resigned to go to New York.

In the latter part of that year the last dollar of indebtedness was paid.

In 1880 George C. Miln came from Brooklyn and took charge of the Unity pulpit. In about a year Mr. Miln, having experienced a change of religious belief, ceased his connection with the church, and a little later appeared upon the stage as a tragedian.

The Rev. George Batchelor succeeded Mr. Miln, but illness caused him to resign in 1885.

The Rev. Thomas G. Milsted, the present pastor, came here from Taunton, Mass., about two years ago. His pastorate thus far has been an exceedingly prosperous one.

The especial pride of Unity church is its Elm street mission—a $20,000 building located in that portion of Chicago, which at one time so richly deserved its name, "Little Hell." This building was erected with money left for the purpose by the late Eli Bates, and the good work that is being done under its roof makes it a noble monument to that good and benevolent man. An industrial school is maintained here, at which, under the direction of Mrs. Talcott, the matron, who is aided by such ladies from the church as Mrs. William Eliot Furness, Mrs. William C. Dow, Mrs. F. S. Howe, Mrs. F. S. Heywood, and others, about one hundred and fifty little girls are taught to sew, to cook, and to do general house-work. Since it is by these means that many of these girls must earn their livelihood, the good that is being done here is easily seen.

A day nursery is also maintained at this mission. Women compelled to go from home to earn their bread by sewing, washing, etc., may leave their little children here, where they will be well cared for throughout the work-day. The number of babies thus cared for the past year has been very large.

In winter there is also an industrial school for boys, and the number of applicants has become so much greater than the number that can be accommodated, that it has been decided that the church must obtain quarters for an exclusively boys' school before another winter.

Unity church is also connected with the Illinois Training School for Nurses, the Protective Agency for Women and Children, the Chicago Nursery and Half-Orphan Asylum, the Flower Mission, and the Chicago Home for the Friendless, to all of which institutions it extends very considerable assistance.

Within itself the church supports three sewing societies—one for married ladies, under the presidency of Mrs. W. H. Thompson; one for young ladies, under the presidency of Miss Simonds, and one for misses.

The Unity club, too, is one of the important features of the church. It consists of most of the young people of the society, and is intended for literary, dramatic, and social culture. This club has achieved considerable local fame by reason of some of its excellent dramatic performances. Several members of the well-known Chicago Histrionic Society are from Unity club.

The Unity Sunday school, which is under the direction of the pastor, assisted by Mr. W. E. Furness, Mr. Andrew Crawford, and a large corps of teachers, gives religious instruction to about one hundred and twenty-five children.

THE VOICE OF ONE CRYING IN THE WILDERNESS.

The soul of man as it awakes to new needs, and new powers, looks yearningly around on a contented world and feels itself consumed by hunger and by loneliness. The food of earlier inspiration has been used until there is left only the husks of a former heroism, the letter that killeth and none of the spirit that giveth life. Bitterly the soul feels that the present consolations and properties, and reasonings, though they be so critical as to deceive the very elect, do not minister to its newly awakened desires. Straightway it is misunderstood and complained of, that it cannot be contented with what the elders are contented with. "Our fathers did eat manna in the wilderness. Art thou better than they? We are Moses' disciples, but as for this fellow, we know not whence he is." Then the soul knowing that the new spirit of God is in itself, feels itself to be the voice of one crying in the wilderness of men's hearts and speaking to those who hearing do not understand. The voice of one crying in the wilderness, Repent, for the Kingdom of God is at hand. Thereat are they amazed and question among themselves. They answer and say to the soul of the new spirit: Our father is Abraham; we have all the tradition of the chosen people; ours is the pomp of learning; ours is the moral law; we make broad the phylacteries of our dissent; we tithe mint, and anise, and cummin. But the soul that asks for the weightier matters of worship, and devoutness, and yearning for oneness with God, pours itself out in a flood of rebuke at the worldliness, the self-sufficiency, the barrenness of heart. Repent, repent for the Kingdon of Heaven is at hand. And think not to say within yourselves: We have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham, Abraham, father of the nations that wait on God.

The ax is laid at the root of the tree. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. The soul that is a hungered for the bread of life, is not being fed by our church. It asks for the bread that cometh down from heaven. It is given the stone of disputation, the egotism of 'what *we* stand for,' *our* interpretation. It asks for an egg, and the scorpion of doubt and suggestions of disbelief are offered. It is starving for faith in God, and the serpent tempting says: have faith in yourself. In place of the divinity of the Christ-life is but the divinity of motherwit and her inventions. In place of the immortality of the soul, is but the immortality of the race—for a season. But the soul is wounded to be put off with these. It is conscious of immortal tissue. It knows that by right of nature, there belongs to it more than foolish questionings and genealogies, strifes and fightings about the law—the man Paul said in the first ages, they are unprofitable and vain—but there belong to it by birthright, the clear sense of God and the assurance of eternity. My house shall be called a house of prayer. What have you made of it, a lyceum? In a voice at which the earth itself may tremble, crying: Repent, for the Kingdom of Heaven is at hand, the soul is coming to claim its own.

The bread of life that is offered to fainting and sinning humanity is unable to sustain life. It is intellect that is carried away by the conceit of its own interests. It is intellect that has not been consecrated, purified of all that is chiefly learning, that has not been transfigured till its vision is employed about heavenly things. Our sermons are not too full of ideas, but too full of ideas of the text-book, the lecture room; of the ideas of religious controversy; of the ideas of material sciences; too full, also, of the bravado, miscalled heroism, of self-reliance. They are too empty of the insight into God's ways, of the ideas of the horror at sin, of the ideas of the Bible, which in all ages entering into holy souls, make them friends of God and prophets. Our ministers miss their opportunity. They are teaching the formulas of science and biblical debate; they fail to teach the mystery of godliness. Their charge is couched in the language of ethical and religious science, and not in the language of devotion and piety. It is the speech of the schools, and not of the Bibles. They betray familiarity with the arts and discoveries of men; they betray ignorance of the truth of God. They breathe a pride of information, a habit of

writing; they are without the great yearning for God and the habit of prayer. They strive to save men's souls by the doctrines of evolution, while the soul can only be saved by the doctrine of eternal life. "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent."

The soul of humanity is a voice crying in the wilderness, because in justifying the faith in God and immortality and the soul's communion in prayer, we use not the soul's vision but the mechanical devices of proof. It is an attempt to manufacture divine truth, whereas God has always revealed it. Putting two and two together, it is hoped God will result. Reporting the superstitions of savages, on the whole, we may believe ourselves immortal. Bleaching our prayers till there is left nothing we are not sure of accomplishing ourselves, we may trust that God will answer our petitions. Repent, repent, says the voice of the God-smitten soul. Go not to the way of reason or debate, shun the doubtful genealogies of savages, the vain babblings of the uninspired. The heart's thirst is not so allayed. Hereby we show we do not believe. The things that are seen are temporal, but the unseen things eternal. The eternal only can be pledged for the eternal. Go to the soul of the most inspired. If Jesus taught God and immortality and prayer, how can lesser souls dare to contradict? If he that was in the bosom of the Father, spoke the word, who shall gainsay it?

Then the voice cries: Do not preach to us character, but the will of God by which we may attain it. Character comes irresistibly to mean our character, and becomes the center of attention. But our neighbor's good ought to be in that center. It has been a schooling in selfishness, defeating its own end. Nor are we so consumed by the good of character, but thereby we cover our distrust of religion. We have not urged humanity because it was a glowing presence in our hearts, but because we were unable to urge God, not knowing that only because of God is humanity. Prepare a changed set of ideas. Take from the lips the words freedom, fellowship, character, independence, morality, and put there God, worship, faith, hope, life eternal, self-renunciation. Cease to commend each man as fit to determine his own faith, and his pride at accepting no belief at the authority of another. This has begotten pride, indolence, and hardness of heart. Jesus sets the limit for men's belief. Jesus has every right to dictate belief to you until your insight equal his. The soul is a hungered for devoutness in the church service, and that the ideal of devoutness should prevail. "Away with forms," cried the iron-moulder, and thereby lets the molten fire grow cold and rigid on the natural soil. The choice is always between forms of common devoutness and humility, and forms of individual pride and rebellion. The soul feels itself in a wilderness of formality more grievous because so petty and personal, so rife with the single will, so barren of the general will. It asks for an ideal of a service where protestation, where disapproval of some other system shall not govern. It asks for the prayers of the ages, on which God has sent down the dew of his blessing; forms inspired by ages of faith, and old as the everlasting hills; words of praise and prayer that carry with them an atmosphere of the same eternity that their meaning strives to express.

The old Frank leader of a mighty people, knelt at the baptismal font. "Bow thy neck," cried the bishop. "Burn what thou hast adored, and adore what thou hast burned." So cries the voice of the soul of the prophetic church. Burn what thou hast adored, and adore what thou hast burned. Burn the habit of material science, of worldly letters, and adore ardent piety and devotion. Burn the pride of proving everything for yourself, and adore the despised satisfaction of taking truth from the Christ life. "This is my body that is broken for you." Burn the irreligious fondness for the world and humanity, so cloaking the hollowness of the heart's belief, and adore God, who is revealing the world, and leading on the nations. Burn the idols of separateness, of formlessness, of being sufficient unto yourselves, the vanity of reason, the pomp of disputation, the half-pride at disbelief. Adore Jesus, the word of God made flesh, adore the spirit of common prayer, adore piety, adore forms of consecration, adore

God that worketh in us both to will and to do. The voice of one crying in the wilderness, Repent, for the Kingdom of Heaven is at hand. * *

THE NEW BIRTH.

When, above a clouded life
Suddenly the skies are riven,
When, instead of care and strife,
Hope, immortal hope is given,
Light transcending that of day
Wakes the mind and floods the way.

By that glowing light is read
Scripture written in the heart;
Hid before by sin and dread,
Now prophetic letters start,
"God is love! Behold the road!"
He who loves is born of God.

Earth no more a vale of tears,—
Gateway of a path divine
Lit by Providence appears,—
God and life in Him are mine!
Gladly by this life we live,
Gladly of this life we give.

S. C. B.

THE WAY OF THE LORD.

Thy way, O God, is in the sea, said the Psalmist. Yet he could have been acquainted only with inland seas. These, too, sailed small craft. Had he lived in our day and made a passage in a great steamer from Boston to Liverpool or from San Francisco to Singapore, a scene how much grander would have met his eyes! The impression would have been correspondingly deeper. Since the olden time of David how immensely the deep has spread out before the navigator! To what an unlimited extent the universe has widened and become intensified to the researches of science, giving increased largeness and inspiration to religion! Such being the case, how much more should the modern mind be stirred with devout feelings towards your God and mine!

The ways of the Lord are deep down below our comprehension—far back and far forward in time beyond our reach. Some are in advance and all along must be there in the depths and in the heights, in the awful past and the inconceivable future. Man cannot be there, first: yet the fortunes of man are in those wonderful infinitudes. The Almighty must be there to see to the concerns that throb with eternal purpose and goodness. Nothing in his course takes a crooked turn, is experimental, uncertain. The end, if there were any end, is known from the beginning, if there were such a point. His is the way of the exactest wisdom in which to lead his children and the divinest love to warm the heart in this stage of our advance and the next.

In traveling forward to this day through the last thirty, fifty, seventy-five years, by what road have you come? Not by one of your own marking out. You can, amid the vicissitudes of life, only take the next step with the aim to set the foot down in the right place. We are entering the region of unnumbered years—God's years, not ours yet. What do we know of the ground between this and the gate, of the passage through, and of the country beyond the gate? It is the good God's hidden way that he keeps for all. The birds fly hence when the days shorten. What path do they take? When the feathered choir have all summer long sung their little compositions of the Lord's composing, and the fields begin to lose warmth and charm, the great Author of song conducts his tender singers south by his great migration route to milder airs.

The way of the Lord for the benefit of all that live is everywhere. It is in the life of the individual; it is in the life of the nation. It is in the skies, that confusion may not be *there* and consequent ruin to our home *here*. When the worlds above us were all equipped for motion, the grandest in the universe, where should they move? Not anywhere, everywhere, but just to a hair's breadth in the orbits the divine hand had marked out for them. The presence of God, yours and mine, is in the avenues of the celestial heights; he makes for himself, too, avenues in the dark depths of the ocean, so that creation and native life are there, and when sailing is dreadful and the offspring of his love go down in disaster and death beneath the storm-tossed billows, his everlasting arms are underneath them the same as if they breathed their last upon a downy bed.

W. M. BICKNELL.

THE GREAT MYSTERY.

Life and its meaning, death and its sequence, are to me a profound mystery, impenetrable and fearful. I live, I know not why or wherefore; I see others die, and shall one day die myself, but all beyond is darkness, stillness and impenetrability. The questions of *what*, or *whence*, or *why*, seem to me as unanswerable now as when the morning stars sang their primal song.

The hints we have of a purpose, a design, a lawgiver, a never-sated longing, are but catch-words to a deep enigma whose true meaning and answer can never be surely guessed until the next issue of that mystic *Review* whose publisher is Death and whose editor is the Author of all things. Then, oh! then shall we know the riddle? Shall we be able to solve the problem?

I wait here. Do my silent loved ones wait there,—where? Shall I know and love them there,—where?

A. P. BARTON.

Kansas City, Mo.

Religion's Key to the Mystery.

[To such deep and agonizing cries of the soul as are expressed above (and what soul has not uttered them?) we believe the most rational as well as the most satisfactory answer that ever has been or ever can be given, is that of Religion.—Eds. Un.]

"Now we see through a glass, darkly; but then face to face. Now I know in part; but then shall I know even as also I am known."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me;—thy rod and thy staff they comfort me."

"Within the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good.

I long for household voices gone,
For vanished smiles I long;
But God hath led my dear ones on,
And he can do no wrong.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

THE NEW MEANING OF PRAYER.

[A correspondent sends us the following, which is from a sermon preached in Melbourne, Australia, by Rev. Charles Strong, now independent, but formerly pastor of the leading Presbyterian church of that city.]

In place of the old thought about prayer a new and better is coming. Let us see what it is.

The new prayer must differ from the old to some extent in its form. Experience teaches that it is not in accordance with God's order that rain should fall or that the sun should shine at our bidding. A pious man will cease to ask, like a spoiled child, that it should be otherwise. A plague broke out in olden times, the pious fell on their knees, and we do not blame them. But piety now will not show itself in fasting. The will of God is read in such calamities, and the pious seek to remove the causes, arising sometimes from ignorance, selfishness, greed, neglect of laws, which bring pestilence, war, or famine. Pious people have ceased crying to God for many things, because knowledge and thought have led them to believe that the granting of them would be inconsistent with the larger aims of Providence, and the interests of that humanity of which individuals are but members. "Why criest thou unto Me?" we read of Jehovah saying to Moses, "Speak to the people that they go forward." We do not expect that miracles are to be wrought for us. We would grow lazy and listless if we did. No one expects that prayer will make up for the bad foundations of a house, or the leakage in a ship, or a bad drain, the handiwork of a scamping builder or a greedy landlord. The house will fall, the ship will sink, and the pestilence will creep into our cities, cry to God as we may. "Work out your own salvation" is the modern motto, therefore. The modern prayer thus takes often the form of work, effort, both for ourselves and for others. Instead of repeating prayers, we go out in God's name to do our duty, to lay the axe at the foot of the tree of evil, to kill the germs of moral and physical disease.

And so there is no need of prayers any more? you will ask. It does not follow. We need strength of heart and soul for the effort, the work, the battle. Where shall we find that strength but in God, and what is the lifting up of the soul to God as our refuge and strength, even though no word comes to the lips, but the deepest prayer? Prayer is not necessarily words, any more than it is necessarily a posture, but it is an attitude of the soul, the communion of the human spirit with the Divine. And such upliftings of the soul must come naturally at times to the religious man and bring him strength.

"In Thee, O Lord, do I put my trust. I am continually with Thee. Father, Thy will be done." Is this not prayer welling up out of the heart and soul of those that feel that they are fellow-labourers with God? Would not such a prayer, rising from a man's soul every morning, be the strength of his heart, though the words are simple and few? Thus the form of modern prayer is likely to be different from earlier prayer, passing more into active effort of head and hand, avoiding vain repetitions and much speaking, laying little emphasis on attitude, or words or place, and, it may be, having comparatively few

direct requests to make, save that man's will and God's may be blended in one, and the desire of the individual harmonize with the perfection of the whole. Its form is moulded by its spirit. And its spirit—what is that? The will of God, the will of the Father, the will of reason and love, be done; the kingdom of light and truth come; the true destiny of man be fulfilled! Such is the sum and substance of Christian prayer—a prayer breathed not by fearful slaves or sycophantic courtiers, but by sons and daughters, by souls that trust—trust in the Eternal as eternal reason, truth, and love, in all, and through all and above all.

The spirit of Christian prayer must of necessity be less individualistic and selfish than the prayers of olden times. "Seek ye first the kingdom of God," cried Jesus. "Our Father," he is said to have taught his disciples first and foremost to pray, "Thy kingdom come." The Christian prayer springs out of trust as of friends, trust that the world rests in God, that things are ordered well, and that the chief aim of man is not to change God's will, but to become one with it, and make it man's. This is the undertone, the melody, the theme running through all its variations—trust, confidence, self-surrender, "Thy kingdom come."

Then, I hear someone say, what use is there in praying? None, in the commercial sense of the word "use." It will not make your bank account larger, here or hereafter, nor raise the market, nor ripen the crops, nor cause the sun and moon to stand still till you have your desire. But truthful, unselfish prayer will make the soul richer, and the heart braver, and the hand quicker unto good. It will make the life more elevated, and the spirit calmer, and the horizon of your world wider than petty self or the interests of the passing hour. Perhaps to some this seems small gain; but to those who really seek a God on whom to rest, and in whom to put their trust, to those who seek not themselves, but the kingdom of God and man, this must be to receive an "unspeakable gift."

Says John Page Hopps: "If we knew all the history of some people's angles they would be unspeakably lovely."

PREDESTINATION, OLD AND NEW.

CALVIN'S VIEW.

All are not created in an equal condition, but to some eternal life, to others eternal damnation, is foreordained.

Calvin, iii, xxi, 5.

Whom, therefore, He has created for the abuse of life and the end of death, that they might be the organs of his wrath and example of his severity, in order that they may come to their own end, he sometimes deprives of the power to hear his word; sometimes by the preaching of it further blinds and stupefies.

Calvin, iii, xxiv, 12.

Lo! He directs to them his voice; but it is that they may become more deaf; he kindles a light, but it is that they may be rendered more blind; he proffers instruction, but it is that they may become more besotted; he presents the remedy, but it is that they may not be healed.

Calvin: Institutio, iii, xxiv, 13.

DR. SAMUEL HOPKINS' VIEW.

God has revealed it to be his will to punish some of mankind forever. You know not but you are one of them. Whether you shall be saved or damned depends entirely on his will. And supposing he sees it most for his glory and the general good that you should be damned, it is certainly his will that you should be damned. On this supposition, then, you ought to be willing to be damned, for not to be willing to be damned in this case is opposing God's will.

Works, vol. iii, p 148.

TEACHING OF THE WESTMINSTER CONFESSION.

By the decrees of God, for the manifestation of His glory, some men and angels are predestined to everlasting life, and others foreordained to everlasting death.

Chap. II, Sec. 3.

Others, not elected, cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is very pernicious and to be detested.

Chap. X, Sec. 4.

THE WAY A NEW ENGLAND PREACHER PUTS IT.

We find in an eastern paper a letter from a man who had just been listening to a sermon from an orthodox preacher in a country place near by his home. The sermon was on the subject of election and predestination, and thinking it interesting

he reports it. Among other things the preacher said:

"Here are a dozen men. God sends eleven of them to hell; one of them he elects and takes to glory. There are another dozen. Of them he elects eleven and takes them to heaven, and sends one to hell. What does this show? That God is unjust? He cannot be. He would not be, even if he consigned every son of Adam to everlasting woe; for hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? My friends, it exhibits the glorious truth of the sovereign majesty of God; therefore, let His elect saints rejoice. It may be asked, Are truth, honesty, justice, mercy, purity, love, charity, of no avail? Yes, they are of avail, but only for this world. Here, verily, they have their reward. But let no man place his trust on such things for salvation, for he that does so is relying on the soul-destroying hallucination of human merits."

These utterances of the nineteenth century!

PREDESTINATION ILLUSTRATED IN A MANNER UNEXPECTEDLY REALISTIC.

Says a writer in the *Little Rock* (Arkansas) *Gazette:* An old-time Baptist preacher of this city, who has retired from active Gospel dealing, but who still keeps a firm eye on the faith, has just had a little experience with a colored man that causes him to think very seriously. Meeting the colored man the preacher said: "Dave, if you don't bring that saddle home I'll have you put in jail."

"What saddle is yer 'furren ter?"

"The one you stole from me."

"Parson, 'fore de Lord, I neber stole yer saddle."

"Yes, you did. I saw you when you took it off of the yard fence. I believe I'll have you arrested anyway."

"Look heah, parson, you'se a Old Baptis', isn't yer?"

"Yes, and I'll have you sent to the penitentiary."

"Well, so is I, an' now ketch de p'ints ez I gin 'em to yer. Dar is jes so many saddles in dis worl' what is ter be stole, an' dar's jes so many men what is ter steal dese saddles. Dis is predespernation. Now if yer saddle happens ter be one ob de predisposed saddles, an' I happens ter be one ob de predisposed men, kin I he'p hit? Dar was Judus, fer instance. He couldn't he'p 'trayin' de Saviour, case de Saviour said, 'Judus, sop in dis dish an' go an' 'tray me.' Hit wa'n't Judus fault, case he was one ob de predisposed, so 'tended frum de foundation ob der worl'."

"I don't want a religious discussion, Dave. It isn't the saddle now that I care so much about. It is that you told me a lie in saying that you didn't steal it."

"Well, den, parson, 'spose I takes back de lie an' keeps de saddle?"

"A lie once told always stands. You have lied to me, you scoundrel, and I believe it is my duty to have you arrested."

"Parson, dar's jes a certain amount ob lies ter be tole in dis worl', an' ef I is one ob de men what is predisposed ter tell one ob dese lies hits not my fault, an' I kan't he'p hit."

"You go on now and get that saddle or I'll swear out a warrant for your arrest."

"I'll do de bes' I kin, parson, but dar's jes a certain amount ob stole saddles ter be returned in dis worl'. If I's one ob de predisposed men, an' I b'lieves I is, you'll fine yer saddle hangin' on de yard fence 'bout sundown dis evenin'."

A RAY OF LIGHT FROM A REVIVALIST.

A speaker at a recent revival meeting being asked a question about election and predestination, replied as follows: "Oh, I can explain that. I elected my wife four years before she elected me, and all those four years I was mightly concerned to get her to elect me, and finally she did. Just so God from all eternity elected his people, but they must now elect God; and that is the reason we hold this meeting."

THE LARGER THOUGHT.

The best minds of our day are coming to look at the subject of predestination somewhat in *this* way: God's sovereignty! Man's free will!—*both* are *facts.* How the two *harmonize* our finite minds may not be able more than very imperfectly to see. The Calvinistic doctrine of predestination contained a great truth. The fault of Calvinism was that it stated this doctrine in an extreme and unwarranted form, and drew from it unwarrantable logical inferences. Calvinism made the mistake of riding the logical faculty in man roughshod over every other part of his nature, trampling down justice, pity, freedom, love. It stopped short of that largeness of view, coming to our age, which sees that justice becomes perfect only in love, and freedom in law. Socrates was the freest man in Greece, because he more than any other felt that he must not, and therefore could not, disobey the behests of his best self, which he was wise enough to recognize as the commands of God. Thus moral necessity and the truest freedom are the same. The reason of this is, that the universe is not a mechanism but a divine life.

UNITARIAN INFIDELITY.

To be untrue to conviction is the worst infidelity. There is some of it in the west. Persons who have been active Unitarians in the East, attend, and sometimes join, other churches on coming West—the more

readily to gain a foothold in society. The West is liberal in opinion and still more liberal in spirit, but it is *unorganized.* Where there is a church it is somewhat humble. "Society" is not humble. The Episcopal is usually the church chosen in the departures mentioned. It is considered a fashionable church.

Now, Unitarians ought to exercise some conscience in this matter. They have no right to conceal the light they have. It is a species of hypocrisy for which they should feel keenly answerable. Besides, this infidelity is not good judgment. Do they not see the day of reason dawning, its light setting on fire the spires of all churches?

And Unitarian ministers in this new country should vigorously press these points. Our ministers are too likely to consent to take a back seat, and depend on the slow processes usual with us. We need evangelists. The people need converting. "Convert" is a good word. It should mean more with us than with others. We must be more aggressive. Our literature is working like the divine leaven. We need to add to it positive and warm preaching. Are there not positive things enough in our faith to set a community thinking? Is not "pure Christianity" vigorous enough to wake people up?

My excellent brother, the pastor of the Unitarian church here, was left out of the Monday ministerial meeting. Cause: the year before, while he was a member, was too warm for orthodoxy—hyper-orthodoxy. Result: several ministers in evangelical churches have never attended the meetings since my brother's exclusion. Yes, a change is coming over the spirit of religion's dream. And in this new country is where it will tell the most rapidly. And this very spirit should make us brave to press our lofty claims.

W. W. FELLOWS.

Denver, Col., July, 1887.

ILLUSTRATIONS OF UNITARIANISM.

STATEMENT BY REV. J. B. HARRISON.

The faith that compels my acceptance is this:

1st. One God, the Father,—Cause, past, present, and future, supreme, perfect. "Thou shalt have no other gods."

2d. One system,—the universe; perfect means to perfect ends. Sin, with retribution its consequence,—terrible facts, but no exception. "The wrath of man shall praise thee."—"If I make my bed in hell, behold! Thou art there."

3d. One brotherhood,—the whole human family; "heirs of God, and joint heirs with Christ." — "Thou shalt love thy neighbor as thyself."—"Love worketh no ill to his neighbor."

4th. One destiny,—universal human conversion and progress: Knowledge, Discipline, humble, faithful Self-culture, the means under God; Christ and the Bible as helpers; Christ's spirit, the test; his life, the example; reason, the interpreter. Christ came expressly to seek and save that which was lost. No wise earthly parent will hopelessly reject or doom any child of his. There is no enemy but sin,—our own evil-doing. God supreme, always helpful; and Humanity, needy, but inviolable. LET US OVERCOME EVIL WITH GOOD.

EMERSON FOR CLUB WORK.

The following is the programme prepared last year for the Emerson Club, in connection with Heber Newton's church in New York. It will be suggestive to our literary clubs and classes in making out their programmes for the coming winter.

1. ESSAYS—NATURE. Vol. I, pages 8 to 30 inclusive.
   (Being) *Nature, Commodity and Beauty.*
   POEMS—HAMATREYA, ODE TO BEAUTY. } *Emerson.*
2. ESSAYS—NATURE. Vol. I, pages 31 to 51 inclusive.
   (Being) *Language and Discipline.*
   Poems to be supplied.
3. ESSAYS—NATURE. Vol. I, pages 52 to 69 inclusive.
   (Being) *Idealism and Spirit.*
   Poem to be supplied.
4. ESSAYS—NATURE. Vol. I, pages 70 to 80 inclusive.
   (Being) *Prospects.*
   POEMS—THE NAUTILUS, *by O. W. Holmes.*
   MAN, *by George Herbert.*
5. POEMS—WOOD NOTES, *by Emerson.*
   Also SELECTIONS from Dr. Newton's "Sermon on Emerson."
6. ESSAYS—GREATNESS. Vol. 8, pages 285 to 303 inclusive.
   POEMS—THE FABLE.
7. ESSAYS—CLUBS. Vol. 7, pages 213 to 236 inclusive.
   POEMS—SELECTIONS from Cowper's "Conversation."
8. ESSAYS—QUOTATION AND ORIGINALITY.
   Vol. 8, pages 169 to 194 inclusive.
9. QUOTATIONS AND ORIGINALITY—*By Members of the Club.*
10. ESSAYS—SOCIAL AIMS. Vol. 8, pages 79 to 105 inclusive.
    No Poem.
11. ESSAYS—SOCIETY AND SOLITUDE. Vol. 7, pages 9 to 20 inclusive.
    POEM—THE TITMOUSE, *by Emerson.*
12. ESSAYS—CHARACTER. Vol. 1, pages 87 to 100 inclusive.
    Poem to be Supplied.
13. ESSAYS—CHARACTER. Vol. 3, pages 101 to 113 inclusive.
    POEM—THE NOBLY BORN.—In "Parnassus," page 518.
14. ESSAYS—SELF-RELIANCE. Vol. 2, pages 45 to 87.
    No Poem.

In connection with the essays and poetry members of the club are recommended to read from Holmes's "Life of Emerson," the "Correspondence between Emerson and Carlyle," "The Genius and Character of Emerson," (the Concord School of Philosophy Essays), Cooke's "Life, Writings and Philosophy of Emerson," and any other essays or papers accessible.

THE ANN ARBOR UNITY CLUB.

We have been so much interested by the account of the Spring Garden Unity Club that we thought that we in turn might interest others by a short description of our Unity Club work in Ann Arbor.

The season of 1886-7 began October 18 with a social. According to the program, "The season comprises fifteen evenings, partly literary and musical and partly social, three evenings wholly social, one devoted to a War Song Concert, two to War Reminiscences, and one to a Washington's Birthday Entertainment."

The meetings are held on Monday evenings of each week. Small admission fees of ten cents for literary evenings, fifteen cents for socials, and twenty-five cents for special entertainments, are charged. From this source the club cleared last year above all expenses (which were considerable) about sixty-five dollars, fifty of which was divided as a gift to two students, one in Ann Arbor and one in Meadville; ten was paid for church repairs, and the remaining five was used in the rental of a "Unity Club pew," for the use of members of the club and their friends.

The program is arranged and printed at the beginning of the year. Such a course necessitates a great deal of work on the part of the program committee, but it is of advantage in many ways. The preparation of all the program at once makes possible a greater unity of structure. It is the custom here to combine several more or less continuous lines of study and entertainment. Of these I will speak again later.

Two papers, from twenty to thirty minutes in length, are usually presented the same evening. These are preceded and followed with music, recitations, etc., and the evening closes with a "social half hour."

We aim in laying out the season's work to invite first all available persons in our own church and congregation to take parts. We draw largely, too, from the professors and students of the University and the School of Music, without reference to church lines. Many of them have had unique vacation experiences, perhaps. Last year we had of this sort, "A Geologist's Summer Trip in the Northwest," by Professor Alexander Winchell; "An Account of the Prize Yacht Race in New York Harbor," by Charles S. Ashley; and "Canoeing Experiences in British Columbia," by Professor P. R. B. de Pont.

Another group of subjects was what might be called Questions of the Time. One evening was devoted to Henry George, one to the Indian Question as suggested by Helen Hunt Jackson's "A Century of Dishonor," one to "Mind Reading and Mind Cure," and one to "Monopolies."

An unfailing source of pleasure is the study of authors. Last year we had papers on Elizabeth Barrett Browning, Helen Hunt Jackson, Jean Ingelow, and Robert Browning. One of the most delightful of these evenings was the Jean Ingelow evening. After an able paper on the author, the Songs of Seven were recited, with illustrative tableaux.

Then there were the musical evenings. Of these we had two last year, one miscellaneous in character, the other decidedly novel, consisting of "The World's Cradle Songs," sung by mothers in their native tongue and costume. A third entertainment, also musical, but rather coming under the head of the now popular war reminiscences, was the "War Song Concert."

Then there was a variety of matter combined with these more or less well defined groups. "Mignonnette," a comedy drama, by Professor A. Hennequin, was read by its author. There were two scientific talks by Professors Pettee and Langley, a "Story," and an evening of "Pioneer Reminiscences." One of the finest things of the year was the dramatization and presentation in pantomine of the old English ballad, "The Blind Beggar of Bethnal Green."

We repeat the question asked in the last number: Why not devote a corner in the UNITARIAN to the interest of the Unity Clubs? It certainly would be a source of common profit and pleasure. I. A. M.

[What Club will send us an account of its work for the October UNITARIAN?—ED. UN.]

A UNIQUE WORK AMONG THE BOYS.

Rev. W. R. Cole, of Mt. Pleasant, Iowa, was drafted from the ranks of the clergy many years ago by the fascinations of a business career. But business has never had sufficient fascinationto make him forget the work for his fellow human beings which it is possible for every business man to do. Among other things he has striven to lead the boys of his city to good habits of thought and conduct. He has been their friend in work, in study, in play. A few years since he made at his home in Mt. Pleasant, a small lake for boating and bathing. From a large boulder, found in excavating, the lake soon received the name of Boulder Lake. Of course a sheet of water was a great attraction to the boys of a prairie town. In order that they might have the full pleasure and benefit of the lake, Mr. Cole organized them into the "Boulder Lake Club," with the privilege of visiting the place at stated times for boating or bathing. In joining this club every boy pledged himself to refrain from the use of intoxicants, tobacco, and profane and obscene language, and so the club became a most healthful moral power,

as well as a help to recreation and physical development. For several years more than a hundred of the city boys have joined the club each summer and have enjoyed the advantages of Boulder Lake. The lake has been arranged with deep portions for experienced swimmers and shallow parts for those just learning. Moreover, an attendant has always been present to assist in case of need. It was thought no accident could occur. But recently some eager boys come one afternoon before the appointed hour. One of them was a new member who did not know well the parts of the lake. He could not swim. He got into deep water and was drowned, his merry companions being unconscious of the sad fact until, when they came to dress, there was no happy claimant for one pile of clothes. The body was soon recovered. No efforts could call back the life. On a beautiful summer day the Boulder Lakers, and the other sorrowing friends, gave the body to Mother Earth. The accident brings deep sorrow to the home of the boy. It brings sorrow hardly less deep to Mr. Cole and his family. It is a grievous blow to an otherwise successful experiment in helping the boys by surrounding their sports with pure influences. O. C.

A UNITARIAN ACADEMY FOR IOWA.

At the spring meeting of the Iowa Unitarian Association the question of buying the property formerly owned by Humboldt College, and establishing there an Academy for boys and girls, came up for consideration. It was voted that in the opinion of the association this work would be of great value to education and to Unitarianism. A committee was appointed to procure the money and to buy the property. The property is now owned by three gentlemen, who live in New Bedford, Mass. They loaned to the college corporation a number of years ago $15,000 on interest. Various causes made it impossible to continue the school, and impossible to pay even the interest of their debt, hence those who had loaned the money were led to foreclose the mortgage, and for a number of years they have held the property. Their claim now amounts to over $30,000. They will sell the property to the Iowa Association for $10,000. The property consists of 80 acres of most beautiful land adjacent to the city of Humboldt, on which there is a well-built building of cut stone, 48 by 72 feet, three stories with a basement. The Iowa Association asks the generous coöperation of all in this work. Persons willing to contribute to the fund are requested to address G. L. Tremain, Humboldt, Iowa, or Rev. O. Clute, Iowa City, Iowa. Already good progress has been made in securing the $10,000. About $3,000 were pledged in the west. Mr. Clute is now in New England, where he meets with encouraging success. Rev. Dr. Edward E. Hale, Rev. Dr. A. P. Peabody, Rev. James De Normandie, and others strongly endorse the work.

ENGLISH AND FOREIGN NOTES.

The total amount collected for the London hospitals on "Hospital Sunday" was $200,000, which, less about $8,000 for expenses, has been distributed among 108 hospitals and 50 dispensaries.

The two native Protestant churches of Italy — the Waldensians and the Free Church—have been talking of uniting. But the union breaks down because they cannot agree upon a name. The two want to be one, but cannot determine which is to be that one.

The Maharajah of Cooch Behar—the prince who married the daughter of Keshub Chunder Sen—is celebrating the jubilee year by establishing in his territory a college to be called the Victoria Jubilee College. He has shown himself, in various ways, one of the most enlightened of the Hindoo princes.

It is interesting to read of the annual "Window-Gardening" exhibition just held in the dense district of East London under the auspices of our "Domestic Mission"—the equivalent of the American "Benevolent Fraternity"; 297 plants were shown by 65 exhibitors.

There were two notable religious articles in the July *Contemporary Review*, one by Wm. Rossiter, on "Artizan Atheism," and the other by W. St. George Mivart, on "The Catholic Church and Biblical Criticism." Mr. Rossiter—a Londoner, well known as one of the leaders in recent movements of working men towards self-elevation, and who was himself drawn back to religion by F. D. Maurice—shows how the Artizan class have fallen away from religion, because religion has first of all withdrawn itself from them. It is an article well worth reading here in America, for here, too, not perhaps by any conscious withdrawing, but by none the less effective changes, the churches have become far too largely churches of the well to do classes, and the great problem of the day to thoughtful Christians is, how they may be widened out.

Mr. Mivart's article is especially curious as coming from a Catholic in good standing. He contends that the Church of Rome has already accepted the great revelations of science,—a curious contention in view of the distinct condemnation by the Vatican decrees of the idea that because of the progress of science the dogmas of the church have had or may have to be changed! Yet as he points out, no

Catholic now holds that the earth stands still and the sun goes round it. "God," he says, "has taught us by the actual facts of the history of Galileo that it is to men of science that he has committed the elucidation of scientific questions, scriptural or otherwise, and not to a consensus of theologians or to ecclesiastical assemblies or tribunals." We are assured that among educated members of the Catholic Church the doctrine of evolution is generally accepted. The present paper goes on to the subject of Biblical criticism, and Mr. Mivart states his conviction that in the main lines of it the exposition of Kuenen, Reuss and others of what is known as the modern school, will prove to be correct. About such points, for example, as the composite character of the book of Genesis, the late date of the book of Deuteronomy and of the Levitical Legislation, there can, he thinks, be no doubt. And his conclusion is that these views will eventually be accepted by the Catholic Church, just as the great teachings of natural science have been.

Christian Life has the following quotation from a returned missionary from the east: "I was a very strong Calvinist when I went to China. I preached eternal torments so terribly strong for nine years that I have not yet got over repenting that I represented God in such an awful light. It was much like a boy who should start out and say to his half-dozen brothers, 'Father is going to whip you to death, and is going to take me into his favor—not because I am any better than the rest of you, simply because he has decided it.' The other boys would probably say, 'You are either lying or else our father is a brute.' And so the Chinamen may seem to say to the missionary, 'You are either lying or else that is a God we do not want.'"

As we anticipated when we read of the success of women students in passing the *examination* at Cambridge, a committee has been formed for the purpose of obtaining the admission of women to the *degrees* of the University of Cambridge, and a memorial to the Senate has received the support of many names eminent in literary, scientific, and educational circles.

Rev. Dr. Newman Hall says: "A friend of mine was once asked to enter on a public discussion with some secularists. He replied, 'When you can find me twelve families who were once Christian, but by embracing your views have become more virtuous, useful, contented and happy, better and happier in this present life, according to your theory, I shall think it worth while to argue with you, and not before; for I can find you one hundred families who were once living on your theory, and for this present world, but who, by Christianity, have become better husbands and wives, better parents and children, or better neighbors and citizens, more virtuous and sober and happy.'"

A number of our English Unitarian ministers have recently published an earnest protest against the new Coersion Act for Ireland. It has, however, aroused a good deal of discussion, and many ministers, of about equal weight to those who have signed it, are said to have refused to do so. English feeling is curiously divided at present, but the drift of English public opinion seems to be gradually setting towards the conviction that Home Rule is inevitable, and that being so, it is best for it to be given heartily, as Mr. Gladstone proposes, rather than grudgingly.

We are glad to hear that Rev. Robert Spears, of London, is coming to America for a visit. Mr. Spears has always been one of our most earnest and devoted ministers. For some years he was secretary of the British and Foreign Unitarian Association, and has done much to foster the new activity and distinctively Christian feeling which have marked our English Unitarian church life during the present generation. He has been the editor of the *Christian Life* from its commencement. He comes as one of a party of whom the others are Mr. and Mrs. Edwin Lawrence—two of our most public-spirited London Unitarians—and Mr. Courtney Kenny, M. P.

LITERARY NOTES.

Of all our national literary or scientific gatherings perhaps none is more important or more interesting to thoughtful people, than the annual meeting of the American Social Science Association. It will be held this year as usual at Saratoga, its date being announced as September 5–10.

The Tenth Summer School of the American Institute of Christian Philosophy was held at Key West, New Jersey, August 16–25. Among the lecturers were Dr. Lyman Abbott, Dr. Thomas Hill, Dr. J. T. Bixby and Dr. Deems. Dr. Hill's subject was "The Absolute, a Person.' Dr. Bixby spoke upon "Physical Theories of the Mind."

We call the attention of our Sunday-school teachers and officers to the full list of publications of our Unitarian Sunday-School Society, printed on another page. In beginning their Sunday-school work anew, for the work-year upon which we are just entering, they will find valuable helps, both in the way of lessons and teacher's aids in these publications.

Sunday-school teachers and Superintendents who have not read them already may well send to the Unitarian Sunday-School

Society, Boston, and get (they will be sent *gratis*) Rev. S. H. Winkley's "Lecture Talks" delivered before the Normal Class in Channing Hall last winter. They are full of both moral earnestness and very wise practical suggestions.

We receive from the Cincinnati Women's Auxiliary Conference a catalogue of the Sallie Ellis Loan Library, of some 160 volumes of the best Unitarian literature for missionary purposes, partly left as a legacy by Miss Ellis at her death, and partly purchased since. It should be the aim of every P. O. Mission to create for itself such a loan library. A collection of books for circulation will be found of great value even if it consists of only a dozen volumes of the right kind. Missions forming a library may well send for the Cincinnati catalogue. Address Mrs Sarah E. Owens, corner 7th and John Sts.

A most excellent and needed tract is that by Rev. C. F. Dole, entitled "The Congregational Method: How it is Worked and How it Ought to be Worked," published as No. 2, of the *Register* Series.

The Publication Committee of the A. U. A. hope soon to issue the following tracts: "My New Neighbor," by Rev. W. H. Lyon; "The Fullness of God," by Rev. S. R. Calthrop; "Modern Biblical Criticism," by Prof. C. H. Toy; and "An Account of Unitarian History," by Rev. Rush R. Shippen.

We are glad to see that the Chicago Charity Organization Society has begun the publication of a monthly paper, entitled *The Reporter of Organized Charity*, edited by the secretary of the society, Mr. W. Alexander Johnson, whose clear head, wide knowledge and earnest purpose are putting new life and system into Chicago charity work. The paper costs only 50 cents a year. Friends in Chicago and the West should see that it does not languish for want of funds, as they may be sure its editor will not allow it to languish for want of intelligence, energy and heart put into it.

Nearly every issue of the *Boston Commonwealth* contains a sermon or a lecture from Rev. James Kay Applebee. Recently have appeared a number of his able Shakespeare lectures.

Miss Willard's book, "Woman and Temperance" is being translated into Japanese.

D. Appleton & Co. announce two books on the subject of evolution which will interest our readers, viz.: "Evolution, its Relation to Religious Thought," by Prof. Joseph Le Conte, and "Our Heredity from God; Lectures on Evolution," by Rev. E. P. Powell.

The Teachings of Jesus. By Henry G. Spaulding. Unitarian Sunday-School Society, Boston, Mass. Pp. 180, cloth. Price 40 cents.

Sunday Lessons for Infants. By Aunt Amy (Miss Marian Pritchard, of Highburg, Eng.). London: Sunday-School Association, Essex Hall.

Lessons on Luke. By David Utter. Western Unitarian Sunday-School Society, Chicago. Price 25 cents.

The above are some of the many Sunday-School helps accessible to our liberal Sunday-School workers in planning for the coming year. Mr. Spaulding's book takes up the teachings of Jesus under the three heads, "The duties we owe to others"; "The duties we owe to ourselves"; and "The duties we owe to God." The lessons, forty in number, are each based upon a scripture passage of some length, concerning which the lesson proposes to answer three questions, viz.: "What does it say?" "What does it mean?" "What does it teach?" Each lesson is enriched by a bundle of "golden sayings" on the subject in hand chosen from the great thinkers past and present. Each lesson is also provided with two sets of questions, one for the younger and one for the older pupils. Any Sunday-School which will go carefully through this manual will have made sure of a broader knowledge of the central teachings of Jesus than is often obtained we fear in Sunday-Schools. But to ensure thorough work we suspect that two or three instead of one Sunday should be given to each lesson.

Mr. Utter has learned by practical experience how very little ground can be covered in a short half hour's Sunday-School lesson, and he limits his material accordingly—perhaps too much limits it. Thirty-one lessons constitute the course, allowing for a monthly review. A selection from the gospel of Luke is to be studied at first hand as the basis of each lesson, and the special things to be emphasized are indicated by six questions, two each for the first, second and third grades, into which it is suggested the school be divided. Scripture references, the six questions, and a half page of notes and suggestions are given to each lesson. We are moved to quote with special approval a sentence or two from the preface. "Remembering then how little can be done at best, we think the most important thing to be done by a Sunday-School ought at least to be attempted first. And this most important thing seems to us to be the study of the Bible, the Old and New Testaments. There really is no other place in our modern life where an intimate acquaintance with this ancient literature naturally comes in, or will be attained at all if not in the Sunday-School."

Of "Aunt Amy's" lessons, all but two

are based upon four hymns, the other two upon "a light-house" and "a tower." The thought seems to us a good one to set the very little children to storing their memories with the words of beautilul hymns whose meanings have been made clear to them in the various ways admirably suggested in these "Sunday Lessons for Infants." The book has a wise and helpful preface upon tools, requirements and meth ods.

Applied Christianity. Moral Aspects of Social Questions. By Washington Gladden. Houghton, Mifflin & Co. Pp. 320. Price $1.25.

Mr. Gladden is one of our wisest workers in the important task now before us of solving the serious social questions of our age in the light of Christianity. The present volume is a thoughtfnl, noble one. It deals candidly, often suggestively, with the following specific subjects: Christianity and Wealth; Is Labor a Commodity? The Strength and Weakness of Socialism; Is it Peace or War? The Wage-workers and the Churches; Three Dangers; Christianity and Social Science; Christianity and Popular Amusements; Christianity and Popular Education.

Christmas Eve, Men and Women, Dramatis Personæ, etc. By Robert Browning. Boston and New York. Houghton, Mifflin & Co. Price $1.75.

The Ring and the Book. By Robert Browning. Same publisher and price.

These are two volumes of an excellent new six volume edition of Browning's poems complete. The type is good and the mechanical execution generally all that could be desired. Robert Browning is the fashion in the literary world just now. But of this we may well be glad rather than sorry, for as it is a great gain to physical health when the fashionable dress is also the one which adjusts itself best to the needs and laws of life, so any age is to be congratulated in which a Browning, a Tennyson, and a Ruskin become in any sense popular favorites.

The Story of Margaret Kent. By Henry Hayes.

Guenn. By Blanche W. Howard.

The House of a Musician. By Virginia W. Johnson.

The above are three out of the thirteen volumes which make up Ticknor's Paper Series for 1887 (50 cents each). The first two are reprints, in cheap form, of novels which have already reached a large sale and won some fame; the third is a new book. But all are more than mere love stories; each contains some conscientious character study, which, however, does not detract from the interest of the story. We would like especially to commend Guenn as a healthful book for young girls, infinitely superior to most of the stories they will be likely to read, unless their parents are wise enough to select their reading for them, and confine it, as the wisest will, to the world's *great* books.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

The Lakeside (Chautauqua) School of the New Theology (Aug. 5–21) opened with excellent addresses and sermons from Dr. Townsend and Dr. W. H. Thomas. We go to press before reports of any but the earlier part of the session reach us.

We are sorry not to be able to make full announcement concerning the Ministers' Institute, which is to be held September 27–29, at Princeton, Mass. It will perhaps be enough, however, to remind our readers again, that papers are to be read there by Profs. Thayer, Everett and Lyon, of the Harvard Divinity School, and by Revs. E. H. Hall, J. H. Allen, T. R. Slicer, and C. F. Dole, and perhaps by Dr. F. H. Hedge. The sermon is to be preached by Rev. Francis Tiffany.

The Grove meeting at Weirs, N. H., seems to have been a little better attended than usual, and excellent throughout. One of the most unique and interesting features of the meeting was an afternoon occupied by representatives of the Baptist, Episcopalian, Methodist, Trinitarian Congregationalist, Universalist and Unitarian denominations, in speaking of the debt which in each speaker's mind his denomination owed to the other Christian bodies. After the address on Saturday morning of Rev. Booker T. Washington, Principal of the Tuskagee, Alabama, Normal School for the education of colored people, those who had heard were so much impressed with the importance of the educational work in which Mr. Washington is engaged, that a collection was taken and money raised to pay the expenses of a student at Tuskagee.

Prof. Barber and family has been summering in Somerville, Mass.

President Livermore has been spending some weeks among old friends in Keene, N. H.

Rev. H. W. Foote, of King's Chapel, Boston, is at his summer home at Magnolia, Mass.

Dr. James Freeman Clarke is at Magnolia. His health is improving under the *yacht* treatment.

Rev. J. B. Green, of Gloucester, Mass., has gone to visit his old home in Montreal.

Rev. J. N. Pardee, of Laconia, N. H., has been in poor health for some months. He has resigned his parish, and purchased a country home near Bilerica, Mass., where he hopes to recuperate.

Rev. E. S. Elder, of Franklin Falls, N. H., has gone down on the Maine coast for an outing.

Rev. C. F. Dole, of Jamaica Plain, Mass., enjoyed his visit to the West, and his acquaintances among the people of Winona and Duluth.

Rev. Howard N. Brown, of Brookline, Mass., is spending the summer at Mattapoisett, Mass.

Rev. Brooke Hereford and family are at their country house at Wayland, Mass. The charming drives in that neighborhood cannot be surpassed.

Rev. Grindall Reynolds, is at his post in the Secretary's office in the noble building in Boston. He has taken only a brief vacation.

Rev. J. T. Sunderland and family are rusticating in a farm-house on the banks of Silver Lake, near Ann Arbor, Mich.

Rev. Rush R. Shippen has gone to Europe.

Rev. Charles A. Allen, of New Orleans, is in Boston.

Rev. G. H. Hosmer preached at the First church, Boston, on Sunday, Ang. 7.

Rev. A. D. Mayo finds Boston an attractive summer resort after his year of arduous and successful educational work in the South.

Assistant-Secretary Geo. W. Fox is at his desk most of the summer.

Miss Close, the always helpful clerk at the Boston headquarters, keeps her desk decorated with a grand show of nasturtiums of her own growing.

Rev. J. L. Jones helped in the Weir's Landing meetings. He fell in love with the Lake, and stayed a week after the meetings to make its better acquaintance.

Dr. E. E. Hale and family spend the summer at their country house at Matunuck, R. I.

Dr. J. H. Morrison is at Peterboro, N. H.

Dr. A. P. Peabody finds Portsmouth, N. H., a delightful home for the summer.

Rev. James De Normandie of the First church, Roxbury, keeps his church open for the summer.

Rev. Geo. Batchelor, is in the editorial chair of the *Christian Register* while the Shaybacks are in camp.

Rev. S. J. Barrows, and all the "Shaybacks," have again "camped out" for some weeks by the Lake, or in the woods, or among the hills, wherever that famous camp is located.

Rev. S. M. Crothers and family, of St. Paul, Minn., have spent the summer at Brattleboro, Vt., and at other points in New England.

Rev. C. G. Ames, of Philadelphia, visited his son at St. Paul, in his vacation. Beforehand he declined invitations to preach. But when he got into St. Paul and Minneapolis, of course the people compelled him to preach, and his apostolic word was heard even as far north as Duluth.

Chicago.—There is much regret here that Mr. Eliot decides not to accept the Western Secretaryship of the A. U. A.

—Mr. Joseph Shippen has just returned from a six weeks' trip to Switzerland.

—The work at Englewood goes on finely under the guidance of Rev. Miss Florence Kolloch. The church is called Universalist, but it embraces Universalists and Unitarians, and the name is made little of. In the Sunday service the A. U. A. Hymn and Tune book is used, and in the Sunday-school "The Carol."

—Pundita Ramabai, the distinguished Hindu lady who is in this country endeavoring to raise money to establish a school for the education of higher caste Hindu girl-widows, has been spending some weeks in Evanston, as the guest of Miss Frances Willard, and in Chicago.

Boston.—The talk that has been going on in the papers about some proposed union between Dr. Hale's, Mr. Savage's, and Dr. Bartol's churches is all nonsense. No such idea has ever been seriously entertained.

—Dr. Hale's Society, the South Congregational church, has taken Huntington Hall —the large room in which the Lowell Institute lectures are given—for its services next winter. It was here that Phillips Brooks' Society worshipped, after the Boston fire, while Trinity church was building.

—First Church.—Union services supported by First Church, Second Church, King's Chapel, Arlington Street Church, and Hollis Street Church, are held during the summer. Rev. C. R. Weld preached July 31; Rev. G. H. Hosmer, Aug. 7; Rev. Brooke Herford, Aug. 14.

—At the Young Men's Christian Union Rev. A. D. Mayo has given on Sunday evenings during August four valuable practical talks to Young People, on "Skill," "Courage," "Persistence," and "Consecration." The congregations have been

excellent, and all have joined heartily in the responsive service and the singing.

Hinsdale, Ill.—The new society organized a few months ago in this attractive suburb of Chicago, has called Rev. W. C. Gannet to be its pastor, and he has accepted.

Indianapolis, Ind.—The Rev. Mr. McCulloch, pastor of the Plymouth Congregational church (independent) where families of our faith generally worship, has been absent for some weeks on a tour in Europe, for the re-establishment of his health, which had become seriously impaired. His large church has been practically closed, as a place of worship, since his departure, though the Sunday-school is kept up, and the various charitable and educational organizations connected with the church, have their offices open there, as usual, through the week.

Littleton, N. H.—The charming little new church is at last finished and dedicated—the service of dedication taking place Aug. 4th, with Rev. Fielder Israel, Mr. L. C. Leary, of the Havard Divinity School, Dr. Hill, Rev. S. C. Beane, Rev. E. A Horton, Rev. George Alway, Rev. J. E. Wright, and the pastor, Mr. Morrison, assisting. Visitors came from many of the surrounding towns, and the occasion was one of great rejoicing.

Louisville. Ky.—Some earnest workers in the church here have been keeping up the Sunday-school through the very hot summer weeks, while the church has been closed for the pastor's vacation.

Northfield, Mass.—On the evening of Aug. 4, the Unitarian Sunday-school had a delightful lawn party on the grounds of Mr. Charles Pomeroy, clearing $75, which will be spent to replenish the Sunday-school library.

The Pacific Coast.—Rev. Robert Collyer preached his farewell discourse in Oakland to a congregation which thronged platform and isles, as well as pews, 1,300 persons being present. His visit to California has been productive of much good to the Unitarian cause in that section. On the 14th of August he preached in Portland, Oregon, for Mr. Eliot.

—Rev. T. L. Eliot has felt it is his duty to decline the invitation of the American Unitarian Association to act as their Western agent, and will remain pastor of the Portland Unitarian Society to which he has ministered so faithfully for 16 years past.

—Rev. C. W. Wendte has returned from a six weeks' visit to the Northwest, during which he sojourned in a dozen or more towns and cities, travelled 2,500 miles, made nineteen public addresses, conferred with church committees, inspected church lots, consulted architects, and in other ways aided the Unitarian cause in that region. The last week was spent in the National Yellowstone Park in Wyoming Territory. During his absence the Oakland pulpit was supplied by Prof. John Fiske, Revs. Robert Collyer, C. P. Massey, Rabbi Levy, and others.

—Rev. Dr. Stebbins has spent his vacation in and near Boston, with his son Rev. Roderick Stebbins, but is expected back about September 1st. The Star King church having been sold and the new edifice not being erected as yet, the Unitarian Society will probably accept the generous offer of the Jewish Society and worship in their splendid synogogue until their own temple is ready foı occupation.

—The Channing Auxiliary and Oakland Woman's Auxiliary have opened a joint headquarters for Unitarian literature at Irving Hall, on Post street, San Francisco. For the summer months it is open only two afternoons a week.

—Spokane Falls, Washington Territory, a rapidly growing and prosperous city,—the Minneapolis of the Pacific and Northwest —has now a flourshing Unitarian Society under Rev. E. M. Wheelock. The little hall is crowded every Sunday with a singularly intelligent audience. A handsome lot for a church has been secured and plans are perfecting for a church edifice. Wendte recently preached and also lectured here for the benefit of the new enterprise. The lectures were illustrated, with selected music from the great composers rendered by home talent in an admirable manner.

—Tacoma and Seattle are making some progress towards church edifices. The Tacoma people have a fine lot in a central location, and have decided to build at once a $2,500 chapel.

—The Pacific Coast Conference will probably decide to meet in November next at Los Angeles for a four days' session. Rev. Grindald Reynolds has been earnestly and urgently invited to be present and preach the opening sermon.

—Mr. McDaniel, at San Diego, is doing finely, as his friends predicted. He has built a pleasant little home for his family and is already much in love with his work.

—Revs. A. W. Jackson, of Santa Barbara, and C. P. Massey, of Sacramento, exchanged pulpits during August.

Toledo, Ohio.—Rev. A. G. Jennings contemplates visiting Toledo during October, for a month of work, with a view to reviving the Unitarian cause.

Waterville, Maine.—Many members of the Unitarian Society at Waterville, hitherto without a church organization, feeling that such a movement will tend to promote spiritual growth, have resolved to unite under a declaration of belief admirably drawn up by Dr. Sheldon, former pastor of the Society.

FROM UTAH.

Rev. N. Hogeland, our minister in Greeley, Colorado, writes us as follows from Salt Lake City, where he has been doing some vacation missionary work: "It may be interesting for you to know that the next number of the Salt Lake *Enterprise* will reprint a part or the whole of your letter from here (published in the August UNITARIAN) about the need of a Unitarian church in this city. It will also make some mention of the work which I am now trying to do. Mr. Charles Gourlay, the editor of the *Enterprise*, offers to donate lots for a church site and also to add a contribution in money.

"Further, one of the travelling correspondents of the *Enterprise*, a bright, talented young Mormon apostate, having graduated from superstition without losing his religious feeling, after several conferences with that strange phenomnon in Utah, a Unitarian minister, has decided to seek admission into the Meadville Theological School, and has already written to President Livermore about the same.

"Nor is this all. A gentleman who attended our meeting last night, formerly a Methodist minister, declared his intention of going to the Pacific Coast soon, in order to be passed upon by the Unitarian Committee of Fellowship there, his desire being to enter our ministry.

"In addition to what I have been trying to do here I have visited Ogden, where I spoke three times—the first public utterance of the Unitarian gospel ever made in that city, I am told. I found considerable interest there. One man offers to furnish a hall if Unitarian preaching can be established.

"Please send me a package of your tract, 'What Do Unitarians Believe,' and also of President Livermore's 'What Good has Liberal Christianity Done?' and anything else you may have that will help me in a missionary way. Also I should be glad to get a list of the persons here who take the UNITARIAN. I find here a number of your Ann Arbor students."

JOTTINGS.

Mr. Henry R. Jones, President of the Society for the Prevention of Cruelty to Children in Brooklyn, N. Y., says: "Such societies as ours would have nothing to do if liquor were blotted out, for ninety-five per cent. of our cases come from intemperance."

Miss Frances Power Cobbe, in addition to the great amount of time spent in philanthropic work during the last twenty-five years, has written fifteen books, and about twenty-five pamphlets on theology, woman's claims, vivisection, etc., and an enormous quantity of articles for newspapers and magazines.

Frederick Douglass has recently returned from an extended European tour. He said to a reporter: "I have been abroad on a pleasure trip. I visited England, Ireland, Scotland, France, Italy, Greece and Egypt, and was most kindly received everywhere. I visited the French Senate, and was most cordially treated. Nowhere, by a single word, a single look, was disapproval expressed of my color or the kinks in my hair."

A little boy in Saratoga not long ago came rushing in from out doors crying because he had been stung by a bee. "Mamma," he sobbed, "I'd just as lieves the bees'd walk on me, but I don't like to have 'em sit down."

Goethe expressed the want of the world when he said, "If you have got any faith, for God's sake give me a share of it; but you may keep your doubts to yourself. I have plenty of my own."

The Philadelphia Young Men's Christian Association has a White Cross organization, with a membership of about two hundred and fifty. Monthly meetings are held at which addresses have been delivered upon different phases of the work by physicians, clergymen, and others. What is thus being done in Philadelphia may well be done in every locality where there is a Young Men's Christian Association or a Young Men's Christian Union.

WE HAVE SUCCEEDED IN SUPPLYing ourselves with odd back numbers of the UNITARIAN, so that we can now furnish a few complete sets from the beginning. The UNITARIAN for 1886 will be furnished for 50 cents, the regular subscription price.

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AN ANALYTICAL QUESTION-BOOK ON THE LIFE AND MINISTRY OF JESUS. By Rev. S. H. WINKLEY. Pp. 78. $2.50 per dozen.

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FIRST LESSONS ON THE BIBLE. By Rev. E. H. HALL. 11th Edition. Pp. 124. $3.00 per doz.

A LIFE OF JESUS FOR YOUNG PEOPLE. By Rev. HOWARD N. BROWN. 8th Edition. Pp. 228, Cloth, 35 cents; by mail, 40 cents. Per dozen, $4.00.

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MANUAL OF UNITARIAN BELIEF. By Rev. JAMES FREEMAN CLARKE, D.D.; with Questions by Mrs. KATE G. WELLS. 7th Edition. Pp. 64. In paper, 20 cents; per dozen, $2.00. In cloth, 25 cents; per dozen, $3.00.

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THE UNITARIAN

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THE UNITARIAN.

EDITED BY

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EDITORIAL NOTES.

At the late International Medical Congress, held in Washington, the claim was made by Prof. Dominguez Freire, of Rio Janeiro, Brazil, that he had discovered the germs and method of inoculation for the prevention of yellow fever,—a claim which, if it proves true, marks one of the most important events of this generation in the medical world.

At its September meeting the American Unitarian Association appointed Rev. George Batchelor "to represent it the coming fall and winter in the west and to look after its interests." Few men are better known in the denomination than Mr. Batchelor, or are more esteemed.

The Boston Young Men's Christian Union has now reached a membership of almost 5,000, and the gymnasium connected therewith has reached a membership of almost 1,000. Of none of its noble institutions has Boston more reason to be proud than of its Y. M C. U., which is doing so much to keep the thousands of homeless young men of that great city from evil associations, and to help them to intelligence, health, good associations, industry, economy, virtue and religion.

The Universalist Profession of Faith, adopted at Winchester, N. H., in 1803, and generally accepted by the denomination in this country, is the following:

I.

We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

II.

We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

III.

We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works: for these things are good and profitable unto men.

Says Rev. George C. Haddock: The doctrine of an endless hell dethrones deity; for if there is a power in this universe that can permanently defeat God, then that power is greater than God.

Says Theodore Parker:

The old forms of religion are passing away, and will be forgotten. They were the scaffolding whereon men went up and down, or the derricks wherewith they lifted up the precious stones they had quarried out, wherewith they were building up the great temple of the perfect religion, the worship of God in spirit and in truth. That springs from the nature of man, and accords with the nature of God, and shall never pass away.

The Universalist, speaking of "that good and wise preacher of truth and practicer of righteousness, the late Wm. G. Eliot, D. D.," makes the following broad and

generous utterance regarding the Unitarian denomination:

The Unitarian body has produced a remarkably large number of men of distinction. The popular idea is, that the only chance for distinction among Unitarians is through literary or scholastic attainments, or by some form of radicalism. This is a mistake. The number of Unitarian clergymen who have gained national reputation through the beautiful fulfillment in themselves of the spirit and power of a minister of Christ is larger in proportion to the size of the denomination, we think, than in any other sect. Among these men, famous for manifold self-denying Christian service, Dr. Eliot holds an honored place.

It is plain that a wide-spread mellowing and change of feeling regarding the whole subject of probation, hell and the future existence, is making its appearance in the Christian, even in the so-called orthodox Christian world. This is frankly confessed by Rev. Thomas P. Field, D. D., in a paper in the *Andover Review*. Dr. Field says:

"The fact is, we who have lived through a half century have all changed our views and feelings more or less with reference to man's future state. There has been an increasing sensitiveness within the last fifty years to the sufferings of life. In families there is no corporal punishment to compare with what there formerly was. The punishment in schools bears very little proportion to that inflicted years ago. We are more sensitive even to the sufferings of prisoners, and in all sicknesses medical skill will use its anæsthetics and homœopathic doses in place of the harsh treatment of former times. We project our feelings necessarily somewhat into the future life, and people now will not hear of hell torments as they once did. We would none of us endure for a moment such a sermon as that of Edwards on 'Sinners in the Hands of an Angry God,' and no one would think of preaching such a sermon if he could. Why, nowadays we hardly ever hear the word 'hell' used in a sermon, and future punishments are rarely alluded to. It is all partly because of an increased sensitiveness to suffering and a deeper sympathy with the sufferer. Therefore we are all trying to find relief as we look to the future of mankind."

And yet, that orthodoxy even in its most advanced and liberal forms, must move forward a long way still before it emerges wholly from the dark shadows of past theological dogmas, is seen from an article published in a recent number of the *Christian Union*, from the pen of Dr. Lyman Abbott, the editor. The article is entitled "A Confession of Faith." Its substance is as follows: 1. The world, the entire human race, is in a lost condition, needing to be saved; 2. God in Christ has made provision for, and is working to effect, the saving of the race; 3. This will not go on forever. There will come an end, a limit, at "the judgment." Then the doom of the race will be sealed, probation will be over. Indeed he holds that some, long before death, reach the end, sin away their day of grace, become spiritually lost souls, so that for them, even while they are yet living in this world, "the door is shut."

Dr. Abbott is in many ways one of the broadest minded and best of our religious teachers in this country, but we think he lacks much yet of adequately comprehending the great thought of God's Fatherhood, which certainly Jesus made central in all his teachings. We think Dr. Abbott could hardly turn from the reading of the parables of the Lost Sheep, the Lost Piece of Money, and the Prodigal Son, to write such a Confession of Faith as he does, liberal and rational as it is compared with the confessions and creeds of the churches about us generally. We think the heretical Gerald Massey comes much nearer to a true understanding of the Great Teacher when he writes:

I think that heaven will not be shut for evermore,
Without a knocker left upon the door,
Lest some belated wanderer should come
Heartbroken, asking just to die at home—
So that the Father will at last forgive,
And looking in his face that soul shall live.
I think there will be watchmen through the night,
Lest any afar off turned them to the light;
That he who loved us into life must be
A Father infinitely fatherly;
And groping for him these shall find their way
From outer dark through twilight into day.

Our orthodox friends often charge Unitarianism with being a religion of negations. This charge Rev. W. P. Tilden answers triumphantly. He says:

Take a few of our leading and prominent doctrines. Is the divine Fatherhood

a negation? Is the divine sonship, as illustrated in Jesus, a negation? Is human brotherhood a negation? Is sin its own sure sorrow a negation? Is goodness its own blessed reward a negation? Is character the richest fruit of religion a negation? Is salvation by Christ—salvation by becoming Christ-like in spirit and purpose—a negation? Is the eternal life Jesus came to wake in human souls—an experience of the life that now is—a life to be sought here and now, a negation? Then who will tell us what positive truths are, and where they are to be found?

OCTOBER DAYS.

"Mine eyes have seen the Glory
Of the coming of the Lord,"
And o'er the face of Nature
I have seen His spirit poured!

His voice was in the rushing
Of the river as it rolled,
The breezes softly whispered
And His loving presence told!

The very trees were glowing
In their joy their Lord to greet,
And stripping off their treasures
Cast them radiant at His feet!

The mountains hid their faces
In a purple veil of haze—
All Nature joined in worship
On those fair October days!

M. L. D.

THE WORK IN ANN ARBOR.

In no place is the work of religion more important than in our great educational centers. That this is felt to be true by our Unitarian body in this country, is seen by the interest taken in the establishment of churches in such college towns as Ithaca, N. Y.; Exeter, N. H.; and Brunswick, Maine, in the East, and Ann Arbor, Mich.; Madison, Wis.; Iowa City, Iowa, and Lawrence, Kansas, in the West. The first of our distinctive "college town missions" was that at Ann Arbor, where Rev. Charles H. Brigham began preaching in 1865, and for twelve years, until his health broke down in 1877, did a work which for effectiveness in Unitarian propagandism has hardly been excelled by any like term of labor of any Unitarian minister in this country. A clear thinker, an able preacher, a man of great energy of character and will, and a scholar of most extraordinary attainments, he was just the man to attract the attention of and to influence young men. Rev. J. H. Allen followed Mr. Brigham for a year, and was succeeded in the autumn of 1878 by Rev. J. T. Sunderland, who has occupied the place ever since, with the exception of two years (1884 and 1885) during which time he was granted a leave of absence to fill the position of secretary of the Western Unitarian Conference.

Since the present pastorate began, a fine stone church has been erected on one of the best sites in the city; an excellent parsonage has been built; a liberal religious library of more than 1500 choice books (named "The Charles Brigham Library") has been established; a fund of $1200 has been created, the interest of which is spent annually in books; the local Unitarian Society has been much strengthened; the work among the students has been carried on in a way to bring under its influence usually from three to four hundred young men and women each year, a large per cent. of whom become attendants of the Bible Class or of one or the other of the regular Sunday services; a Unity Club has been carried on throughout the entire nine years with such success as to become the acknowledged leading literary club of the town; Unitarian tracts have been distributed at the church door and by mail to the extent, sometimes, of from 50,000 to 60,000 pages a year; and now there is to be connected with the work here the editing and publishing of THE UNITARIAN.

The success which the Unitarian Society has met with in its student work has not failed to stimulate, and to stimulate more and more, the other denominations to follow in its track. Within the last three or four years most of the leading churches in the city have organized young people's clubs similar to our Unity Club. Increasing attention has been paid to the importance of having in the various churches Bible Classes specially for the students, and conducted in a way to be the most interesting possible. Most of the churches have now provided themselves with attractive places of worship, and generally located near to or within very easy reach of the University. Within the University itself there is a large and active Students' Christian Association, which the local churches have done not a little to foster;

and now the association is to have a fine new building, money having been subscribed recently in Ann Arbor, Detroit and elsewhere to build it. Within the past year the Episcopalians have erected, on a corner opposite the Unitarian church, a Guild Hall. The upper story of the building is an auditorium, seating three or four hundred persons, and is fitted up with stage, dressing rooms, etc. Here the Guild, composed largely of students, has lectures, concerts and entertainments of various kinds. The second story is devoted to parlors, library, reading room, conversation room and dining room. On the first floor are a gymnasium and a bowling alley. The purpose is to make this building a general rendezvous or headquarters for the Episcopalian students of the University. A fund of $11,000 has been raised to pay all running expenses. The institution has been completed only a few months, but is already popular. Nor is this all the Episcopalians are doing. They are taking steps toward the establishment of a Theological School here. Already a lectureship has been created, with a fund of $10,000, and $5,000 raised toward a second—the lectures, religious in character, to be delivered each winter by eminent bishops, scholars and preachers of the Episcopal church, and to be free to students of the University and the general public.

The Presbyterians also have made a beginning toward a denominational house or hall. A lot has been donated, and it is proposed before long to erect a building of much the same character as that just described. Moreover, it has been the practice each winter for three or four years past to bring here half a dozen or so of the most eminent Presbyterian clergymen of the country to give courses of Sunday sermons and religious lectures in the Presbyterian church, similar to the course that is delivered each winter in Washington, by our best known Unitarian clergymen.

The Congregationalists are considering the question of founding a theological school in Ann Arbor, a paper having been read on the subject at one of the denominational gatherings in the state last spring by Rev. Mr. Ryder, pastor of the Congregationalist church here.

The Baptists are taking no steps towards establishing a theological school, but are doing much in the way of bringing eminent men of the denomination here to preach and lecture each winter.

Thus we see how important the different leading orthodox denominations are coming to feel this seat of the greatest University of the West to be as a center for religious work.

With all this effort put forth on their part to reach the students, of course the work of the Unitarian society to the same end becomes more difficult. And yet assisted by the fine new church, with its admirable appointments of auditorium, social rooms, reading room, library, and so forth, it is very gratifying to see how well our cause holds its own, and what a power the Unitarian society is among the students, as well as in the town. Hundreds of young men and women, even of those who rarely attend the services and do not make themselves known, go out to carry to all parts of the country, and to other lands, more favorable impressions of Unitarianism than they would have had but for the work the Unitarian church is doing in this community; and the scores and hundreds who become actively interested in our Gospel here, and, as so many do, enthusiastic advocates of it, go out to scatter our thought in aggressive ways in almost numberless places, and to be pillars in many new Unitarian churches yet to be established up and down the land.

In several ways, however, our work in Ann Arbor might be strengthened, and ought to be.

1. A fund is needed for distinct Post Office Mission purposes. This is one of the best points in the country for this work. Much of it is done, but much more could be if the means were at hand.

2. When Mr. Brigham was here he had a fund at his disposal (furnished by an Eastern lady) by means of which he was able to purchase and give to each member of his Bible Class each year two or three select Unitarian books. The effect of this was great, in attracting young men to his class, and in furnishing them as they went out into the world with the nucleus of a

Unitarian library, which would be pretty sure to do its work in the communities where they settled.

3. A fund to enable us to send THE UNITARIAN regularly to two or three hundred students.

4. A series of discourses delivered here every winter by our ablest and best known Unitarian ministers East and West, similar to the Washington course.

All this would cost no great outlay of money, and would yield returns to our Unitarian cause in this country a hundred fold.

And then, if the time should ever come for the establishment of another Unitarian divinity school, one distinctly in the West, what a place will Ann Arbor be for that! A half million dollars' endowment of a school in a place where there is no great university, would not give to it the somewhat indirect but very real and important advantages which are offered by the University here—in its library of 60,000, soon to be 100,000 volumes, its instruction in almost every branch of human knowledge, and its 2000 students (1550 in the University and 450 in the high school) to draw from for ministerial recruits.

THE SOUL'S SUPERIORITY TO CIRCUMSTANCES.

Nature is not maleficent. She is only just. She would have us all learn the wise lesson of life,—that the mind was put here to reign over all things. She comes and gives gentle taps upon the hard chrysalis of sense and ignorance, trying to awaken the slumbering spirit; and, if we do not heed, then come harder strokes and still harder,—war, pestilence, revolution, famine, raging men and moaning women. Whence come these things, from some malign satan, from an ill-starred fate, from the judgment of an angry God? No; but from the failure of man to master affairs as he might, to guide the forces of nature for his highest welfare. That which is called a mysterious dispensation of divine Providence, is better named a plain result of human improvidence. A man's foes are they of his own household. When shall we look for the advent of some powerful savior, who will cast out of the soul imprudence, ignorance, apathy, —the devils which still lurk within, and more than they of Gadara torment the human race?

Whoever wills to conquer will conquer. The mind will convert battle-fields into waving harvests; chaos into beauty; and the furies into ministering spirits. Regular as the tide, persistent as a climate, strong as a trade wind, through this universe forever sweeps a current of will. It is that which makes the worlds and sowed them in the sky; which made man; which makes history; and which is rolling all the vast affairs of earth toward the fulfillment of high purposes. Chant the sovereignty of soul, O bard! creator of worlds and of man; former of nations and laws; giver of letters and music; builder and carver of temples and statues; discoverer of continents and seas, and the hidden secrets of earth and sky; wrester of power from the elements; conqueror of spectres and dragons, and ready to sound a hymn of triumph over death and the grave. Temperament, bad inheritance, poverty, pinched up brain cells, the immoral flow of blood, may be so many bars across the way of human progress; but they can all be broken down, or leaped over. They can be, because they have been. The Alps did not hinder Alaric and his Goths when he wanted Rome; nor could the Chinese wall shut out the nimble Tartar hordes. Neither can any Alps or wall of poverty or temperament daunt the determined soul. The soul is master. It was placed here, as in the story the man and woman were placed in the garden of Eden, to take control and subdue all things to its use.

Dare we, at this date of the world, chatter about the impossible, and begin to retreat because circumstances are adverse? Look at what was, and then at what is. From Egypt to America, from star-dust to Emerson, is a long, difficult path; but the race has traveled over it. To the resolute there is no such thing as the impossible, and like Mirabeau he calls it a "blockhead of a word," and wishes to be spared hearing it pronounced. The twelve labors of the giant Hercules symbolize what man can do; while he is determined nothing can withstand him. Sampson, in the Hebrew myth, could not be conquered;—the

ropes and the withes he easily broke until he told the secret of his strength in return for pleasure. Every year the Minotaur claimed its tribute of young men and maidens from Greece, until Theseus boldly entered the den of the monster and killed it. To the resolute soul every monster is vulnerable at last.

The stars in their course are in league with him who is fully committed to duty; the cherubim are his allies; the angels have been commissioned to bear him on his way, and the pestilence flees at his approach. His body may be conquered; but him nothing can hurt. Did harm come to Socrates in his cell, or Savanarola in the flames, or Jesus on the cross? That was their hour of triumph.

There have been souls, sent hither to teach the meaning of conscience and the moral law. Scarcely were they incarnated until they took a straight line for the stake, or the gibbet. But, as they went, they taught their countrymen the meaning of life,—that there is somewhat in man that is superior to all circumstances. Having gone to death, after generations gather around their lonely pathway and reverence it as if it had been pressed by the feet of a God. Dragged to the scaffold, one said, "a thousand deaths rather than defile my conscience." Nothing external could hurt him so long as his soul was unsullied. "Do you not know that we have power to hang you?" some captors said to their prisoners, and received for answer, "Do you not know that we have power to be hanged, and scorn you?" Threatened with excommunication, John Wyclif said, "The Church of Rome has not power to excommunicate a man unless he first excommunicate himself." Read in this light the significance of the sentence from the New Testament, "fear not them which kill the body, but fear them who would cast soul and body into hell." A dead body was a trifle compared with the calamity which befalls a soul which has been false to truth.

REED STUART.

If you do not wish for his kingdom, don't pray for it. But if you do you must do more than pray; you must work for it. —*Ruskin.*

MR. MAYO'S WORK IN THE SOUTH.

Among the influences which are creating the "New South" not the least is the "Ministry of Education," in which Rev. A. D. Mayo has been engaged for seven years. He returned August first from an absence of nine months, during which his labors were incessant and arduous. Beginning with the first of November, he spent three weeks in New York, Baltimore and Washington, lecturing and preaching; then in New Orleans six weeks; then in Mississippi two weeks; then by special request of the state authorities of Alabama three months were given to that state; May was devoted to lectures before white and colored teachers' associations, schools and public meetings in Georgia; in June Kansas, Missouri and Chicago were visited; and amid the heats of July the southern Chatauqua, at Mount Eagle, Tenn., was visited. By conversations with officials, by lectures before teachers, by addresses at public meetings, by arguments before legislative committees, Mr. Mayo labors to arouse interest in education, and to direct attention to the wisest methods of organization and instruction. Nearly every day of the week there is some meeting to attend, some address to be given. His reception among all political parties and all religious denominations has been cordial. Year by year the work grows upon his hands and becomes more fascinating in its outlook. In closing his report in the *Christian Register* of his year's work, he says:

"No year of our seven years' ministry has been so rich with varied interest and almost overwhelming opportunity as this. With better health than we have ever known; still on the sunny side of sixty-five; we have 'laid aside every weight,' and are studying all the economies by which what is left of time and strength may be given to this great and growing mission. It is no longer self-assertion or vanity to say that this 'Ministry of Education' has received not only a Southern, but a national recognition and indorsement. The work will go on while life remains to us, at whatever effort or sacrifice."

It is a pleasure to hear Mr. Mayo speak of the regeneration that is going forward in the South, a regeneration in which education bears so large a part. It is also a

pleasure to know that, in spite of so much hard work, his health improves. It cannot be doubted that our generous people will continue to provide for carrying on a work so large and so significant. O. C.

WHAT RELIGION OWES TO SCIENCE.

The world has heard a great deal in the past about the danger coming to religion from science. It is gratifying that at last we are beginning to hear something of the *good* coming from the same source. In an able sermon by Rev. M. J. Savage on "The Debt of Religion to Science" (published now in "My Creed") the preacher notes among other ways in which science has benefited religion, the following:

1. One gift of Science to Religion is nothing less than what is essentially a spiritualistic conception of the universe. There is a sort of grim irony in the fact that, while Religion has always been stigmatizing Science as materialistic, she herself has never been able to demonstrate the opposite of materialism, and has had to wait for Science to do it for her. For it is Science, at last, that has dealt materialism its death-blow, and made it reasonable for us to believe that the world is only the bright and changing garment of the living God. Religion has disbelieved and denounced materialism for ages; but, all the while, she has been haunted by it, as by a ghost which all her conjurations could not lay. But Science has now demonstrated its utter incompetence as a theory for the explanation of the universe. A theory is accepted as valid by as much as it can account for the facts. The most important, the crucial fact with which we have to deal is conscious thought; and, in the face of this, materialism has utterly broken down. On this point, I wish to let the great voices of the scientific world be heard for themselves.

In his address on "Scientific Materialism" (*Fragments of Science*, p. 120), Mr. Tyndall expresses the opinion that the materialist has a right to assert an intimate relation between thought and certain molecular motions in the brain. Then he adds: "I do not think he is entitled to say that his molecular motions *explain* everything. In reality, they explain nothing. . . The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages."

Mr. Huxley, in treating of "Bishop Berkeley on the Metaphysics of Sensation" (*Critiques and Addresses*, p. 314), declares: "If I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative."

Instead of quoting long passages on this point from Mr. Spencer, I choose rather to give Mr. Fiske's summing up of his general position. He says: "Mr. Spencer has most conclusively demonstrated that, from the scientific point of view, the hypothesis of the materialists is not only as untenable to-day as it ever has been, but must always remain inferior in philosophic value to the opposing spiritualistic hypothesis" (*Cosmic Philosophy*, vol. ii., p. 436).

And his own position Mr. Fiske sums up in these brief words: "Henceforth, we may regard materialism as ruled out, and relegated to that limbo of crudities to which we, some time since, consigned the hypothesis of special creations" (*Cosmic Philosophy*, vol. ii., p. 445).

It is no part of my purpose to trace the processes of scientific reasoning by which this end has been attained. I only wish to note the fact, and to help honest religious thinkers to see and be grateful for the gifts of science. Materialism, then, is gone by. Henceforth, Religion may gladly look upon all the fair, the magnificent, the terrible forms of matter as only veils that, while they conceal, do still more reveal the features, the outlines, and the movements of the Infinite Life that they only clothe and manifest.

2. As Science holds us by the hand, I think I may safely say that she leads us one step further into the heart of this grand mystery.

The form behind and manifested in and through what we call matter is really spirit, we say. But that is not enough for Religion. To be—in the words of Spencer—"ever in presence of an Infinite and Eternal Energy, from which all things proceed," this is grand and wonderful. But Religion has dared to hope that this infinite power was Father and Friend. And now, if Herbert Spencer may be allowed to speak for her, Science asserts at least demonstrable kinship between the human soul and this "Infinite and Eternal Energy." These are Mr. Spencer's words: "The final outcome of that speculation commenced by the primitive man is that the Power manifested throughout the universe distinguished as material is the same power which in ourselves wells up under the form of consciousness" (*Religion: A Retrospect and Prospect*).

And, with more elaboration and in greater detail, the Rev. F. E. Abbot (*Scientific Theism*, p. 209) asserts of the universe, as the direct teaching and final result of science, that, "because, as an infinite organism, it thus manifests infinite Wisdom, Power, and Goodness, or thought, feeling, and will in their infinite fulness, and because these three constitute the essential manifestations of personality, it" —the universe—"must be conceived as Infinite Person, Absolute Spirit, Creative Source, and Eternal Home of the deriva-

tive finite personalities which depend upon it, but are no less real than itself."

Thus have the patient feet of Science led the way to the heights,

"... through nature up to nature's God."

Such and so magnificent are her gifts to Religion.

ILLUSTRATIONS OF UNITARIANISM.

STATEMENT BY REV. M. J. SAVAGE.

We Unitarians share with orthodoxy our belief in God, in religion, in worship, in righteousness of life; we share with science the belief in the legitimacy of her methods for the discovery of truth; we share with ethical culture societies their supreme regard for character and conduct; we share with agnostics their profound sense of the infinity of the universe, but think it too early yet to settle the limits of knowledge; we share with materialists their respect for hard facts, and their belief that matter is good and not evil; we share with the spiritualists the belief that the life is the maker of form, and that the ordinary common sense of eyes and ears is no measure of the universe; we share with free religionists their respect for other faiths; we share with the advocates of the religion of humanity in their high human ideals.

UNITARIANISM IN HUNGARY.

V.—THE YEAR 1568.

The annals of liberal Christian thought in Transylvania should keep the foremost place for the year 1568. In a diet at Torda in that year, his Majesty, the King of Hungary, decreed with his country in the matter of religion: "That the *preachers shall be allowed to preach the Gospel each according to his own understanding;* and that, if the community wish to accept such preaching, well and good; if not, they shall not be compelled, but shall be allowed to keep the preachers who please them. On account of religion shall no man be misused, belief being the gift of God." This law, most liberal in thought and most Christian in spirit, placed Transylvania at the head of all European countries and laid the foundations of the first Unitarian church.

The King, whose high culture and broad mind are brightly reflected in this law, was but twenty-eight years of age. Consequently, the leaders of the Unitarian movement had every reason to expect a glorious future. The aristocracy followed the lead of the King. Literary and scientific men at home and from abroad took part in the work. Twelve upper schools (*gymnasia*) and an elementary public school for nearly every congregation were made organs for the distribution of the new ideas. For about two years all possible factors were working together for the establishment of a strong Unitarian church. There remained scarcely a trace of Catholicism, and Calvinism had withered before having taken root.

An opportunity offered itself to the leaders of this new movement to oppress all other phases of thought. To their glory be it noted, neither the King nor David took advantage of this opportunity. On the contrary they invited their opponents to explain and defend their opinions. Open controversies were convened several times; in nearly every month of 1568, there was held a synod, or a controversy, or a diet.

The Unitarian church proved very strong in these public debates. The leaders, David and Blandrata, were assisted by some twelve eminent men. In this year, 1568, Melius invited the Transylvanians, but he showed such animosity in his letter that they did not accept. Whereupon the King invited them all to his residence at Gyula Fehervar. Here they met and had a controversy of ten days. Even Calvinistic writers acknowledge that in this discussion the Unitarians were victorious. David and his friends maintained their statements, "That God is one and not three," with such strong arguments that Melius lost patience and broke out in such indignant words that the King put an end to the disputation for that time.

Shortly afterward the Calvinists held a synod and dealt with the questions left open at Gyula Fehervar, but they did not invite the Unitarians. David, nevertheless, gave expression to his opinion in a book of two volumes. It is one of his best. Later he called a synod at Torda and invited Melius. Here he, with other Unitarians, laid down their faith in written form, declaring that "God is one in essence

and person; Trinity is the invention of Anti-Christ; Jesus received his power, his divinity, and his sonship from the Father and not from himself; the Holy Ghost is not God." Although the synod was dissolved without any real agreement upon the points at issue, the moral and spiritual victory of Unitarianism was great.

This year is noteworthy, too, for the great amount of literary production by Unitarians. Stephen Basilius published two books: "A Few Questions about the True Christian Faith" and "A Short Explanation of the Apostolical Confession," both of which had a great influence upon their readers. From David in this year not less than nine literary productions appeared, one in the Magyar and eight in the Latin language. As an acknowledgment of his activity, the Unitarians made him their bishop. In every respect the year 1568 was a year of great importance in Unitarian history, and is commemorated by Transylvanian Unitarians as the year of the establishment of the Unitarian church and doctrine. GEORGE BOROS.

A SON'S ADVICE TO HIS FATHER.

IX. CONCERNING CHURCH AMUSEMENTS.

My Dear Father: I don't believe I would have quite as much in the way of amusement in our church this year, if I were you. You see the church is just about to reopen. Indeed it will be open before this appears in print, but I will send you a copy of it beforehand, for I have been glad to see that you really seem to appreciate these little suggestions of mine.

I have been thinking about what you may be planning out for this winter. You know for some years past you have been letting a certain set in our church have it very much their own way. They are a very decent set, but their idea is that the way to make a church prosper in these days, is, to be always having "good times," and to draw people in by entertainments. So of late our church has been the most entertaining church in the city. Well, they have been very good entertainments. The monthly oyster suppers and strawberry festivals of our Ladies' "Charitable Aid Society" have been a standing rebuke to the frivolous jokers who would have it that there is never but one oyster and one strawberry at a church sociable. Our fortnightly dancing assemblies have become quite popular, and have been attended by many young people who haven't anything of the kind at their own churches. As to the Browning Club, I suppose that should hardly be classed under amusements, though I don't know anything funnier, by the way, than to hear the votaries of this new "cult" disputing over the meaning of some of his double-knotted sentences. Besides, as I have heard you say, people who begin by meeting to study Browning, may some day come to feel that it might be worth while to study the Bible a little. So I have nothing to say against the Browning Club. As for the Dramatic evenings, they have also been excellent in their way; and the sociables of the Young People's Club, which were the first to introduce the new donkey-game into our town, have been the talk of the neighborhood. Yes, they are all excellent in their way; and perhaps I am not one to say anything against them, for I go to most of them, and enjoy them when I am there, as much as anybody. And yet perhaps I am, on that very account, a right one to speak; because I do believe that there are a good many who, like myself, go to such amusements, and enjoy them at the time, and yet afterwards feel a sort of doubt whether the whole thing is not a mistake,—that is, in connection with the church. It does not seem to me quite clear that this is what the church is for. It gives an appearance of great activity, indeed, and people say, "What stirring folks those old First church people are; they have always something going on!" But when it is all done, what is there to it? I know you have given in to it, from a desire to interest the young people, and that is right enough, only I cannot help doubting whether the interest is of a kind that does any real good. It is true that a good many from outside our church come to these entertainments, for it has got to be quite a saying in the town that "anything they get up at the 'Old First' is sure to be worth fifty cents!" But do these outsiders respect our church any the more, or are they more drawn to it as a religious insti-

tution? I know, when I asked young Vere, whom I had seen so often at our Amateur Theatricals, if he would come to one of your lectures, he said "No! my dear fellow, I'm not much in the pious line, but when I do take to it, I like it straight. I go to your place for my theatricals, but when I want some religion I go to St Ursula's." And I do believe that many of the young ladies who come to our assemblies, go away really thinking worse of our church for having them. As for its interesting our own young people,—well, I'm doubtful. I know that young Volker and Mr. Walls, who are the leading spirits of our Assemblies, are about the most inveterate of that back-seat crowd whom you alluded to one Sunday as always loitering about in the rear of the church for a chat and not going to their own seats until the hymn before the sermon. And little Miss Buskin, whose acting has almost made our Dramatic Society, and who indeed is so good an actor that people say she really ought to be on the stage—why, she has given up her evening work at the Mission, where she had such a splendid influence over those Back-bay hoodlums, because she says she has all the church-work she can do, in managing the rehearsal and coaching the awkward ones.

Besides, father, I do think there are more of our young people than probably you have any idea of, who, like myself, enter into all the amusement, but who in their secret hearts would be glad of something deeper and better. We are shy of talking about it, shy of even letting that side of our thinking appear, or of asking you for any help in it. But I do not believe there is a young person in your church who does not sometimes feel a deep longing for something more of direct religious help. I know that no one is gladder than you are, when any of them come to you, but I sometimes think you are more hesitating than you need be about going to them. And might there not be a little more done in the way of opportunities of meeting together for these deeper and distinctly religious interests? I dare say they would not be so well attended. It is much easier to bring a hundred people out for a calico party, than to get twenty for a Bible-class or a Conference meeting. But at any rate these would be all to the good of our work, and if they were genuine and earnest meetings, as I know you would make them, one and another would gradually be drawn in. And then we might have our sociable, now and then, as well. But my point is that the sociables should grow out of the religion, and should be such that the religious interest shall never be out of keeping at them. However, think it over, and believe me now,

Your affectionate,

"—Co."

THE HELP OF MUSIC TO RELIGION.

In an article in the August *Contemporary*, Mr. J. Spencer Curwen gives the following interesting illustrations of "the progress of Popular Music" on its religious side:

The use of churches for music, both on week-days and Sundays, is a sign of the advancing liberality of modern feeling. Two eminent nonconformist ministers in London—Dr. Parker (Congregationalist) and Dr. Clifford (Baptist)—have for several winters opened their churches on week-days for ordinary concerts of sacred and secular music. "Whatever," says Dr. Clifford in justification of this, "can make life nobler and happier and brighter, belongs to the cause of God." Others would open the churches, but have nothing in them but "sacred music."* The Rev. H. R. Haweis says boldly that "the people are not made holy by the place, but the place by the people," and he desires that the church should be spiritually co-extensive with human life. In the winter many churches and chapels are now opened on Sunday afternoons, when the organ is played and solos from the oratorios are sung, without any sermon or prayers. At Northampton the playing of hymn-tunes and oratorio choruses by a brass band in one of the principal halls, after service is over on Sunday evenings, has attracted large crowds, and the chair has been taken by clergymen and ministers of the town. In Yorkshire, during the summer months, bands often play and choirs sing sacred music on Sunday afternoons in a field. A large white sheet is spread on the ground at the entrance, and people toss their pence on to it as they enter, the proceeds going to the hospitals. At the close of the concert the people will join with band and chorus in some well known hymns. We close this recital with a pleasing picture

* This term, it may be remarked, is somewhat equivocal, if the Adagis from the Sonata Pathétique is to be called secular, and "Sowing the Seed in the Morning Fair" sacred music.

drawn recently in the *Church Times*: "The grounds of a rural rectory are thrown open to the villagers on Sunday evenings in the summer, when they listen to hymns sung by a choir under the direction of the rector's daughter. In the summer people walked five or six miles to sit in the garden and listen to the choir. People in the village, who could not leave their houses, and little ones, sat in their doorways listening."

RELIGIOUS FELLOWSHIP.

The healthiest thing about the Unitarian fellowship is found in the great fact that it proves capable of including so much. It discarded an Emerson, and it drew bitter tears from the eyes of Parker; but to-day we find it heroic enough to do proud penance for these faults of the past by placing the names of Emerson and of Parker prominent in the great list of its most venerated saints. There is pith, and power, and vast spiritual force in a Fellowship which, almost within the limits of a single generation, can be quickened, by no power from without, but simply by the invincible pleadings of reason and conscience from within, to the doing of this great act of justice. The great cause of religious progressiveness is quite safe in the keeping of such a people.

I have used the phrase *Religious* Fellowship. I wish to emphasize the phrase. I think the attempt to build a religious Fellowship on a non-religious basis is preeminently absurd, and must lead to mischief. While Unitarianism is inclusive, splendidly so, it is also exclusive, necessarily so; but it is only exclusive in the sense in which religion itself is exclusive. A Religious Fellowship must of necessity exclude all persons who are non-religious. If I were an atheist merely—that is to say, if I were one to whom belief in God was not a necessity of thought, and to whom worship of God was neither a duty nor a delight,—I should consider myself insulted at being invited to Religious Fellowship with persons to whom religion meant those things—belief in God and the duty and delight of worship. I should consider it equivalent to inviting me to become a hypocrite. I could have ethical fellowship with them, but religious fellowship would be altogether out of the question. It seems to me that when we have reached the line which divides every class of Theists from every class of non-Theists, we have reached the extreme limit of Religious Fellowship. The parties occupying one side of the line cannot possibly have *religious* fellowship with those who choose to occupy a place on the other side. I believe in God, and I believe also in the duty and delights of worship; but here is my neighbor, possibly a better man than I am, who does not believe in these things. Religiously there is an impassable gulf between my neighbor and myself. He cannot have religious fellowship with me without doing violence to his own manhood. I cannot have religious fellowship with him without stifling what is to me my highest thought, and neglecting what is to me my chief duty. What is to be done? I assume no airs of superiority over him. I can have neighborly, civic, intellectual, philanthropic, political, ethical fellowship with him, but in the nature of things *Religious* fellowship is impossible.

Ever and anon we hear of preachers who have outgrown what they are pleased to call the "superstitions of prayer and praise," and who, for the sake of getting what they think to be a freer platform and a wider fellowship, endeavor to banish these from their Sabbath exercises. Their platform, however, still remains fettered, and their fellowship becomes considerably narrowed. It is just as bad to be fettered *not* to do a thing as it is to be fettered to *do* it. Besides, where does the "fettering," in either case, come in? Men and women to whom prayer and praise are duties, in which they take delight, would be fettered by belonging to a fellowship which looked on these things as "superstitions." Men and women who are so exceedingly "advanced" as to have outgrown these childish things—men and women to whom these things have ceased to be duties, and to whom, therefore, they no longer yield delight—would be fettered by belonging to an organization in which these things were practiced. What is to be done? The only manly and honest thing is for the two parties to "shake hands and part." Each one had better build its own tabernacle and enjoy itself therein in its own way. It is better to have two households, each one at peace within itself, and each one at peace with the other, than one household in which there is a constant jar.

> "Flame from blood shall flow,
> The summer's sun shed drops congeal'd, and youth
> Be sire unto old age,"

ere two such parties, each one so radically distinct from the other, can unite in Religious Fellowship.

The liberal religious preacher who has come to the conclusion that the practice of prayer and praise is a thing not accordant with a genuine freedom and a wide fellowship never comes to that conclusion until he has argued himself into a conviction of the utter worthlessness of these things. He then says to people to whom these things are worth a great deal—to whom they are ineffably sacred, to whom they are imperative duties yielding the most ecstatic delight—"Come, let us be liberal. For the sake of a freer platform and a wider fellowship let us give up these superstitions!" He wants the sacrifice to

be all on one side, and that side *not* his own side. A thing which isn't fair. He wants to monopolize all the liberty for the pulpit, and will allow none of it to the pews where those melancholy and long-suffering people sit who pay all the money and do all the listening.

Then, again, a wider fellowship is not to be gotten by such means. The belief that it is to be so gotten is a miserable delusion. If you build a religious fellowship on a non-religious basis you exclude from your fellowship all except the non-religious —and these are, happily, a mere fraction of the mighty hosts that make up humanity. In every case, hitherto, where the experiment has been tried, this has been the result.

There would seem to be nothing for it, then, but clinging to our sectarianism, avoiding those abuses of sectarianism to which I have referred. We must carry on our own distinctive organizations for their own distinctive ends and purposes. We can do this and yet cultivate that deep and subtle sense of brotherhood that is so necessary that our intercourse with each other may be hallowed and sweetened. There is so wide a distinction between the man who believes in the duty of worshiping and the man who does not—between the man to whom it is a delight and the man to whom it is not—that the one cannot possibly unite in the same religious organization with the other. Yet the first need not be guilty of the impertinence of calling the second "infidel," nor need the second be guilty of the equal impertinence of calling the first "superstitious." They may both try to live nobly, conscientiously and well, each one in his own way. They can cherish for each other a high esteem and a high regard, and love each other the better, perhaps, for the fact that each one wends his own way on Sabbath to his own particular tabernacle.

J. K. APPLEBEE, in the Boston *Commonwealth*.

"NOW I LAY ME DOWN TO SLEEP."

We have published in the UNITARIAN, from time to time, a number of prayers, particularly bed-time prayers, for children. Of late a number of such simple bits of devotion, to take the place of the old

"Now I lay me down to sleep,"

have appeared in the *Christian Register*. We give our readers three or four of the best:

Father, tender Shepherd, hear me!
  Bless thy little lamb to-night;
Through the darkness be thou near me,
  Keep me safe till morning light.
All this day thy hand has led me,
  And I thank thee for thy care;
Thou hast warmed me, clothed me, fed me,
  Listen to my evening prayer.
Let my sins be all forgiven,
  Bless the friends I love so well,
Take me, when I die, to heaven,
  Evermore with thee to dwell.

Now I lay me down to sleep,
  Father in heaven, take care of me,
May my sleep be sound and sweet,
  And my waking happy be.
Forgive me if I have this day
Done any wrong in work or play,
And help me always to do right,
And bless me every day and night.

Dear Father, help me with the love
  That casteth out my fear!
Teach me to lean on thee, and feel
  That thou art very near;
That no temptation is unseen,
  No childish grief too small,
Since thou, with patience infinite,
  Doth soothe and comfort all.

Now I lay me down to sleep:
  Father in heaven, take care of me,
That, if I sleep or if I wake,
  I ever may be near to thee.

A SUNDAY IN NEW MEXICO.

Ten years ago when I went into New Mexico I had to stage it, and found only here and there a lonely log hut or sheep camp. Now the A. T. & S. F. R. R. has opened up all the country, and were it not for the "Maxwell grant," with its piled up frauds and complications, making it impossible for either old or new settlers to obtain satisfactory titles, the whole of northern N. M. would have been settled up before this time. As it is, however, at the southern outlet from the great Raton Pass, (which divides the territory from Colorado), where a few years since stood a solitary log house, the Willow Springs Ranch, there is now the flourishing town of Raton, (pronounced *Ratoon*), with its railroad shops, three churches, two banks, two newspapers—a daily and a weekly—a noble three-story brick school-house, and twenty-five hundred people. Thither I came, after our dedication at Denver, to spend a few days with one of my sons, who through thirteen years' experience as sheep herder, ranchman, and everything else that straggling frontiersmen have to do when floored by drought or frost, has come to know northern New Mexico "like a book," and is now settled as one of the citizens of the new town. Before I had been twenty-four hours in the place the Methodist clergyman, Rev. Mr. Ray, called upon me, and invited me to preach in the M.E. church,

a neat stone building lately erected by the help of their Loan Building Fund and holding about 200 people. I have not often had a pleasanter Sunday, for Mr. Ray's people were as cordial as himself, and, besides, many people came up to greet me, a few Unitarians—each of whom fancied himself the only Unitarian in the place—some who had known me in Chicago, and a few old settlers who had been among my congregation, when, ten years ago, I held a little service at Cimarrön, farther south in the territory. In the morning I preached a plain, practical sermon, but in the evening, telling them that as they knew I was a Unitarian, I supposed they would like to hear something from our own special point of view, I took for my subject "Christianity as Christ himself preached it." I pointed out the simplicity of this as compared with the various systems which call themselves by his name, and urged that the real refuge from the perplexity and doubt produced by the variety of creeds is in falling back upon the few, broad, simple teachings of the master himself. This I showed is what Unitarians have systematically done, not setting up any counter system of doctrinal articles of their own, but resting on the great simplicities of faith, which really underlie all the creeds and are the best thing in all churches. To all this, the crowded congregation, some even standing about the door, listened with a curious eagerness. I heard next day that the Presbyterian minister had been attacking his Methodist brother for encouraging the infidel element in the town by allowing such services in the Methodist church, but the latter, with his people, did not give in at all, begged me to preach another Sunday if I could, and, that being impossible, would have me to lecture for them one of the few week evenings before I left. I will only add that I hope the few Unitarians in Raton will heartily unite with the Methodist congregation. For, as I told them personally, a church that is broad enough to invite a Unitarian preacher when he comes along, is broad enough for Unitarians to worship and work with until they have a church of their own.

B. H.

THE NEW CHURCHES AT DENVER AND GREELEY.

The dedication of the new church at Denver, Colorado, September 4, was an event of more than local interest. A few years ago the church was in the depths of discouragement. It had had a succession of difficulties. Two ministers in succession had died, just as their work was beginning to tell. Unable to obtain any regular pulpit supplies, the services were suspended for long periods. There were always a faithful few, however, who never despaired, and the "devout women not a few" always kept on meeting and working. Three years ago they called Rev. Thos. J. Van Ness, who had come from the Cambridge Divinity School a year before to start a mission church at Boulder. Mr. Van Ness at once began to build up the church. To great earnestness and vigorous preaching power he has united hard work in organizing meetings and classes, and drawing the people together. One of the most interesting of his methods has been the Friday Evening Social Religious Meeting. This has often filled the church parlors,—largely with men, moreover—and the most interesting religious and social questions of the day have been freely talked out. The result of all has been that the congregation kept growing until the original little frame church became too small, and now they have just opened what is acknowledged to be one of the finest—architecturally quite the finest—in the city. They claimed the help of eastern Unitarianism for the dedication, and Rev. M. J. Savage and Rev. Brooke Herford accordingly went out, and with Rev. Mr. Hogeland, from our neighboring church at Greeley, to help, the dedication was held with great rejoicing, Sunday, Sept. 4. At each service the building was crowded to the doors, hundreds standing, hundreds more unable to get in at all. An interesting feature of the occasion was the brotherly feeling shown by the other religious bodies in the city. Mr. Van Ness had invited them all, and many responded. Thus at the morning service, besides Mr. Van Ness and the ministers named above who took part, the Jewish rabbi, Rev. Mendes da Sola gave the dedication prayer; and at the evening service the same brotherly office was taken by a M. E. clergyman, Rev. Dr. Hyde. Then at the reception, Monday evening, quite a number who had been prevented by services of their own from being present on the Sunday, came to give their congratulations and good wishes, Revs. De la Matyr and Moore (M. E. church), Myron Reed (Cong.), Arundel (Episc.), and others. It is worth noting that the responsive dedication service was the same as that used at the dedication of

All Souls' church, Chicago, but with the significant addition *italicized* in one of the clauses, of the words, "to a pure and ever growing Christianity." Mr. Van Ness and his people are to be congratulated on this most hopeful and encouraging opening of a new chapter in their work together.

Only a short ride by rail from Denver is the interesting town of Greeley, where we have for some time had a Unitarian society, but no church building. Two years ago Rev. N. Hogeland went there from the Meadville Divinity School, and has been doing a constructive and earnest work. Besides otherwise much strengthening the society, he has been instrumental in getting a new church built, the home people, who are not wealthy, purchasing the lot and doing what they could toward the building, and the Church Building Loan Fund helping out. The people were unwilling to "dedicate" the new church while there is still a debt upon it, but they took advantage of the presence of eastern friends at the Denver dedication to have a formal opening. So while Rev. Brooke Herford remained to take the evening services at Denver, Revs. M. J. Savage and T. J. Van Ness returned with Rev. Mr. Hogeland to Greeley, and Mr. Savage preached, Mr. Van Ness giving the address to the people. The church was crowded, and it was an occasion of great interest. B. H.

RELIGIOUS AND HELPFUL CLUBS.

We have lately printed several Unity and other literary club programmes, and give another this mouth, as we hope to give more still in months to come. We believe these clubs are calculated to fill an important place in our societies, if they are rightly conducted. However, we are convinced that there is a danger always to be guarded against—that of allowing them to absorb too much of the church life, to the weakening of other objects, religious, philanthropic, and moral. Literary culture is the province of the school and college; it is only to a limited extent the province of the church.

We are glad to note in connection with some clubs, mainly literary, that they give some attention to moral, charitable or religious study, and others have connected with them helpfulness committees. Cannot our clubs generally to advantage strengthen themselves on these sides? We believe, too, that often better than literary clubs among us would be clubs organized expressly for helpful or religious objects. It is difficult to prevent the uppermost thought in a literary club being that of *getting*. We need more organizations whose leading thought is *giving—forgetting self* and *blessing others*. Of this character is the Look Up Legion, which we describe in brief below. Of this character, too, is the Young People's Society for Christian Endeavor, which was described in our June issue. Rev. S. C. Beach, of Dedham, Mass., from whom the description of the latter came, writes us: "I am persuaded that our parishes very much need such organizations of our young people." And one of our best lay workers writes: "I have read your article about the Christian Endeavor societies many times, and I don't see why, with slight changes, they are not just as well adapted to *our* societies as to other denominations. The name and the statement are what is needed, and the pledge also, except to substitute 'Our Heavenly Father' for 'the Lord Jesus Christ.' In union there is strength, and it would create enthusiasm to be a part of a large, well-organized movement. Many people belong to the Chautauqua Circle because it is a union of *all* denominations, though they are not in sympathy with many of the writings. Our young people go to other churches also, just because of the Endeavor societies. If Rev. W. I. Nichols, of Littleton, Mass., would send an account of *his* society to the UNITARIAN, I know it would interest many who feel almost ashamed that we have none such, and if some minister or secretary would send a constitution (altered, if necessary, to accord with our belief) to each Unitarian pastor or society, would it not put in definite form what so many of our people feel is needed? The Unity Clubs seem to be only for intellectual self-improvement, so they do not exactly meet the need; but surely either the Endeavor or the Look Up Legion might be in every parish."

THE LOOK-UP LEGION.

The "Look-up Legion" is the name of the different clubs, bands, or societies, who adopt the famous Wadsworth mottoes found in "Ten times one is ten" by Rev. E. E. Hale. The membership of these clubs numbers thousands, and extends to all parts of the world.

They are known by different names, such as "Wadsworth Clubs," "Lend-a-hand Clubs," "10×1=10 Clubs," "Excel Bands," "The King's Daughters," "The Look-out Guards," "The Boy's Brigade," "Whatsoever Clubs," "Willing Workers," "Little Helpers," "Wide-awakes," "Armor-bearers," etc.

These clubs are really "Chistrian Endeavor" societies, their aim being to aid

in building up true character and scattering the light of unselfish lives; and by association, to increase the number of people (especially the young) who shall lend a hand to every good cause in the world, as well as to individual needs.

Some of the societies have Temperance for a specific object, some charitable work, some the opening of a reading-room. and some the flower mission; but all are to try to

"Look up and not down,
Look forward and not back,
Look out and not in,
And lend-a-hand."

An effort has been made to unite these clubs (which have diversity of names but unity of spirit) by a bond of sympathy, and reports to a general secretary; and two volumes of "Circulars of 10×1 Clubs" were published in 1882 and 1883.

These contain much interesting information in regard to the formation and work of different bands, whose numbers vary from two up to one hundred. A department of the "Lend-a-Hand Magazine," edited by E. E. Hale, D. D., at 3 Hamilton Place, Boston, Mass., is devoted to reports of the clubs, and it is desired that every little association of even two or three people, who are trying to be of some use in home, neighborhood or town, should send notice of its existence, purpose and work to this department.

A brief service, with songs, is in preparation for the meetings of the clubs, and there are motto and membership cards and badges already in use.

The more of such clubs the better, and may their numbers increase each year.

MRS. C. E. G. MILLS.

PROGRAMME OF THE UNITY CLUB IN CINCINNATI.

The president of the Cincinnati Unity Club writes us:

In your last issue you print the interesting Ann Arbor Unity Club programme and request friends in other clubs to send theirs for publication in the October number. I take pleasure and some pride in sending you the programme which our Club thoroughly worked out the past year. It is as follows:

The meetings of the season were divided into four series, viz.: First Wednesday evening of each month, Social and Business Meeting; Second Wednesday evenings, meetings for English Literature work; Third Wednesday evenings, meetings for discussion of public and economic questions; Fourth Wednesday evenings, Lectures (5) and Dramatic Entertainments (3).

ENGLISH LITERATURE EVENINGS.

Devoted to study of the leading English writers of the first quarter of the Nineteenth Century.

Oct. 13. The Lake Poets.
Papers on Wordsworth, Coleridge and Southey.

Nov. 10. The Scotch Poets.
Papers on Hogg, Scott and Campbell.

Dec. 8. The Romantic Poets.
Papers on Moore, Shelley and Keats.

Jan. 12. The Wits.
Papers on Sidney Smith, Lamb and Hood.

Feb. 9. The Novelists.
Papers on Hannah More, Maria Edgeworth and Jane Austen.

March 9. The Essayists.
Papers on Jeffrey, John Wilson (Christopher North) and DeQuincey.

April 13. The Scientists.
Papers on Herschel, Mary Somerville and Faraday.

PUBLIC DISCUSSION EVENINGS.

Principal disputants selected beforehand and down on programme, but others invited to take part.

Oct. 20. Should Immigration be restricted?
Discussion. Affirmative. Negative.

Nov. 17. Labor Organizations—Are they beneficial to Workingmen?
Two papers, giving "A Manufacturer's Opinion" and "An Employe's Standpoint."

Dec. 15. Journalism.
Papers on "Newspaper Needs," "Impersonal Editorship" and "Sensational Journalism."

Jan. 19. Should International Commerce be Restricted by artificial barriers?
Discussion. Affirmative. Negative.

Feb. 16. Should the General Government own and Control the railways and telegraphs?
Affirmative. Negative. Some Railroad Statistics.

March 16. Should Personal Property be Taxed?
Discussion. Affirmative. Negative.

April 20. "Diplomatic Recollections at the Courts of Vienna and St. Petersburg."
Paper by Hon. Alphonso Taft.

SOCIAL EVENINGS.

On each monthly social evening a brief business session is followed by a literary and musical entertainment, consisting of original stories, budgets, charades, choruses, symphonies, etc., the programme being varied each evening. Eight leading gentlemen and ladies of the society read original stories during the past season. Each evening was under the charge of a

different special committee of three persons.

The Dramatic Entertainments were under the charge of a Dramatic Committee of twelve, and the proceeds of these entertainments were appropriated to the benefit of the Day Nursury supported by the Unitarian church, and to other charities.

The Club had a Helpfulness Committee whose object was to do good in such practical ways as presented themselves.

Also, as a very important matter, the Club maintained a Course of Sunday Afternoon Popular Lectures in the city, with distinguished speakers from different parts of the country, with single admissions put at the low price of 15 cents and admission to the whole course of ten lectures only a dollar. The proceeds devoted to charitable purposes.

The programme was arranged and printed in full, with names of essayists, lecturers, leaders in discussion or persons having other important parts, and members of committees.

The Club met every Wednesday evening from October to April, inclusive, in its rooms in the Unitarian church. Membership fee, one dollar a year.

THE NEEDS OF THE TUSKAGEE NORMAL SCHOOL.

In a previous number of the UNITARIAN we have given a brief account of the Normal School for the education of colored students at Tuskagee, Alabama, which is undoubtedly one of the best institutions of the kind in the south. We have just received from Professor Washington, the principal, the following communication:

Thinking that there may be individuals, missionary clubs, Sunday Schools, or churches that would like to aid our work, I avail myself of your kindness to let them know our principal needs.

Briefly stated they are these:

(1) Scholarships of $50 each which pay for the teaching of a young man or woman for a year. This has no connection with the personal expenses of the student, such as board, books, etc. The students provide these themselves. The tuition of 94 is provided for by the state appropriation of $3 000 and other guaranteed funds. We have a large number for whom no provision is made. For scholarships for these, we must look to our friends. Without these scholarships the school will be forced to turn away a number of worthy young men and women who are too poor to pay for an education.

(2) Money in any amount to pay current and building expenses.

(3) Clothing, new or second-hand, for bed use or wear, will always help us greatly. We have many students who could remain in school all the term but for their lack of clothing. Bed clothing, especially sheets and pillow cases, will be of great use.

(4) New or old standard magazines, Sunday school papers and illustrated newspapers.

BOOKER T. WASHINGTON, Prin.

TUSKAGEE, ALABAMA, Sept. 16, 1887.

WOMAN'S WORK.

STUDY CLASSES.

Some of the very good work at present being done by women finds its radiating center in the brain and heart of that tireless worker for humanity, Miss Frances E. Willard, president of the Woman's Christian Temperance Union. As many of our readers already know, the publication committee of the Union has just issued in cheap form, and with an introduction by Miss Willard, Frances Power Cobbe's "Duties of Women," hoping thereby to insure to it a wide reading and study among American women, especially among the women connected with the W. C. T. U. Of the book Miss Willard says: "For clearness and depth, as well as 'sweetness and light' I know nothing in literature upon this theme that approaches this iittle volume. It has been fitly called 'a veritable hand-book of noble living.'"

Would it not be an eminently wise and fitting thing for our Unitarian women through their women's clubs and study classes, as well as individually, to indicate their appreciation of the honor thus paid to one of our liberal faith by a body of women mostly orthodox? And how could we do this so effectively as by swelling the numbers of those who will become acquainted with Miss Cobbe's "Duties of Women" through study classes made possible by this cheap edition of the book. How many such study classes will be organized in Unitarian churches east and west this winter, and what church will have the first? We shall be glad to report progress from any such.

"THE WOMEN'S CONGRESS,"

Or the "Association for the Advancement of Women," as it designates itself, holds its fifteenth annual session in the city of New York, Oct. 26, 27 and 28. This organization shares with the W. C. T. U. the

honor of being a national organization of women; indeed it is not even limited by national boundaries. Its list of officers for the present year includes representatives from twenty-seven states and territories and even from the Queen's Dominion of Canada, which has been peacefully annexed by *this* Congress.

The honored name of Mrs. Julia Ward Howe still appears as President of the Congress, with such names as those of Prof. Maria Mitchell, LL. D., Rev. Antoinette Brown Blackwell, Mary F. Eastman, Abby W. May, and Dr. Julia Holmes Smith as vice-presidents or directors.

That the Congress abates no jot of the high aim which has always characterized it, viz., to summon women to earnest thinking on high and weighty themes of living and practical concern, seems evident from the programme prepared for the approaching session. It would, we think, prove a valuable programme of subjects for study and discussion in women's clubs all over the country. Why should it not be so used? But for those near enough to attend the Congress nothing can take the place, for purposes of inspiration, of listening personally to the papers and discussions in the Congress itself. We print the programme entire:

"The Responsibility of Women for the Tone of Public Sentiment," Miss Laura B. Clay, Ky.; "Thought, Hope and Consolation from Browning," Mrs. Mary E. Bagg, N. Y.; "Women as Educators," Mrs. May Wright Sewall, Ind.; "The Ninteenth Century Woman from a Doctor's Point of View," Alice MacGillvary, M. D., Can.; "The Freedom of Fate," Mrs. Ellen M. Mitchell, Col.; "Women in Relation to Labor Reform," Miss May Rogers, Ia.; "The Responsibility of States to their Dependent Children," Mrs. Mary E. Cobb, Pa.; "The Domestic Problem," Mrs. Anna Garlin Spencer, N. Y.; "The Development and Growth of Art in the West," Mrs. Mary E. Wing, Neb.; "Scientific Charity," Mrs. Frances Fisher Wood, N. Y.; "Home Studies for Women," Mrs. Rebecca N. Hazard, Mo.; "Has the Wave of Progress Reached the Women of the East?" Mrs. Charlotte B. Wilbour, Paris.

SOCIAL PURITY WORK.

A year ago the W. C. T. U. took another important forward step in adopting, as part of its organized work, efforts to promote the spread and efficiency of the White Cross movement. The White Cross Army being composed entirely of men, and its societies being organized for them only, the work undertaken by the Women's Christian Temperance Union was that of preparing the way for the White Cross Army through the White Shield organizations of women, that should stand for all possible lines of preventive and rescue work. In pursuance of this new line of activity Miss Willard prepared and published a "White Cross Manual" of instruction as an aid in the systematic marshaling of the Women's temperance forces in the interests of social purity. Something of what is being done in this new direction is told in the following extracts from a letter from one of our Unitarian workers, Mrs. C. T. Cole, of Mt. Pleasant, Iowa, who is at present the Iowa State Superintendent of the Social Purity organizations:

You ask for a brief statement of my work. So far as the bare facts are concerned, I have visited to date eighty different towns, repeating the visit at eight or ten, with enough places waiting on my list to keep me busy through the entire autumn. I have addressed 162 meetings. About 90 of these addresses have been to mixed audiences, most of them large, all earnest, and deeply interested. This widespread interest, the eager desire to hear whatever word of light, and hope one has to give concerning this great social evil, so long regarded as hopeless, is one of the hopeful features of the work. On Sunday evening the meeting is almost always a union service, with the large audience possible only at such a meeting. The ministers of all denominations seem keenly alive to the importance of the work. In several places they have followed up my visit with other special meetings, in some cases for *men only*, and with the formation of a White Cross organization. I am invited to address S. S. Conventions, and Autumn gatherings of the Societies of Christian Endeavor. I mention this only to show you how readily this great reform will fall into its own prominent place in religious work. The subject is so large, and new, that I do not try to form White Cross organizations or seek for any public pledge signing. The first lecture, and subsequent effort for some time, must be in the line of an awakening word—of creating public sentiment—in favor of this deep reform—*the one standard of purity for men and women.* This is the central principle of the

White Cross Army, and of the White Shield Pledge which we try to circulate thoroughly in every community visited. At the special meetings for women I try above all to arouse mothers to higher standards of duty in the instruction of their children. * * * My constant feeling is that 'the fullness of time has come,' that this is the deepest and most universally needed work I can hope to attempt, and I thank God for the privilege of helping in it.

ENGLISH AND FOREIGN NOTES.

Our English "National Conference," which takes place every third year, is to be held at Leeds, next April. The main proceedings are already announced. They will commence with the Communion Service, which will be conducted by the Rev. James Drummond, LL. D., Principal of Manchester New College. At the public religious service the Rev. Professor J. E. Carpenter, M. A., will conduct the devotional service, and the Rev. H. W. Crosskey, LL. D., will preach the sermon. Subjects of practical and general interest are being selected for discussion at the various sessions of the Conference. Sir James Kitson, Mr. Joseph Lupton, and other friends at Leeds will take part in the proceedings. Mr. John S. Mathers, of Hanover House, Leeds, will be the local secretary.

The Christian Life quotes a statement, that Mr. Spurgeon is becoming increasingly dissatisfied with the condition of things in the Baptist Zion. It is well known that he has for some time refused to attend the meetings of the Baptist Union, and the reason has been understood to be that Mr. Spurgeon thinks the Union is under the control of men who are practically drifting from what he calls the faith of the fathers, or the old landmarks of Baptist theology. Doubtless Mr. Spurgeon's suspicions are well founded. The Baptist body in England is one of the most liberal of the orthodox churches. "Close communion" has been generally given up long ago, and great as Mr. Spurgeon's influence is—and deserves to be, for he is a sincere and noble Christian worker—he cannot keep his brethren from "the new theology."

The Committee on Sunday Postal Labor have resolved to recommend that if a two-thirds majority in a town council decide against a Sunday delivery in their town, such delivery shall cease.

One good turn, it is said, deserves another. While the Pundita Ramabai is trying to obtain help in America for the elevation of Hindu women in British India, sister "Bright Eyes" and brother Tibbles are appealing to our congregations and others in England for aid in obtaining justice from the American government to its Indian subjects.

The Wesleyan conference has been meeting this year in Manchester. This is the parent body, not having bishops, indeed, but still the English equivalent of our "M. E. church." One of the subjects discussed has been the re-union of Methodism. It is more split up into different sects in England than here. Nothing was done, however, looking to any formal amalgamation, but a committee was appointed "to consider and report as to the way by which the waste and friction in the actual working of the various sections of the Methodist church may be lessened or prevented, and brotherly love promoted." English Methodism continues about stationary in numbers. This year a *decrease* of eighty-six members was reported.

The *British Weekly*, one of the leading Nonconformist organs, has an article on the strength of the Episcopal church which may have some hints for us on this side also. While utterly disclaiming any sympathy with its Sacerdotalism, it thinks there are elements of genuine strength which other churches may well appropriate. It especially admits the strength of Episcopacy in "the solemnity and richness of public worship. We have a right to the great and consecrated language of the past. It is a real calamity that the Book of Psalms is so largely disused in the Nonconformist churches. As the inspired record of the spiritual life, it has a place which nothing else can fill. To whatever is august and noble, whatever is tender and sweet, whatever is impressive and kindling in public worship, we have a clear title."

LITERARY NOTES.

Mrs. Anna B. McMahan, of Quincy, Ill., is conducting classes on the English Drama, by correspondence. She has prepared and printed for the use of these classes, and others, a course of sixteen outline lessons. Her address for a few months to come will be Ann Arbor, Mich.

The *Unitarian Review* for September has for its contents "Saint Paul's Doctrine of Inspiration," by Conrad Mascol; "Religious Possibilities of Agnosticism," by H. D. Maxson; "Religious Thought in Browning," by F. B. Hornbrooke; "The Chautauqua Reading Circles," by Edward E. Hale; "Touching our Unitarian Work," by the Editor; "Editor's Note Book," "Critical Theology," etc.

Our English Review, *The Christian Reformer*, has articles on 'The Fourth Gospel," "Sundays in Strange Temples," "The Pardon of Bertham," "Twelve College Ad-

dresses" and "The Social Gospel in Westminister Abbey," by Revs. Charles Hargrove, A. Chalmers, T. Gasquoine, and the Editor.

We have seen nothing so good on Tolstoi's "Confession" as Dr. E. E. Hale's sermon in the September *Lend-a-Hand.*

The editor of the UNITARIAN wants to get, to complete files, two back numbers of *Unity*, viz.: March 14 and March 28, 1885. A good price will be paid. Send to Ann Arbor, Mich.

"Beecher as a Humorist" is the title of a book soon to be published by Fords, Howard & Hulbert.

The *New Princeton Review* for September contains a very strong paper in favor of prohibition, by Senator Colquit, of Georgia.

Mr. H. W. Mabie is said to be writing the "authorized" life of Mrs. Helen Hunt Jackson.

The Inquirer says: Under the title "The Story of Creation" Mr. Edward Clodd has nearly ready for the press a popular *resume* of the theory of evolution.

Persons not infrequently ask us: What is the best temperance paper? To this question it may well be answered, that there are at least a dozen, any one of which is good. But it is interesting to notice that Mr. Gustafsen, author of "The Foundation of Death," that ablest temperance book of our day, says that in his judgment *The Voice* of New York is, all in all, the best and ablest temperance journal of the world. We may add that though the *Voice* is a large eight page weekly, it costs only a dollar a year.

Prof. Joseph LeConte has an excellent article in the October *Popular Science Monthly* on "What is Evolution?" which will give light to many as to the real scope of that scientific doctrine so much talked of, but, by many who talk most glibly, so little understood.

The Boston *Commonwealth* says that Lee and Shepard of that city have issued a new edition of the only work in print on "The Life and Times of Wendell Phillips," by George Lowell Austin, with an excellent steel portrait of Mr. Phillips, besides several illustrations, such as the "Rendition of Anthony Burns;" "The Phillips Homestead;" "Wendell Phillips' late Residence;" and "The Remains Lying in State in Faneuil Hall." Also the same firm have issued a new edition of Mr. Austin's "Life of Longfellow" (published by subscription a few years ago) finely illustrated with portraits of the poet at different times in life, and of Hawthorne, Holmes, Agassiz, Sumner and Lowell.

S. C. Griggs & Co., Chicago, will publish this month the sixth volume of their series of German Philosophical Classics, the volume bearing the title "Hegel's Philosophy of the State and of History," and being an expository resume of two of Hegel's most important and best known works.

Rev. Geo. Willis Cooke, of West Dedham, Mass., has been invited to give his course of lectures on "Woman in Literature" before the Peabody Institute in Baltimore. Why can't arrangements be made for him to give the course in a score of places west? Wherever he has delivered it in the east (as he has done many times in Boston and vicinity) it has been highly appreciated. The subject should be attractive everywhere, but particularly to ladies clubs.

Something over a year ago more than eighty experienced Universalist pastors, Sunday school superintendents and teachers were requested by the Library Commission of that denomination to furnish a list of what they respectively considered the best ten works to assist Sunday-school teachers in preparing themselves for New Testament instruction. The result was the following list:

Farrar's Life of Christ.
Farrar's Life of St. Paul.
Farrar's Early Days of Christianity.
Farrar's Messages of the Books.
Geikie's Life of Christ.
Conybeare and Howson's Life and Epistles of St. Paul.
Paige's Commentaries.
Stanley's History of the Jewish Church.
Smith's Bible Dictionary.
Thomson's The Land and the Book.

The Commission publishes the above, and adds *another* list of its *own* of teachers' helps of a more *general character*, which is as follows:

Abbott's Illustrated Commentaries.
Clarke's Ideas of the Apostle Paul.
Drummond's Natural Law in the Spiritual World.
Gustafsen's Foundation of Death, 794.
Hanson's New Covenant.
Macdonald's Life and Writings of St. John.
Sayce's Ancient Empires of the East.
Thayer's Theology of Universalism, 391.
Sears' The Heart of Christ.
Frothingham's Child's Book of Religion.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

We go to press too early to give any report of the Minister's Institute just held at Princeton, Mass.

Chicago.—Mr. Milsted is back from Europe and in his pulpit again. The Sunday-schools of the Church of the Messiah, the Third Church and All Souls' Church have adopted for study this year the "Lessons on Luke" prepared by Mr. Utter, and noticed by us last month.

Boston, Mass.—The Ministers' Monday Club resumed its meetings on September 19.

—Says the *Commonwealth:* "It is understood that the Standing Committees of the Hollis Street church and of the South Congregational church have agreed upon terms which, if approved by the two societies, will be carried out. The present edifice of the Hollis Street church on Newbury street, will be purchased by the South Congregational society, and Rev. E. E. Hale and his associate, Mr. Hale, will continue as at present. Rev. Mr. Carpenter will retire to accept a professorship and to give his time to literary work."

Beatrice, Neb.—Miss Mary E. Leggett, who has recently conducted a religious study class at Topeka, Kansas, with much acceptance, has been engaged to preach here for three months.

Brooklyn, N. Y.—Rev. John W. Chadwick will not return from Europe until November.

Concord, N. H.—Rev. J. Bradley Gilman, of this city, has been preaching at the school-house of Bashan district, Webster. There is abundance of this school-house work which might be done in New England by those who do not despise the day of small things.

Ft. Wayne, Ind.—This place was recently visited by Missionary Jennings. The feeling among the people is that a liberal society should be started this fall. Efforts will be made to secure the Hebrew Temple for Unitarian services.

Hobart, Ind.—The church at Hobart has just been furnished with a new carpet and other internal improvements. A new organ has also been purchased. The pulpit will be supplied every two weeks from Chicago.

La Porte, Ind.—Prof. W. N. Hailman delivered an excellent sermon recently in the Unitarian church, upon "My Brother and I." The first Sunday in October he speaks on "My Father and I." Dr. Dakin read a sermon last Sunday. The church is prospering.

Moline, Ill.—Rev. Henry D. Stevens, who has recently joined our ministerial fellowship, has been preaching to the Unitarian society here. The *Republican* reports his sermon on "Eternal Life" at considerable length, giving it high praise.

New Orleans, La.—A recent number of the *Daily Picayune* contains an excellent picture of Rev. Charles A. Allen, with a half column sketch of his life and work in New Orleans.

Newport, R. I.—The ladies' society of the Channing Memorial church, cleared over $1,600 by their fair held in August, the largest sum ever realized by their efforts. The money is to be invested as the beginning of a fund the interest of which will be devoted to parsonage repairs. This sum was the result only of legitimate sales of contributed labor.

Oakland, Cal.—The Unity Club began its meetings for the season, Sept. 9th. The work and entertainment for the year are to consist of (1) Courses of public lectures and entertainments to be announced. (2) A course of five free home lectures. (3) Ten evenings devoted to the study of the Political History of the United States, from the Revolution to the Civil War. (4) Four social entertainments devoted to literature, music, the drama, etc.

Portland, Ind.—Missionary Jennings recently preached in this place in the Presbyterian church, morning and evening, the church being without a minister. Good audiences were present at both services. It was the first Unitarian service the great majority of the congregation had ever attended. The invitation to speak in the Presbyterian church came through a young man (one of the trustees of that church) who graduated at Ann Arbor and knew of Mr. Sunderland's work. He therefore advised his people to open their church and admit a Unitarian preacher. The people all appeared greatly pleased with their experiment, and most of the men want to have it repeated.

Richmond, Ind.—Owing to the yearly meetings of the Friends, which are held in September, in Richmond, Unitarian services will probably not begin until November. Mr. Jennings goes to Toledo in October.

Salem, Mass.—Rev. F. B. Mott, a member of the last graduating class of the Meadville school, has accepted a call to the Barton Square church.

Solon, Iowa.—Rev. Arthur Beavis, of Iowa City, lectured here recently. Those who desired to hear him asked for the use of the Methodist church, which was refused. Accordingly a hall was secured and packed with a very large audience. A local paper condemns the action of the Methodist church and sees no reason for its refusal, except fear that Mr. Beavis would set the people thinking.

Uniontown, Kansas.—Rev. J. W. Caldwell, minister of the church of the "Christian" connection here, was recently

tried for heresy by an ecclesiastical council on account of his Unitarian opinions, and condemned. He is about joining the Unitarians and hopes to organize a Unitarian church here this fall.

Washington, D. C.—Rev. R R. Shippen returns soon from his trip to Europe. Rev. O. Clute preached in All Souls' church on September 25.

Waterville, Maine.—The Unitarian society of this city has, since the vacation, adopted the hymn books containing a responsive service published by the Unitarian Association. The members of the society unanimously agree that their service is rendered much more attractive by the use of these books.

Westville, Ind.—On the 12th of September this town, situated about twelve miles from La Porte, was visited by Secretary Jennings, who preached twice in the Baptist church to good congregations. Efforts will be made to have further meetings here.

Wichita, Kansas.—Rev. E. Powell, of Topeka, preached two Sundays, recently, in this large and fast growing young city, where it is hoped there may be a Unitarian society at no distant day.

Winchester, Ind.—Unitarian services were held for the second time in this place Wednesday evening, September 14. Much interest was manifested. The audience voted unanimously to invite Mr. Jennings to speak there again the following week.

Winona, Minn.—Rev. W. W. Fenn, of the last class at Cambridge, preached here during September.

This is to certify that Rev. J. W. Caldwell, recently of the Christian church, has applied to us for fellowship in the Unitarian denomination. We have examined his testimonials and recommend him to missionary service in the state of Kansas (where he is now working) and to the favor and fellowship of any Unitarian whom he may meet.

J. R. EFFINGER,
J. C. LEARNED,
J. T. SUNDERLAND,
Western Committee of Fellowship.

Mr. Henry D. Stevens, of Indianapolis, Ind., has applied to the Committee on Fellowship, appointed by the National Conference of Unitarian and other Christian Churches, for recognition as a minister of the Unitarian church.

The committee are assured of his fitness for the work, and commend him to the fellowship of our ministers and the confidence of our churches.

JOHN R. EFFINGER,
J. T. SUNDERLAND,
J. C. LEARNED,
Committee for the West.

JOTTINGS.

The Michigan Agricultural College at Lansing has fifteen lady students.

To give and to lose is nothing, but to lose and to give still is the part of a great mind.

No sadder proof can be given by a man of his own littleness than disbelief in great men.—*Carlyle.*

If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.—*Archbishop Whately.*

Says Longfellow: "We often excuse our own want of philanthropy by giving the name of fanaticism to the more ardent zeal of others."

Canon Wilberforce declares that the Irish question is a whisky question; Ireland's whiskey bill exceeding her yearly rent bill by £2,250,000.

"How old are you, my little man?" asked a gentleman of a tot who was less than four years of age. "I'm not old," was the indignant reply; "I am almost new."

The Government of New South Wales having offered 300,000 acres of land to any missionary society that will undertake to civilize the natives, the Pope has directed that immediate attention be paid to the offer in order to forestall Protestant societies.

Says the *Woman's Journal:* Fanny Kemble is living in England. A visit from her is expected at Lenox, Mass., and the people there will give her a warm reception. The clock and bell in the tower of the Congregational church were a present from her.

Mr. Moody is reported as saying that he was in favor of a whole holiday on Saturday during the summer season, and then there would be no excuse for Sunday excursions and Sunday newspapers. As to the influence of Sunday papers he is said to have declared: "You can't pound a sermon into a man with a sledge-hammer after he has got through reading one of those Sunday papers."

Bishop Potter contributes to *The Critic* of Sept. 17 a leading article on "Toynbee Hall," an educational and reformatory institution of a novel kind, located in the slums of London, where college-bred young Englishmen enjoy the opportunity of studying some important social problems at first hand. The Bishop strongly urges the establishment of a similar institution in New York, and appeals to the graduates of our leading colleges to interest themselves in this work.

The London correspondent of the New York *Tribune* says that there is some

probability that the Rev. Stopford A. Brooke, the eminent Unitarian preacher of London, may enter Parliament. At the last election he was asked to stand as the Home Rule candidate for the University of London.

Canon Farrar's official labors are conducted close to one of the lowest sections of London. Within the shadow of Westminster there are multitudes of people who are never inside the walls of any religious meeting-house. How are these people to be reached and brought under Gospel influence? Canon Farrar has come to the conclusion that the most effectual way would be to establish a "brotherhood of evangelists," who would live singly or two by two in the very midst of the poor, in obedience, poverty, and for a certain number of years in celibacy. They should live in poor rooms, in poor streets, mix with the people and make use of simple forms of worship. By such means, he thinks, results might be achieved as wonderful as those achieved by Wesley or Whitefield.

Recently a Quaker was travelling in a railway carriage. After a time, observing certain movements on the part of a fellow voyager, he accosted him as follows: "Sir, thee seems well dressed, and I dare say thee considers thyself well bred and would not demean thyself to any ungentlemanlike action, would'st thee?" The person addressed promptly replied with considerable spirit, "Certainly not; not if I know it." The Quaker continued, "And suppose thee invited me to thy house, thee would not think of offering me thy glass to drink out of after thee had drank out of it thyself, would'st thee?" The interrogated replied, "Abominable. No. Such an offer would be most insulting." The Quaker continued, "Still less would thee think of offering me thy knife and fork to eat with after putting them into thy mouth, would'st thee?" The interrogated answered, "To do that would be an outrage on all decency, and would show such a wretch was out of the pale of civilized society." "Then," said the Quaker, "with these impressions upon thee, why should'st thee wish me to take into my mouth and nostrils the smoke from that cigar which thou art preparing to smoke, after sending the smoke out of thine own mouth?"—*League Journal.*

DO NOT LOSE A NUMBER OF THE UNITARIAN. Bind at the end of the year. Thus you will have, in the most convenient possible form for reference and permanent preservation, a concise history of Unitarianism, which omits no important event in this country or England,—and all for 50 cents a year.

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WE HAVE SUCCEEDED IN SUPPLYing ourselves with odd back numbers of the UNITARIAN, so that we can now furnish a few complete sets from the beginning. The UNITARIAN for 1886 will be furnished for 50 cents, the regular subscription price.

THE STORY OF RELIGION IN ENGland. By BROOKE HERFORD.

The Right Hon. W. E. Gladstone writes in reference to this book: "I have examined it with interest, and I observe with pleasure the kindly manner in which he—the author—seeks to treat of those from whose opinions he may seriously differ."

"The book is worthy of a cordial welcome, even from those whose point of view is different from that of the writer in some respects, but who share his devotion to that which is great and noble in English Nonconformity."—*Literary World.*

Price, $1. Will be mailed free on enclosing price to the UNITARIAN SUNDAY SCHOOL SOCIETY, 25 Beacon St., Boston.

WHAT IS THE BIBLE? BY J. T. SUNderland. Second Edition. Price, $1 00.

"We heartily commend this little volume as an admirable rationalistic account of the organ zed growth of the Bible, and the authorship, chronology and character of the books of which it is composed."—*Westminster Review.*

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"We know of no treatise in which information so large and various, upon a theme of superlative importance, is made accessible."—*New York Sun.*

"We have nothing but admiration for the spirit of this book."—*Unitarian Review.*

Mailed post paid on enclosing price to THE UNITARIAN, Ann Arbor, Mich., or to the American Unitarian Association, 25 Beacon St., Boston.

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THE UNITARIAN.

EDITED BY

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EDITORIAL NOTES.

We have the best possible authority for saying that there is no truth in the report that the Rev. Stopford A. Brooke, of London, has resigned his ministry for a parliamentary career.

The temperance cause in this country suffers a very great loss in the sudden death of Hon. John B. Finch. Perhaps he was, taken all in all, the ablest popular temperance orator before the American public, unless we must except Mrs. Livermore. His career has been a short one, but he had thrown himself into the great work of his choice with so much earnestness and consecration, as well as so much ability, that he had climbed well nigh to the top round of influence. It is difficult to see how his place can be filled in the temperance ranks.

American temperance workers will do well to make up their minds once for all, that the struggle they are engaged in is no child's play, but is one of the most earnest battles that good men and women were ever called upon to undertake. Canon Wilberforce went back to England from his visit in this country fully impressed with this fact. In a late English magazine he writes:

"I have moved much amongst the devoted friends of temperance in America, and amongst the tried veterans of the cause, and am convinced that in that great and growing centre of the world's civilization the temperance question is rapidly being recognized as transcending all others in importance. Intelligent Americans are awakening to the fact that unless they conquer the liquor traffic the liquor traffic will conquer them, and they are fighting it resolutely and courageously over the whole continent. On the other side of the Atlantic it is a real battle, and not mere child's play."

William Eliot Griffis, in his Biography of Commodore Perry, just published, claims that the three events of modern times that have had the greatest influence upon the world at large, are the American Declaration of Independence, the opening of Japan to the world, and the arbitration of the Alabama claims.

Confessedly there is no greater evil in the modern world than war, and none more needless. It is an unspeakable disgrace to the Christian nations of to-day if they cannot settle their disputes by international courts or congresses or by arbitration. The movement that has been started in England to bring Great Britain and this country into a perpetual peace alliance, or agreement to settle all troubles that may arise between them, without recourse to arms, should meet with public favor everywhere. If Christendom is ever to disband its standing armies, and introduce rational, civilized, Christian methods of settling disputes in the place of the present barbarous method of the duel on a gigantic scale, the task of effecting the change must begin somewhere. What better place to begin than in England and

the United States? And what more practicable plan than this proposed in the memorial signed by 207 members of the House of Commons, and now brought to our shores by distinguished and philanthropic Englishmen?

In an article on the "The Stronghold of the Church," in the last *Open Court*, Col. T. W. Higginson says:

Emerson declared, forty years ago, that what hold the popular faith had upon the people was "gone or going." He asked why we should drag the dead weight of the Sunday School over the globe,—and lived to see his own daughter holding a Sunday School for little Arab children on the Nile. Reformers predicted the decay of church buildings and the cessation of the clergy; but I suppose that there never was a decennial period when so many or so costly churches were erected in America as within the last ten years, culminating in a proposed Protestant Cathedral at New York, to cost ten millions. There has undoubtedly been a diminution in the relative number of clergymen proceeding from our older colleges, but there are still enough to fill the pulpits, whencesoever they come; and those who visit Trinity Church in Boston, or St. George's Church in New York, cannot doubt that eloquent preachers yet have power to draw audiences. The number of people who habitually absent themselves from church may be very large; and the average congregation may be somewhat smaller than formerly; but there are surely no external indications of approaching decay.

We believe that Col. Higginson is right. Indeed, statistics seem to speak more strongly than he. A hundred years ago there were less than 2,000 church organizations in this country, or one to every 1,700 souls. Now there are some 80,000 such organizations, or one to every 600 souls, or thereabouts. No, the signs of the times do not seem to point to a future without churches or religion, or with fewer churches or less religion; but to a future of more *practical* and *useful* churches, and of more *reasonable* religion.

We are told that the Revised Version of the Bible is coming into only very limited use, the Bible Societies generally still using the old version, and fifty or sixty copies of the old being sold to one of the new. What does this mean? To say the least, it suggests some rather startling questions. Do our orthodox friends really believe the Bible to be God's inspired and infallible word? Then why are they so indifferent about having it in accurate form? The common version contains many thousands of proved errors; are these errors as good for saving men as inspired truth? Is it religious to circulate as God's word what is known not to be such? Is God honored by using and circulating a less perfect form of his inspired volume when a more perfect is at hand?

In the debate at the meeting of the American Board of Commissioners for Foreign Missions, at Springfield, Dr. McKenzie said that if the Congregationalist ministers of Boston should apply to be sent as foreign missionaries, not more than one of the number would be accepted by the Board. No wonder that the statement produced a "sensation" in the audience.

It is only a few years since the *Independent* was the brave leader of the freest, most advanced thought in the liberal orthodox ranks of this country. For some time past, however, many of its readers have noticed a painful change in its utterances. The prophetic spirit has been passing away and the priestly taking it place. The forward look has been giving place to the backward; until now it is one of the strongest supporters of the late action at Springfield to send nobody as a missionary to the heathen who has any doubt about eternal damnation of all who have not accepted Christ. "How art thou fallen from heaven, O Lucifer, son of the morning!"

Dr. Parker, of London, attended one of our Unitarian churches the Sunday morning after decision of the A. B. C. F. M. at Springfield, and heard a powerful sermon on the Unitarian view of God's love and eternal purpose of good as taking in the heathen as well as the Christian. At the close of the sermon he said to our minister, "I believe every word of it," and so said Mrs. Parker, who was with him. Well, he would seem to be in so far qualified for Plymouth pulpit. Will he be called there?

Says Rev. David Cronyn, for many years past one of our esteemed missionaries on the Pacific Coast:

"One banner, with one exalted name, is better for propagandism, than one banner with a hundred brilliant names. Christianity, the true Christianity of Christ, furnishes that one banner and that one name."

Said Rev. David Utter, in his sermon at Kansas City at the recent installation of Rev. J. E. Roberts:

Ethics is not the root from which this church, from which the Christian religion grew. That root is faith in God. And if any of you should hear at any time in the future some one talking about an ethical basis for the Unitarian church, count him as a dreamer, one who is blind to the consequences of his pretty, airy theories. We believe in a real church, and a living real religion, and the root of the whole matter is not morality, but is faith in God.

This is well said, strongly said. But it is truth, and needs to be said not in one pulpit only, but in hundreds, if Unitarianism in the West is not to be lost in ethicalism. And it must not only be said but acted upon.

It cannot be too clearly emphasized that the Western Conference is now no longer the association of Western Unitarianism as a whole, and is not entitled to represent or speak for such Unitarianism. When, therefore, the organ of the "Ethical Basis" party spoke of the nomination of Rev. T. L. Eliot as Western Agent of the A. U. A. in terms which drew a protest even from the *Register*, or when, as in a recent issue, it speaks slightingly, if not with a thinly veiled sneer, of the visits to our Western churches of Rev. Grindall Reynolds, the secretary of the A. U. A., and Rev. George Batchelor, who was chosen to the place which Mr. Eliot declined, such utterances must be taken for what they are,—the expression of simply a *party* or *faction* of Western Unitarians. The trouble with the Western Conference is that it wants to ride two horses at once. It wants to be at once sectional and generally representative. It has carried out the policy of a section of its former constituency with a remorselessness which entirely alienated many of its strongest supporters, including our oldest and strongest Western churches, and the remainder still attempts to pose as the official representative of Western Unitarianism at large. Thus at Saratoga, a year ago, its report took its old Ecumenical tone, including about everything done among our churches west of the Alleghanies. And now *Unity* constantly speaks of "the Western Secretary" doing this or that, as if the secretary of the Western Conference still held the old relation to our body generally. In simple justice this should cease. The party who now control the Western Conference must be understood as representing *themselves*. That they are a very earnest people, and have a large number, possibly a numerical majority of our churches in the West, is true, but they are *not* Western Unitarianism, and are in *no sense entitled to speak for it.*

TOYNBEE HALL.

One of the most unique attempts ever made to carry the uplifting influences of Christian sympathy, society and culture into the very midst of the most ignorant, drunken and squalid classes of a great city, was that of the founding of Toynbee Hall, a few years ago, in the east end of London. Special attention was called to this interesting institution, a year ago, by the proposition made in the Unitarian Club of Boston, to establish in that city (somewhere at the north end, where the moral conditions of the people are lowest) a somewhat similar institution. A brief description of Toynbee Hall will interest our readers.

Toynbee Hall was built by the friends of Arnold Toynbee, as a fitting memorial to a man whose life was spent in the service of workingmen. Its purpose is benevolent, not in the sense of giving food and clothing, or better and healthier homes, or even direct instruction; its aim is rather to put into the workingman's character, a little leaven of kindliness, refinement, culture, aspiration and toleration, through immediate association with kindly, refined, cultured and tolerant men. The higher instincts once quickened and growing, better external surroundings will become a natural and necessary result. Toynbee

Hall acts upon the principle that all true life works from within outward. Make the man better, you have then laid the indispensable foundation for decency, temperance and comfort.

To do good to the poor and unfortunate, however, is only half the work of Toynbee Hall, and not the more important half either. It aims to do good to its corps of workers. Toynbee Hall is something like one of the Oxford or Cambridge colleges transplanted to Whitechapel, London. Its tasteful red brick buildings inclose three sides of an open court and comprise Library, Lecture-room, Dining Hall, Gymnasium, Dormitories, etc. Its residents are Oxford and Cambridge young men who come here to get a basis of fact for their attempts at making the world better. They live much as they would at college in the midst of comfortable and attractive surroundings. They listen during their stay of a month or six weeks to lectures by such men as Sir John Lubbock, Walter Besant and G. J. Romanes. But they listen to these speakers side by side with the workingman. They talk with him, listen to him, touch coats with him, and better yet, touch minds with him to find he is a man quite like themselves. Mutual prejudice born of ignorance disappears in the light of knowledge. They teach him, perhaps, but no more than they are taught. Says a Toynbee man: "It is not in the appreciable results of education, the mere knowledge which is so much overrated, but in the invisible, intangible results, in the dissipation of egotism and prejudice, the creation of a higher tone of feeling and thinking, in the growth of sympathy, courteous and mutual intelligence, and the destruction of social and conventional barriers between the so-called classes, that the true worth and value of Toynbee Hall lies."

In a practical way, a member of Toynbee Hall exercises his benevolence much or little as it pleases him. He may take part in one of the many clubs, he may teach a class, he may turn his attention to the charity or sanitation of the district, but after all what he does is only a result of what he is. His flesh and blood presence is the main consideration.

Now that the practicability of such an undertaking has been proven, it may not be vain to hope for one or more similar institutions in this country. Besides the one proposed in Boston a year ago, it is interesting to notice that now Bishop Potter, of New York, is urging the establishment of something of the same kind in New York.

A DEAD DOCTRINE.

The A. B. C. F. M. practically reaffirmed, at their recent great meetings at Springfield, the old doctrine of the damnation of all who have not received Christ before they die, including specially—the point recently at issue in their policy—the great heathen world, past and present, most of whom never heard of Christ. They may do this again and yet again, and still I venture to affirm that it is a dead doctrine. They do not really believe it. It is difficult to treat it even seriously. Of course it used to be a living belief. Seventy years ago the American Board of Foreign Missions put out a great appeal entitled, "The Conversion of the World," and they put it just so —six hundred millions of deathless souls on the brink of hell, six hundred millions for whom nothing remains but the dreadful doom, "Depart from me ye cursed into everlasting fire!" And in one of their subsequent reports they said that "within the past thirty years a whole generation of five hundred millions have gone down to eternal death." But for a generation past we have hardly heard anything of this kind. Twenty years ago I used to quote those statements in order to argue against them. But I gave it up. Why? Because I never quoted them without some orthodox person, who had heard me, coming to me afterward and protesting that it was not fair; that nobody holds that now, and that I was caricaturing the faith of orthodox Christians. And only a year or two ago, when Rev. S. J. Barrows published his little work entitled, "The Doom of the Majority," showing what dreadful consequences are involved in that old doctrine, newspaper after newspaper, representing different orthodox bodies, took him up as guilty of misrepresentation. And yet here this very week we have one of the largest Christian bodies in the country voting by a majority of nearly two to one, that it is

so, and that that is the belief of Congregationalism, and, though it has no power over individual churches at home, refusing to allow as a foreign missionary any one who believes that there is any hope for all the countless millions of heathen who have died, or are dying, without having been converted to Christianity.

And yet, in spite of all this reaffirmation, I venture to say that this doctrine of the damnation of the heathen is dead. It has ceased to be believed in any living sense. People may talk it, but they do not realize what it means to believe it. Why, it is a doctrine which, if those who vote to maintain it had the slightest real sense of what it means, would cast a gloom and shadow over life. What kindly Christian heart that really thought of all that vast ancient world—Egypt, Assyria, Greece, India and China—and all the teeming myriads of the past—all the children of the living God—could think for a moment of their being all in hell, without a sinking of the soul and a doubt whether the whole idea must not be a dreadful dream? Think of the lofty minds and heroic lives that rose up here and there like mountain peaks along those far-off centuries, so lofty and noble that even yet across the immeasurable years they stand out, visible personalities, Zoroaster and Buddha, and the mild, thoughtful Confucius, and among the nearer Greeks many a philosopher and sage who spent his life in the eager striving to discern the truth, and many a hero like those 300 who fought and died to the last man about Leonidas, their king, to save their country from the mighty hosts of Persia. Nothing but hell for these? Dare any one stand up in these days and say squarely that he believes Socrates is in hell? But it is not of such great ones that I think. Any creed tries to leave some little loop-hole of hope for such as they. The Emperor Trajan was believed to be delivered from hell by the prayers of Pope Gregory I.; and Buddha was canonized among the saints, though, it is said, only by an inadvertence. But what presses most upon me is the thought of all the nameless myriads who, from the arctic wastes to the tropical jungles, through all the boundless, unrecorded past, grew up and did the part that was for them in God's world, toiled, loved, fought their fight, and fought it well, reared children and taught them such duty as they knew, and in their rude ways felt after God if haply they might find him, and, then, dimly believing in some greater life to come, passed on to what? To everlasting hell? Why, it is horrible! If men really believed it, it would darken the universe and fill life with gloom. But they do not believe it. The burning of a score of people in a theatre or a railroad car awakens more real concern in the world in a day than all the flames of hell do in a year. No! in the common world that idea of there being no hope for any but Christians is utterly dead and gone—and it is not because the common world has grown to believe too little for such a thought, to hold its peace, but because it has come to believe too much!

And do you note that some of the very signs which are taken to show that the doctrine still holds its place really show how utterly dead it is. If men really believed it, it would seem so dreadful that they would be glad if any one could show them a glimmering of hope. But when Joseph Cook once took this doctrine in hand, and, with one of his elaborate word buildings, worked gradually up to the absolute eternity of hell, his audience, of the strongest Boston orthodoxy, greeted that climax with an involuntary cheer. Could anything better show the utter hollowness of the whole thing? The fact is, they cheered because they merely felt it as an augmentative point against liberalism. Could they have cheered if they had really felt it as the final closing of all doors of hope upon the lost? I felt when I heard that, that instead of showing how strong this doctrine was, it showed how weak it was.

And so as I read those labored arguments at Springfield for its being still maintained as part of the essential creed of orthodoxy, I long to hear some strong voice crying out: Away with it, away with this nightmare upon faith, this shadow on the face of the Infinite Father! That is my only complaint about the debate. The whole thing is treated too tenderly. Those who hold the great thought of the eternal hope seem too apologetic about it. They

seem to touch it half timidly, as if they were not very confident, and wanted merely to be allowed to hold it quietly, even making the point sometimes that it is not anything to be much preached or spoken of. I felt, as I read, as if I wanted to find some of them speaking of it as a great light and joy, something which makes God more dear, and heaven a larger and more blessed thing, and opens out the vast illimitable future with great rich possibilities to all of human kind! B. H.

"NAUGHTY THINGS NICE."

A little girl who had been corrected for some pet fault, asked her mother in a troubled tone, "Mamma, why is it that naughty things are so nice?" Alas! it is an old question, as old as Eve herself, who probably thought the forbidden apple was very nice. It is the illusion of all wrong-doers. Transgression looks very sweet—at first.

But what are the facts? *Are naughty things really nice?* Does not penalty follow straightway on wrong-doing? Was not Shakespeare's theology sound, when he wrote, "Every inordinate cup is unblessed and the ingredient is a devil"? Says the Scripture: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap," and "The soul that sinneth it shall die." Does it not *always* die? The degradation of character, the decay of the nobler nature, the gradual sinking of the man into the beast or the fiend,—is not this a spiritual death? And is it not a terrible thing, even when there are no immediate agonies of conscience? But does not conscience, sooner or later, make for the wrong-doer a hell, here or hereafter? Does not every sinner find sooner or later, what the drunkard finds in his delirium tremens, that naughty things are not nice?

Then, what is forgiveness? Is it a sudden escape from all these penalties of sin? That would be as immoral as unwise. For it is, certainly, making light of the real guilt and misery of sin, to teach that forgiveness removes all the divinely appointed penalties of transgression, so that one may sin through a long life and yet enter into perfect bliss at the end. Is not forgiveness rather the simple restoring of harmony with God, the return of the prodigal to his Father's house, which makes it now easier to bear the inevitable penalties of his sin? And what is salvation but deliverance from *sin itself*,—not from the consequences of sin, except so far as some degree of peace and hope and spiritual strength may be imparted in forgiveness? How plainly does Jesus teach in the parable of the Prodigal Son, that the prodigal, even when forgiven, had still to bear these penalties, in the loss of his money, his health, his wasted years, and his good name! Neither the elder son nor any one else offered himself as a substitute to bear these penalties which the prodigal had incurred. He had to bear them himself. And so must every wrong-doer. There is no escape; there is *no substitution.*

If we look, then, at the terrible facts of life, brushing away all illusion, we see that hell is *here and now*, as well as hereafter, and that sooner or later *sin is misery*; that an *endless* hell is not needed to warn transgressors against the imagined delights of wrong-doing; for the real hell here and in the coming ages, is terrible enough, and as long as a soul plunges downward into darkness and away from God, it will suffer. Indeed it suffers more and more, until at last the suffering becomes so intolerable that the illusion of the delightfulness of sin is swept away, and the prodigal son "comes to himself" and eagerly turns his face toward his Father's house. Thus will all retribution prove at last to be not only the expression of God's indignation at sin, but also the Father's blessed discipline by which the prodigal is brought back to repentance,—as the furthest wandering comet comes back at last out of the distant darkness into the light and warmth of the central orb. And can there be any perfect bliss in heaven while one soul remains unredeemed? Will not the Great Shepherd follow every wandering soul into the wilderness, seeking for it everywhere, "*until he find it*"? CHARLES A. ALLEN.

Will our readers be so kind as to send us the names of any of their friends not taking the UNITARIAN who they think might like it, so that we may send them sample copies?

THE MESSAGE TO THE HEATHEN FROM SPRINGFIELD, MASS.

A SERMON PREACHED IN THE CHURCH OF THE MESSIAH, NEW YORK, BY ROBERT COLLYER.

"God is love." I John, iv, 8.
"We are his offspring" Acts xvii, 29.

It was not pleasant news we heard the other day, that when the vote was taken in Springfield on the burning question of the doom of the heathen it stood ninety-five to forty-three against any hope for them here or hereafter, if they do not give up their own faith, whatever that may be, and embrace that held by the great Council. They must do this or they will be lost forever, just as their fathers were before them and their children will be after them, world without end. And so if this majority of fifty-two holds the power of the keys, the question is settled and there is no more to be said, and no appeal to be made to a higher court.

It was expected that this question would come up and demand some sort of an answer, for the reasons I tried to touch upon in speaking to you of the old school at Andover. This school was founded and endowed, as I make out the story, to raise up a line of young prophets who would prophesy backward; but it is now turning out men, greatly to its own wonder, who are heralds of a new springtime both at Andover and in the Church from which we parted many years ago.

It was about these men especially that the trouble rose in the Council, and it was settled by the vote very much as if such a body of men should meet in the wild March weather and resolve by a vote of ninety-five to forty-three that there shall be no spring, or in any case if there was one, they would give it no welcome. Some of these young prophets of a larger and fairer gospel want to go out as missionaries to the heathen, but their conception of the love of God who is our Father (so we all say), has proven to be so sweet and gracious that they find they cannot go forth bearing in their hearts and on their tongues the old ruthless message which, although good enough for their fathers seventy-seven years ago, they can no longer call the *glad tidings* of the Gospel, the old ruthless message which declares to the heathen that they are all under the condemnation of God, not only for their own sin, but also for the sin of Adam who brought death into the world and all our woe with loss of Eden. Nor are they alone in this trouble, or as yet in the sorest misery; for their whole race has lain under this same curse since time began; the dead and gone went to hell and are there now with no hope of release, not as probates but as reprobates *past* all hope, and all help, lost souls, whom their children, too, must join. If they do not accept these glad tidings the missionary has to tell them, *they* can have no hope but only a deeper and direr despair because they have rejected the Gospel, the good news of God. These Andover young men cannot go forth declaring thus; because within the times old men remember there have been missionaries in our own land of a Gospel which puts this to shame, a noble and wonderful line of such better missionaries beginning with Channing, if I may name only the immortal dead, and closing with Beecher; and because there has been a higher and better Gospel than Channing's and Beecher's even, the holy spirit of God in all tender and pitiful human hearts. So these young prophets have felt they could not carry the message just as it stands in the canons of their church, and have pleaded for fairer and better terms. They want to say to these heathen: We are by no means sure that the myriads past all numbering who never heard our Gospel have gone down quick into hell; we are not sure, indeed, that this life closes the account for any man who has not recklessly and willfully thrown away his opportunities. We do not want to whip you into the Christian pale through fear, but to win you to it by love; for that is the grandest and divinest motive power in all God's universe so far as we know. So they have pleaded, these young men, who would give their lives gladly in this work and count all things but loss for its excellent glory. They are saying also: Woe is me if I preach not the Gospel, yet how shall we preach except we are sent? and the answer comes from this clear majority of the fifty-two apostles of the old ruthless message: You can not go.

It might well be expected from what we know about the ever-growing vision of a

fairer and sweeter Gospel in the old sister church and in all the churches, that these men would not stand alone in their plea for liberty. He was of their closest kith and kin who bore such a peerless witness to the truth and laid his arms so lovingly about the child as he came away from his last service in Plymouth church. His word has gone like leaven through their churches, while the holy spirit of truth has gone with it, touching, as I said, the tender and pitiful human heart. Another rises in the great council and says: "This hope these young men would bear in their Gospel to the heathen has been held by some of the noblest and saintliest fathers of the church ever since the second century. It pervades to a great extent the views of the choicest evangelists to-day in England and Germany, and in Germany I think it has done more than any other influence I know of to roll back the tide of infidelity in the last thirty years." Yet another stands forth and says: "When I go home and ask my people to give their money for these missions to the heathen, they will know that I am asking them to give to a society which would spurn me from its doors if I wanted to go out as a missionary myself; nor is there a minister of our order in Boston to-day, with it may be one exception, who could go; and so I ask whether the time has not come when what is good enough for our churches at home is not good enough for these churches abroad." And still another of these children of the light and the day says: "The question takes this shape in my own mind. If the men who nourish this larger hope are rejected because they cannot say positively men cannot be saved except in this life, we shall have to reckon not with Andover alone, but with the whole liberal spirit of the country."

This is some slight report of the plea made in the Council for a larger and fairer Gospel by ministers of eminent churches at the east. They are making it in their own pulpits and their people are with them. Such a plea has been made by noble and saintly men these 1700 years. In the homes and cradles of the Reformation in the old world untold good has been done by such preaching in the last thirty years. But these apostles who hold the keys and lock the heathen fast in doom, say we will have no such heresy as your larger hope. We are trying to evangelize the world with certain weapons. One of these is the Gospel. Will it be wise to let this new faith lie side by side with that we have used: they are not consistent. One man says the old is better and the law of God does not furnish a probation after death. Another says: This thing began with Thomas Erskine as a larger hope. He was a saintly man, but he said, 'We shall value the Bible more as we become independent of it.' If a man takes our Gospel to the heathen and they ask him: Were our ancestors sinners? he must say, yes. Are they under condemnation—that is, are they damned? Yes. Do they have another probation? Let him answer, yes, and what can be more natural than the reply: Then they could not have been damned? So ran the argument of these advocates of the old system which moves to all seeming, not on wheels, let alone wings, but on hinges rather, and so has attained to perpetual motion but no progress.

In touching upon this question once more for the truth's sake, as I understand it, and for the sake of the larger and fairer hope for the heathen and for all men, which hope we also nourish and proclaim, may I not say that I am not here to judge these men for their opinions; because I think they have come as honestly by them as I have by mine, hold them as sincerely, and are as gentle and good in their life, so far as I know them, as I can ever hope to be. But while we are not here to judge the men, may we not fairly judge this system—this frightful dogma, which holds them in bondage to fear? John Hales, one of the early prophets of the larger hope in England, says: "No man would conclude another to be eternally lost who did not wish him to be so, while such a conclusion not only tortures the victim but also hardens the tormentor by leading him alike to forget the extent of our human ignorance and the scale of the divine operations." Another wise and good man says: "When I hear people talk of this dreadful dogma with a certain relish, I always have to doubt whether they do love their neighbors as themselves." I have no business or purpose to bring such judgments as

these home to any of the men in the great Council who cast that vote. I know some of them, and I want to know no kindlier or more humane men of any persuasion, apart from the system that holds them in its bondage and compels them to say and do such things as these we hear of in the Council.

Now and then in the old times, and not seldom, you would meet a man from the South with as kind and gentle a heart in him as can well beat, one of nature's noblemen; but when you came to talk with him about the system of slavery you found he was bound to and bound by the system, and saw all things through its dismal glass. This is the trouble, I take it, with these men. They also are bound to and bound by this system, and see all things through its dismal glass. They are not the men of whom Jesus said: Ye shall know the truth and the truth shall make you free. As good as I know some of them to be, it comes to pass in a deed like this that evil is their good. Southey, a good sound churchman as he was a good sound scholar, says in one of his letters: "I cannot believe in an eternal hell for any man. I hope God will forgive me if I am wrong, but here I cannot even say, Lord help mine unbelief." So say these young men who want to go out to the heathen with a larger hope and a fairer Gospel; so say also the eminent men in their own church who stand by them and plead their cause in the Council. But the answer they get from the ninety-five is, Lord help their unbelief in the eternal doom of the heathen, past, present, and to come, who will not accept our dogma, or never had or will have the chance to do so. Lady Byron says, also in a letter: "I own to intolerance about one thing, and that is, the idea of eternal suffering. To believe in that would take away my belief in the all loving God." But these men bound by their system say this is one of the strong and square foundations of our belief in Him, that he not only permits such suffering but has ordained it from the beginning of the world.

"The goats are cast into the fire
Forever burning higher,
But the sheep feed on the lea
And will to all eternity."

Woe is me that I should quote such lines, but they tell the story of the system to which such men are bound. It is no matter that there may be many very choice goats in the vast hapless herd and some very mean sheep in the choice little flock, here are the sheep all the same and there are the goats. There can be no controversy, the goats are cast into the fire—such is the Gospel we will send to the heathen.

That was a grand truth of Thomas Erskine's quoted in the Council, "That we shall value the Bible more as we become independent of it." The failure to appreciate this truth, it seems to me, lies at the root and within the heart of very much of this trouble.

I should not count that man my friend who would say I do not set as much store as he can do on whatsoever things are true, and honest, and just, and pure, and lovely, and of a good report in the Bible. It is as Carlyle says: "The one book wherein for thousands of years the spirit of man has found light and nourishment and a response to whatever was deepest in his heart." But as I have tried to show you more than once, men do not come to the Bible for what they ought to find in it, but rather for what they want to find, not for God's clear truth, but for what they imagine ought to be his truth.

They have got the appetite and they expect the Bible to feed it; they ask their question and look to the book to supply the answer, and so vast and various is the store they find within its pages that it goes hard with them if they do not come soon or late on just the answer they are seeking. We have only to note how we have drawn from the self-same book the word to save men's souls and to slay their bodies, to establish peace and to mass artillery, and to be Christians of the noblest type and bigots of the meanest; how the self-same volume is the text-book of your dark and woful Calvinism and your sunny Universalism, and holds the stuff from which your Quaker draws his quietness and your Second Advent man his craze. The Bible was the corner-stone of the Puritan's freedom, it was also the authority from which he drew his power to burn witches, hang Quakers, and banish Baptists beyond his borders. So the same

book gives sight and ensures blindness makes melody and fosters discord, and is sweet to one man as milk and honey, and bitter to another as unripe crabs, according as he brings to it the turn and temper for the sweet or the bitter, the light or the shadow, the great and fair hope or the eternal despair.

And here again to my mind is another cause for this vote of ninety-five to forty-three. It dates back to the founder of the system, John Calvin, of unhappy memory. He asked the questions and found the answers he has hidden in the heart of his institutes, and so founded his school and created his system. Some will say it was needed there and then as a stronghold against the errors of the old church and its tyranny, and I shall not question that claim this morning. Others will say it has done a grand work in this world in these three hundred years and more, and I shall not question *that* claim either this morning, any more than I question the worth of fire, when you must have it, or quick lime, or the worth of iron bolts and girders, or of the Krupp gun. "And I, Richard Sunderland, being quite sure, that I am one of the elect of God, make this my last will and testament"—so runs the old parchment will, of a man who lived in Haworth just two hundred years ago. It may have its clear virtue for the right sort of man, but the thoughts of men are widened in the courses of the sun, the good poet says. The question arises whether that which is good enough, it may be for one age, is good enough for another, and whether, what seemed true three hundred years ago to such a man as Calvin is just as true now. They say, No: these young Apostles and their noble advocates in the great Council. They say, Yes: who cast the vote of the fifty-two majority; and who is to say them nay? I stand here to say them nay, to say your vote is not worth the paper on which it is recorded, and to render such reasons as are possible to my mind for my conviction.

I. This man with the marvellously logical mind who will lead you inevitably to his conclusion if you allow his premises, had from what we hear of him a most miserable body. It was very like that Carlyle had in his worst days, and for very much the same reason. I do not think it is unfair to say, that what the one man found in his philosophy the other found in his faith; namely, that there must be always a few elect souls who shine like the stars, while the rest are ruck and refuse whose end is to be burned. It is with this heart in him, and this temper, or shall I not say distemper, that Calvin comes to the Bible and finds there food for the meditations on our human life and destiny which he breathes into his system. It is as if a man with a rare genius for painting should care nothing for the broad and sunny splendors of the earth and heavens, but should devote his life to painting pictures, in which the light lies only on some happy spot, while all the rest is dark, or lighted only by lurid fires. The system grew out of the man, it could grow in no other way. It was as true to what lay in him as his vast and varied dramas are to Shakespeare, and his noblest lyrics to Burns, or as the sunny pictures I see now and then in the *Century* are to the men who draw them. He could only come to the Bible for the colors he would use, and the way he would use them; the result is the school we call after his name, and these men who are bound to his system will allow no new light if they can help it to lift and brighten the great dark shadows, or to soften the lurid fires shooting up from the pit.

II. But it has come to pass that the light, the advocate of the greater hope spoke of in the Council as shining away back in the second century, has grown broader and brighter in our age than ever before. The age of faith has become blended with the age of reason, and when we say to men, now you must believe in God, they reply, What God, Calvin's? and then the answer waits for the man.

There was a time when men accepted an infallible church, but the brightest and bravest manhood in Christendom said no, at last, to that; and then *no* it was and will be. Then they accepted an infallible book, but now they are saying, no to that again. Erskine's "when" is changing to now, and the wisest and deepest-hearted value the Bible more, the more they become independent of it. Myriads of men and women are saying in our time what John Stuart Mill said: "I will call no

being good who is not what I mean when I apply that term to my fellow man, and if such a being can sentence me to eternal perdition for not so calling him, there I will go." They light on such sentences as I read for my text and lesson: God is Love, and In Him we live and move and have our being, and We also are his offspring, and the wonderful words in the Gospels that seem to bleed with Jesus' tender pity; or sentences like these in the sacred books of the heathen, the system sends wholesale to the pit: "The heavens and the earth take refuge in thee as a child with its mother;" "God appears in the highest thought, the truest reason, the sincerest action, and is the Father of all truth;" and "As the face is made beautiful by the soul's shining through it, so the world is made beautiful by the shining through it of God." So men read in these days of the fairer light, and so one may presume these good apostles have been reading who have struck the nobler hope. I know their hearts by my own, I had to go through it all a generation ago. They cannot believe in the frightful dogma. If you can prove to them that the Bible maintains it, they say, So much the worse for the Bible, we will not. To their minds such a dogma is maintained not by the Bible, which is the word of God alone, but by the book, if it be such, which is made up of all words.

He is not love to them as he is not to us, if this could be true, which the system insists upon; he can not have sent those myriads no man can number down to the eternal doom for a transgression in which they had no more part or lot than as if they had been born on Mars or Jupiter; or for sin, born of their ignorance or their limitations. These young prophets read their gospels, and see how Jesus was the first who ever cared for the poor, the ignorant, the weak, the slaves of sin; who said, I came to seek and save that which was lost, and exalting him to an equality with the Father, or as we do to an identity with him, they cannot and will not believe that they ought to go forth to the heathen with such a message as that the system would chain about their hearts and call glad tidings of God's grace and mercy and love. They plead for nobler terms, their plea can not be heard, those who are bound to and bound by the system will not hear. The men of light and leading in our pulpits cry out for nobler terms. So much the worse for you and your people, is the answer. We are here to allow no fairer light to shine, no higher hope to spring, no sweeter and more reasonable gospel to spread. Witness our ninety-five to your forty-three.

III. So runs the message to the heathen from Springfield, in Massachusetts, and so back to us on the rebound. I speak not of the close corporation and its action because this is not the time or place, perhaps, and because it seems that corporations like these even may have no souls, or if they have, in this case it has got buried, one fears, under that six hundred thousand dollars yearly income. I speak of that which lies nearest my heart, the pitiful sight of good men, and gentle and humane, as I know some of these are—let me say it once more—so blind to the large fair lights that are shining from the divine old book, and so deaf to its winsome messages of a larger and fairer gospel for men of every name.

I speak in no hopeless spirit. The spring is breaking forth in the old sister church that would not hear of it in the days of our own great apostle. The heralds are all abroad trying their voices over the glad tidings, and if we hear aright, they are the most radiant and numerous down there in the old home of the nobler and more excellent faith, both in God and man, whereof we are witnesses. This action of the ninety-five is only for to-day, and it may be to-morrow; the day after is coming on swift wings when they will wonder how they ever managed to obtain that vote, and it may be will pass another to scrape it out from the record as a blot on the fair page of the book of their church life. A revolution is being inaugurated of the sort that never goes backward. These men of the larger hope are its heralds and pioneers.

> "They have the future grand and great,
> The safe results of truth and time."

These grand truths, God is love, and We also are his offspring, and all the great and blessed things Jesus said and did, and the

great and blessed *one* he was,—these will win the world, and that, too, if there is no change in the creeds and standards, or in those that stand by them.

"Such men must change their tactics, they may never
Make full grown men breathe free in these old bonds.
The stream of thinking flows on like a river,
They cannot dam it up in their poor ponds.
Good friends, take their advice who love you well:
Creeds did their duty grandly in their day,
Primers—that taught the eager youth to spell
Which now looks up and in a manly way
Explores its Bible.—Why did Luther fling
That ban against the Pope, and his misdeeds,
If a man's judgment must be caged in creeds,
Each free word gagged, and clipt each upward wing?
And you with churchly ban and council drum
Strike such true pleaders blind and prophets dumb."

UNITARIANISM IN HUNGARY.

VI.—A Unitarian King.

The Reformation opened a new era in the civilization of Europe. Until then, and even afterwards, all power was concentrated in the hands of the monarchs and a few princes. Nothing of general import could count upon general recognition without their approval.

Thus it happened that apostles of spiritual freedom, such as Luther and Calvin, after rousing the conscience of the public, tried their best to gain the favor of some of the worldly princes.

Considering these facts, we shall not be surprised to find early Unitarians seeking and receiving royal favor. In 1566 Francis David became chaplain to King John Sigismund, and, while enjoying his patronage, exercised, in turn, a great influence over the young king.

John Sigismund, the son of King John I. of Hungary, and the granddaughter of Sigismund II., king of Poland, was born on the 7th of July, 1540. His birth gave great joy to the Hungarian national party; for they hoped thereby to prevent Ferdinand, the German, already king of western Hungary, from becoming king of the eastern portion. They succeeded. His father, on the day of his birth, withdrew the promise made to Ferdinand, and nominated the young Sigismund to the throne. But a few days passed and the father died. On the day of his burial the crown of St. Stephen (first king of Hungary) was placed on the head of his infant son, and thus Hungary had again a born Hungarian for king.

Almost at his birth, dark clouds began to form about John Sigismund's head. The royal counsellors entrusted the regency to the queen until the child should become of age. But she had soon to take refuge in Poland from the intrigues of her opponents. After many vicissitudes she returned, gained back her throne, and in 1556 gave it over to her son.

The young king possessed superior ability. It is acknowledged even by his foes that he realized the ideal of the age when he led Unitarianism to victory. Those public religious controversies which served to crystallize the religious ideas of the time were made more important by the circumstance that the king himself expressed his convictions. At Varad he said: "We wish that in our dominions there be freedom of conscience; we know that faith is the gift of God, and that conscience cannot be led to anything by force."

What a high promise the leaders of the new movement had in such a noble-minded monarch! Alas, in not more than two years, in 1571, the king was taken severely ill, and died the same year.

His last act in the matter of religion was to reaffirm the law concerning religious freedom, and to enroll and legalize the Unitarian among the other churches of the country. This last act of John Sigismund probably saved the Unitarian church. As soon as the king closed his eyes, an anti-Unitarian movement began. The opponents of the church succeeded in electing Stephen Bathori to the throne. Bathori was a Catholic. It was now perfectly evident to the Unitarians that the bright days of their church were ended and that an age of constant struggle was about to begin. George Boros.

OUR INDIAN SCHOOL.

The recent outbreak at the Crow agency in Montana, has created a general commotion throughout the tribe, and a temporary interruption to our Indian work. Most of the pupils have been taken away by their parents under promise of returning when quiet is restored, and Mr. Bond, though not believing in the necessity, thought

best to heed the repeated warnings of friendly Indians and whites, and send the women and remaining children to the nearest settlement for safety. After remaining there two days, they returned to Ramona Ranch. All this excitement was caused by the riotous conduct of a few young "Bucks," under the leadership of a crazy fanatic, "Medicine Man," who claims supernatural powers, and is implicitly believed in by his deluded followers. So infatuated are they, that one of his converts, Jocko, an uncle of two of our pupils in the Montana Industrial School, who had been assured by Medicine Man, that having taken his prescribed doses, he was henceforth invulnerable, allowed his younger brother to test it by shooting at him. The first shot missed him, and confirmed his faith in his invulnerability. The second passed through his bowels, and literally staggered him, the third went through his heart and "the subsequent proceedings interested him no more."

This incident illustrates the gross ignorance and superstition in which this tribe, for whom no missionary work has heretofore been done, are sunk, and should but stimulate to more earnest efforts the friends of Indian education in our denomination.

Medicine Man, and some fifteen or twenty followers, had been on a horse stealing raid among the Piegans, a Montana tribe to the north of the Crows, and returning with their booty, also stole horses from the white settlers as they passed, not omitting our school, where three ponies are missing. The agent, Gen. Williamson, ordered their arrest, but the rioters laughed at the Indian police, who were powerless. They then commenced howling and firing about the houses of the agency, threatening a general uprising if any attempt was made to arrest them. The commanding officer at Fort Custer has received orders to arrest the rioters, who have taken to the mountains. The chiefs and older Crows advocate peace, but are called old women by the young braves, who seem to be "spoiling for a fight." The capture and punishment of their crazy leader and his band, will probably bring them to their senses and put an end to the disturbance.

Meanwhile, our earnest and heroic missionaries, Mr. Bond and his assistant Miss Crosby, are holding the fort; while she is devoting herself to the handful of pupils still in her charge, he and his farmer are gathering the crops, completing the work on the buildings and preparing for the long and severe Montana winter. Mrs. B. is still under medical treatment at her brother's in Michigan.

Let these faithful workers for the Master have the encouragement of our cordial sympathy and material aid. We have begun our Indian work among one of the most degraded tribes on the continent, and are now but meeting some of the obstacles that were encountered and overcome years ago by the other denominations. It is but right that we should begin at the beginning, as they did. The work appeals to our patriotism, our courage and our faith. Let us push it to success.

J. F. B. MARSHALL.

No. 25 Beacon St., Boston, Oct. 20, 1887.

DEDICATION AND INSTALLATION AT KANSAS CITY.

After being for two years or more without a place of worship of their own, and some months without a pastor, the loyal band in this marvellous city of the west have completed for themselves a new church edifice, and called a pastor, and had the double pleasure on Sunday, the sixteenth of October, of dedicating the one and installing the other. Rev J. T. Sunderland was called from Ann Arbor to preach the dedication sermon, and Rev. David Utter from Chicago, to preach the sermon of installation,—while Rev. C. G. Howland, of Lawrence, and Rev. Enoch Powell, of Topeka, came to give the charge to the minister and the address to the church, and Rev. C. B. Roberts, of St. Joseph, Mo., to take part otherwise in the services. Mr. Sunderland took for his subject, "The Transcient and the Enduring in Religion," and Mr. Utter, "What is Christianity?" The congregations were large, the addresses and sermons were positive in thought and earnest in feeling; the Service of Dedication, read responsively by minister and people, was very impressive. We have heard a considerable number of such services, and had a hand in shaping several, but we have never seen one more satisfactory than this. We print it on another page. It may well be used on many a similar occasion.

The new minister is Rev. J. E. Roberts, who was for five or six years pastor of the First Baptist Church in Kansas City, but grew out of his old faith, and two or three years ago joined our communion. He has been for some time preaching in Grand Rapids, Mich. He has a large number of friends in Kansas City, so that in coming back he is really returning home.

The new church edifice stands in what is regarded as an excellent location—certainly the lot is an expensive one. The grading of lots in Kansas City is something frightful, we were told that to grade this and put in the foundation of the church had cost seven thousand dollars. The whole cost of the building is about twenty thousand dollars. The structure is of brick, with no attempt at ornamentation or display, but home-like, and particularly on the inside very pleasant and

tasteful. The basement story, which is high and light, is not yet finished off, but when done will furnish most excellent and ample accommodations for the Sunday School and social life of the church.

The people seem in excellent heart and hope. We ought to hear better things than ever before from the Kansas City society.

DEDICATORY SERVICE:

USED AT THE DEDICATION OF THE NEW UNITARIAN CHURCH, KANSAS CITY, OCT. 16, 1887.

Minister. In all nations, the thoughtful of every generation, in the spirit of worship and of duty, though in varying forms, have builded temples to the Eternal One as their just and reasonable service. Following this high and holy impulse of our race, we, too, have raised this our temple, for the elevation and betterment of man, whom we name our brother, and for the glory and worship of the Eternal One, whom we name our Father, the Lord Almighty. Therefore, in the spirit of love and helpfulness to man, and of reverence and worship toward God, and in the strong hope of a life after death, made more joyous by a life lived worthily here, let us consecrate this temple which we have builded. First of all, let us dedicate this house to the worship of God.

People. We will enter these, thy gates, O, God! with reverence and thanksgiving. Open unto us the temple of thy righteousness, and we will worship at thy footstool. Here may we seek and find that presence which is over all, in all, and through all, blessed and helpful forevermore.

Minister. Let us dedicate this house to a religion of righteousness.

People. To that service of righteousness which maketh pure hearts and giveth to life the beauty of holiness, we dedicate this house.

Minister. To the spirit of charity let us dedicate this house.

People. To charity that suffereth long and is kind, that thinketh no evil, that envieth not, that is not easily provoked, that rejoiceth in the truth, and hoping all things, and enduring all things, neither faileth nor vanisheth away, we dedicate this house.

Minister. To the spirit of love, let us dedicate this house.

People. To the spirit of love, that unseen, helpeth with faithful hand; that unheard, speaketh stronger than the storm; that sanctifieth all life with sweet tenderness, and glorifieth the sternest duty with joy, we dedicate this house.

Minister. To the spirit of universal brotherhood, let us dedicate this house.

People. Let us dedicate this house to the spirit of universal brotherhood, and name it "All Souls," letting all unkindness die, and greed, and hate, and wrong; holding good will and helpful kinship toward all that live.

Minister. To the spirit of freedom in religion, which accords the largest liberty to every earnest soul seeking for its duty; to a religion of light and joy, that sees in God a father and a helpful friend, and recognizes the nobility of man, and seeks his elevation, let us dedicate this house.

People. So let us dedicate this house. Amen.

Minister. To the memory of our beloved dead, to the spirit of those whose lives have been true and worthy, brave and holy, in all days and all times, to the defenders of the nation's righteousness, to the prophets souls of all ages whose uttered truths have unloosed the bonds of ignorance and of wrong, and to the spirit of him of Nazareth who died upon the cross in love to God, and for the betterment of our race, let us dedicate this house.

People. To the preservation of the sancity of home, to the memory of those loved ones that being dead yet live, to noble manhood and womanhood everywhere, to the honoring of our country, and to pure Christianity, yet the highest hope of universal religion, we dedicate this house.

Minister. Here may childhood be led into ways of wisdom and paths of peace. Here may youth be guided to pure, courageous living. Here may maturity be reminded of those things that endure forever. Hither may age turn its footsteps to find rest in the peace and wisdom of God. Here may babes be brought to their consecration. Here may marriage vows be sanctified. And here may the shadows of Death be lifted.

People. "Suffer the little children to come unto me, for of such is the Kingdom of Heaven."

"The things that are seen are temporal, but the things that are not seen are eternal."

"And the grave shall have no power, for Death is swallowed up in victory."

All. O, Father, Thou Eternal One, sanctify this house, that it may be to us and our children's children a House of God, the Gate of Heaven. Establish, O Lord, the work of our hands, yea, the work of our hands, O God the Father Almighty, establish Thou it. Amen.

Two excellent new tracts have been added to the *Register* Series, viz.: "Behold the Man," by Rev. W. P. Tilden, and "Practical Christianity," by Rev. Chas. A. Allen. The latter sums up Christianity as "truth, trust and love." We think truth, love and worship would be truer.

MRS. BROTHERTON'S POEMS.

Under the title of "The Sailing of King Olaf and Other Poems,"* Mrs. Alice Williams Brotherton gives us a collection of some seventy-five of her shorter poetical compositions, covering a great variety of subjects,

"From grave to gay, from lively to severe,"

and sung in many metres and keys. The longest is the quaint ballad which gives its name to the volume, five pages long; the shortest is the quatrain. Mrs. Brotherton seems to us a real singer, and as she is a member of our Unitarian household of faith, we will give our readers a few of the poems which we like best in the volume. We think nothing of a narrative kind is better than "King Olaf," the lesson of which is

"Time spent in prayer is never lost."

Early in the volume we come upon a poetical bit which we find ourselves, as we go on, instinctively applying to the poet's own singing. It is entitled

UNAWARES.

A song welled up in a singer's heart,
(Like a song in the throat of a bird)
And loud he sang and far it rang,—
For his heart was strangely stirred:
And he sang for the very joy of song,
With no thought of one who heard.
Within the listener's wayward soul
A heavenly patience grew.
He fared on his way with a benison
On the singer, who never knew
How the careless song of an idle hour
Had shaped a life anew.

Half through the book we come to a dozen "Quatrains," two or three of which are these:

THE FALLING STAR.

See where yonder star falls headlong, flashing
Across the purple twilight air!—
An angel bears to earth from heaven
The answer to a mortal's prayer.

NOW.

Has one a tender thought of me?
Speak it (I pray) O friend, *to-day*.
To-morrow betwixt thee and me
Like a shut door the grave shall be.

A CHILD'S ANSWER.

What makes the buttercup so yellow?
O, he caught a golden sunbeam in his cup,
And would not yield it up—
The saucy fellow!

Three winter songs are good: we give the shortest, which is simple and sweet:

MIDWINTER.

The sad earth cowers beneath the snow
That wraps her like a shroud;
Around the house the bleak winds go
With wailings shrill and loud.
But soft and low my heart doth sing:
"I know, I know—
After each winter comes a spring,
When roses blow."

What time my soul in sadness lay
Compassed by shadows drear,
When gladness seemed so far away
And sadness near—so near;
Still soft and low my heart would sing:
"I know, I know—
That after sorrow there comes a morrow
With joy aglow."

Nine short poems are grouped together under the head of "Carmina Votiva." One of these affords us so clear a glimpse into the mother-heart of the writer that we print it:

WOMAN AND ARTIST.

If she neglected an especial gift
And turned from laurel crowns she might have won,
From the high tasks that genius might have done,
Dropped the pencil or the brush to lift
Wee baby feet across the stones, to sift
Meanings from childish prattle, and to croon
Low, tender cradle-songs in dreamy tone—
Catching from baby eyes, as through a rift
In clouds, the light of heaven,—Is this a lot
To be deplored? Nay, would she if she could
Exchange? First, *woman*—after, poet—what
You will! Her soul has seized the greater good:
The dizzy heights of fame were well forgot
To sound the wondrous depth of Motherhood.

A group of "Rose Songs" will be thought by some as beautiful as anything in the book. But we pass these to come to the last division of the volume, which the writer entitles "The Inner Life." It is here that she seems to us at her best.

DAILY BREAD.

"Give us this day our daily bread."

What is this bread
Wherewith we're daily fed?
One time in thoughtful mood I questioning said.

Is't wheaten loaves?
Or bread fruit from the groves?
Or crust unleavened such as Jewry loves?

Were such the feast
How better than the beast
In yonder field, were man's life in the least?

"By bread alone
Man shall not live," said One
Unto the tempter in rebuking tone.

*Published by Charles H. Kerr & Co., Chicago. Price $1.00.

"By earthly bread
Alone, man is not fed;
But by each word that comes from the Godhead."

Each word?—Each thought
Which hitherto hath brought
The soul more near the virtue which it sought;

Each earnest hope
Which gives to Faith new scope,
Each gleam that lights this darkness where we grope;

And each desire
Which lifts the mortal higher
Toward that immortal whereto we aspire;

This is that bread
Wherewith our souls are fed,
Without which man, indeed, in sin were dead.

Then day by day,
Give me, dear Lord, I pray,
That bread which shall my fasting spirit stay!

ENGLISH AND FOREIGN NOTES.

One does not hear much of the *Alt. Katholik* movement of late; but we learn that there are still forty-six congregations of Old Catholics under the jurisdiction of Bishop Herzog, of Switzerland.

It is announced that Dr. Martineau hopes to be present at the next Eighth National Unitarian Conference, at Leeds, and to read a paper on Organization.

A meeting of German Rabbis has been held at Breslau to appoint a commission which shall undertake a translation into German of the Talmud. All that is doubtful is to be removed from the text, and an accurate harmonious view of the Jewish law is to be given. Thus says the *Christian Life*, but for ourselves we would sooner have a translation with the doubtful things left in. We want to see the Talmud as it is.

The Baird Trust in connection with the Established [Presbyterian] Church of Scotland, was established in 1874, and since then it has given grants amounting to £285,000 in the erection and endowment of churches.

The revisers of the German translation of the Bible, lately begun, at Cologne, the third and last reading of the Old Testament.

New openings for women's work in the churches keep showing themselves. Canon Body, the canon missioner of Durham, finding that in the colliery villages, as a rule, the only person with any pretence to education was the clergyman, has, with the consent of the bishop, trained a number of ladies who are willing to reside among the miners, in order to teach, nurse, and in other ways help to humanize the pitmen and their families, whose toil is so arduous and their work so monotonous.

In another direction we read in the *Christian Life* that "Lady Henry Somerset has been creating considerable sensation in Worcestershire, with her Gospel temperance tent services and peripatetic preaching."

Meanwhile, to get over the difficulty of boy-choirs, which are often far from a pure help to worship, choirs of both men and women are being resorted to in many parishes. In the parish church of Skelton-in-Cleveland, this has been carried a point further and the ladies also wear surplices! "The ladies' surplices are exceedingly tasteful, consisting of Scotch lawn with pleated backs, and in shape not unlike an M.A. gown. Purple velvet caps, similar to those worn by D.C.L.'s, complete the attire."

Our English exchanges announce the death of a very estimable lady, widow of Rev. J. R. McKee, formerly Unitarian minister at Shrewsbury. We wonder whether any of our older readers will remember this lady who, as Miss Jeffery, went to the United, some fifty years ago, as travelling companion to Miss Harriet Martineau.

While Rev. Newman Hall was on his tour in Switzerland, the chaplain at Bel-Alp, a young man of twenty-six, and the representative of the Society for the Propagation of the Gospel, waited upon him one Saturday night and requested him not to attend the Holy Communion next morning, on the ground that he had not been confirmed!

Twenty years ago, just before the handing over of Rome to the New Kingdom of Italy, and under the papal regime, we believe that there was not more than one Protestant church in Rome. At present the twenty-second Protestant church there is being erected.

LITERARY NOTES.

A volume of poems by Rev. Stopford A. Brooke, of London, is announced by the Macmillans.

The *Inquirer*, of London, says that Dr. Martineau's long promised work on the Philosophy of Religion is passing rapidly through the press, and will appear in two volumes.

Professor Joseph Le Conte shows in an article on "Agassiz and Evolution," in the November *Popular Science Monthly*, how the whole inductive basis upon which was afterward built the modern theory of

evolution was laid by Agassiz, although he himself persistently refused to build upon it any really scientific structure.

Mrs. Kate Gannett Wells has completed a new book. It is a story, her first attempt at continued fiction, and is called "Miss Curtis."

In the October *North American Review*, Dr. James Freeman Clarke has an excellent article on the subject, "Why I am not a Free Religionist."

George H. Ellis, Boston, has just published a 16mo. book of 137 pages, entitled, "Science and Immortality." The work is a reproduction of the discussion by many eminent scientists on "What Science says about Immortality," which attracted such wide attention in the *Christian Register* of April 7. The contributions have been carefully revised by their authors, and the work has been enriched by additional contributions from Prof. A. Graham Bell; Gen. A. W. Greely, of the United States Signal Service; Prof. Joseph Le Conte, of the University of California; and Prof. Edward C. Pickering, of Harvard Observatory. In addition to the "Symposium," there are included biographical notes, giving a brief outline of the scientific career of the writers.

We mentioned some time ago the admirable book of "Hymns and Authors for Jewish Worship," prepared by our friend, Dr. G. Gottheil, for his congregation at the Temple Emanuel, New York. We now receive a companion volume of music for the same, composed and selected by A. J. Davis, the organist of Temple Emanuel. Many of the tunes are new, and the work is a real addition to the treasury of sacred song. S. Kakeles, 243 East 49th St., New York. Price $1.

A singular bibliographical discovery has just thrown light on mediæval literary customs. In the middle of the fourteenth century the book-sellers of Paris were commanded to keep books for hire. Chevalier, the famous bibliographer, has found a list of the books so circulated, and the price of reading each. The hire of a Bible was ten sous.—*Christian Life.*

We wish to call attention to the monthly Liberal Christian or Unitarian paper, which Rev. Mr. Hugenholtz, of Grand Haven, Mich., is publishing in the Dutch language. It is the only periodical of the kind in this country, and has therefore a very important mission to fulfil. We happen to know that it is not yet self-supporting, and in order to carry it on Mr. Hugenholtz is obliged to pay quite heavily from his own very moderate salary. Would not some of our Ladies' Auxiliaries, or Unity Clubs, or benevolent people individually like to assist him? It would be a thoroughly good thing to do.

In recent numbers of the *Iowa Home Journal*, Mrs. C. T. Cole, of Mt. Pleasant, has a short series of earnest articles on "The White Cross Movement, its Aims, History and Methods." Mrs. Cole is devoting her time to organizing and otherwise promoting the Social Purity work in her state, and is prepared to lecture on the subject wherever desired.

Bartholomew Legate, the Last Smithfield Martyr. By Florence Gregg. London: Swan, Sonnenschein, Lowrey & Co.

This is a story well worth the telling, and evidently told here as a labor of love. We could wish the writer had displayed a little greater skill in weaving her story into an organic whole and electrifying it into life, yet we lay down the book grateful for the rescue from oblivion of so noble a character as Bartholomew Legate, who so late as the year 1611, under signature of James the First, was burned at the stake at Smithfield, the last martyr to the heresy laws of England, his especial heresy consisting in a denial of the dogma of the Trinity.

Love and Theology. By Celia P. Woolley. Boston: Ticknor & Co.

We are of those who think that a work of art is helped, not hindered, by having a moral purpose. Therefore, we think highly of the book before us, which makes no secret of its very serious purpose. Briefly stated, this is:—to present an interpretation of modern liberal religious thinking, to show that, however new methods of questioning theological subjects may subvert old *beliefs*, they involve no loss of reverence or spirituality, either in the character or the conclusions of liberal thinkers. The failure of the heroine to recognize this furnishes the collision between Love and Theology, and supplies the chief matter of the story. This main purpose, unique in fiction so far as we know, is handled admirably, and the work is to be recommended for inquirers on these themes, since a verse will hit him whom a sermon flies.

But, along with this, there is also much pleasant art in the telling of the story, notably in the bright conversations of some of the secondary characters. We lay down the book, feeling that we have been in very good company, and as somebody remarked long ago, this is the true test of a book—the frame of mind in which it leaves the reader. A. B. M.

Memoir of William Henry Channing. By O. B. Frothingham. Houghton, Mifflin & Co. Pp. 491. Price $2.00.

This is the story of a beautiful life, the portrayal of a singularly rich and many sided character, by the pen of a master of style. It is marked by a generous appreciation of personal traits and characteris-

tics, even those most unlike the writer's own, and a keen discrimination in interpreting actions and motives which lie far out of ordinary lines, and which a less conscientious biographer would not have taken the trouble to understand. It is a book to make one feel that he has entered into the holy of holies of a personal and lasting friendship with one of the rarest and most angelic of men. Yet in a sense a sad book we feel it to be, as we watch one after another of a life's noble dreams melting away into seeming failure. As we follow the career of the orator entrancing multitudes with his inspiring pathos, the reformer risking ease and competence and popularity for a cause, the man binding the best minds and hearts of two nations to himself in bonds of lasting friendship, admiration and love, and yet see him, dying at last, without ever having attained what the world calls success, we feel that somehow the world's dictionary must be at fault, and that the word success needs a new and higher definition.

The book as a whole is a noble contribution to a spiritual philosophy of life, showing as it does how one can live in the midst of a wordly and materialistic age, an active and sympathetic sharer in all its hopes and fears and efforts, and yet live as seeing ever the invisible. The book ought to have a large sale.

The English Drama. Outlines prepared for study classes. By Mrs. Anna B. McMahon. Quincy Ill.: Press of Volk, Jones & McMein.

This is a little pamphlet of only twenty pages, but it bears witness to much conscientious work in its preparation. The "Outlines" cover sixteen studies, eight upon Shakespeare, one each upon Marlowe, Ben. Johnson, Massinger, Middleton and Rowley, with four general studies into the history and principles of the drama. Each study is furnished with a carefully selected list of reference books. The course of study as outlined seems to us admirably adopted to the use of study classes, either with or without the aid, through correspondence, of the author, whose address is at present, Ann Arbor, Mich.

PUBLICATIONS RECEIVED.

TO PUBLISHERS.—*All books sent to* THE UNITARIAN *will be promptly acknowedged under the head of "Publications Received," with statement of publisher's price, if known.*

"Science and Immortality." The Christian Register Symposium. Geo. H. Ellis, Boston. pp. 137.

"A Memoir of Ralph Waldo Emerson." By James Eliot Cabot. Two Vols. Houghton, Mifflin & Co. $3.80.

"Jesus, Bar Rabba, or Jesus, Bar Abba." By Henry Pratt, M. D. London: Willians & Negate.

"The Gates Between." By Elizabeth Stuart Phelps. Boston: Houghton, Mifflin & Co. $1.25.

"Notes on the Literature of Charities." By Herbert B. Adams. Baltimore, Md.

"Love and Theology." By Celia P. Woolley. Boston: Ticknor & Co. $1.50.

MISSIONARY COPIES OF THE UNITARIAN.

We have from time to time asked any of our readers who felt moved so to do to contribute funds to send out missionary copies of the UNITARIAN; and in our last number we spoke especially of the Ann Arbor work and our wish to send two or three hundred missionary copies to students here, if friends were willing to contribute to make this possible. We have already received a considerable number of subscriptions to our general missionary fund, but not enough to meet half the demand. Our contributions so far have been as follows:

Mrs. L. J. Tilton, Chicago	$24 00
B. H. Bartol, Philadelphia	10 00
Geo. Esterly, Whitewater, Wis	5 25
A. G. Munn, Louisville, Ky	3 50
Miss E. Hurd, Charlestown, Mass	1 50
Mrs. Rodman Rotch, Boston	1 50
Miss Nellie Slade, Flushing, L. I	1 00
Mrs. C. E. Stratton, Boston	1 00
Mrs. P. H. Sears, Boston	50
Jed Frye, New York	50
C. H. S. Mixer, Chicago	50
E. M. Endicott, Chicago	50
E. C. Williams, Danville, Ill	50
C. F. Whiting, New York City	50
Mrs. Nath. W. Pierce, Boston	50
Prof. F. Huidekoker, Meadville, Pa	50
Mrs. S. F. Haven, Worcester, Mass	50
H. O. Kendall, Springfield, Mass	50
Albert Tolman	50
Geo. M. Bartol, Lancaster, Mass	50
L. N. Bradley, Boston	50
Mrs. T. M. Rotch, Boston	50
F. E. Fry, Chicago, Ill	50
H. T. Thompson, Chicago, Ill	50
Chas. D. Reed, Philadelphia, Pa	50
H. W. Vinal, Boston, Mass	50
Warren Sawyer, Boston, Mass	50
E. F. Daniels, Chicago, Ill	50
Geo. B. Calder, Providence, R. I	50
Mrs. Wm. Bryce, New York City	50
John J. May, Boston, Mass	1 00
Rev. Pitt Dillingham, Charlestown, Mass	1 00
Mary R. Parkman, Boston, Mass	1 00

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

A Sunday School Institute of the Western Unitarian S. S. Society is to be held in the Third church (Mr. Blakes), Chicago, Nov. 8-11, with a programme which we should be interested in if it were at all fully representative of western Unitarianism. But the Institute cannot be representative, held as it is in the church of one of the chief ethical leaders, and managed mainly by the ethical party. Under other circumstances we believe such an institute would meet a hearty response from almost all our western churches and workers, and do much good. Indeed, some of us have for years been urging that the time had come for holding such an insti-

tute annually. But the fact that the Western S. S. Society as now constituted and managed is virtually a part of the western ethical machinery, and that, therefore, co-operation in such an institute as this means virtually helping, so far, to strengthen western Ethicalism, must of necessity prevent many of our best workers and churches from taking part in it. When the time comes that we can have a Sunday School Institute really representative of western Unitarianism, instead of a mere extreme segment of it, none will more rejoice or more heartily co-operate in it than we.

The brethren in Minnesota are organizing for themselves a conference, the first meeting of which will be held in Unity church, St. Paul, Nov. 16th. On the evening of the 17th a meeting will be held in Minneapolis.

The National Post-office Mission Committee, with a view to lessen the expenses ot the work as much as possible, have arranged to have the advertising done at wholesale rates. Anyone wishing to take advantage of this offer will please send full instructions as to papers desired, form of advertisment and amount to be spent, to Miss Florence Everett, 17 Park street, Dorchester, Mass.

The English Unitarian friends who have been visiting in this country, Rev. Robert Spears, Mr. and Mrs. Edwin Lawrence and Mr. Courtney Kenney, M. P., started for home Oct. 15, having seen New York, Philadelphia, Washington, the Hudson River, Niagara Falls, the Dominion, Boston, Concord, etc., and meeting a warm welcome everywhere. On the 11th they were at Dr. Putnam's in Concord, where they met Miss Emerson, Judge Hoar, Mr. and Mrs. F. B. Sanborn, Rev. Grindall Reynolds, Rev. Mr. Bulkley, the Hollands and many other Concord people. On the 12th Dr. Putnam took them in carriages to the interesting places in Concord and Lexington, and in the evening they went to the meeting of the Unitarian Club in Boston, where a paper was read by Rev. A. D. Mayo, on "The New Education," after which speeches were made by each of the English gentlemen and President Eliot, of Harvard University. Our visitors report themselves as having greatly enjoyed their weeks in this country.

Rev. Grindall Reynolds, Secretary of the American Unitarian Association, is soon to visit the churches of the Pacific Coast. Rev. George Batchelor, the newly appointed Western Agent, is making the rounds of the churches in Wisconsin and Minnesota. His address for a while will be Madison, Wis.

The Pacific Coast Conference of Unitarian and Other Christian Churches will meet November 20–23 in Oakland, California. Rev. Grindall Reynolds, general secretary of the A. U. A., will preach the opening sermon. Rev. A. M. Knapp, recently appointed denominational representative to Japan, will be present, and, it is hoped, Mrs. Julia Ward Howe, of Boston. Hon. Horace Davis will preside. Papers will be read and addresses made by Hon. Horace Davis, Judge M. A. Luce of San Diego, Rev. B. F. McDaniel, Dr. Horatio Stebbins, C. A. Murdock, Revs. A. W. Jackson, Geo. H. Greer, C. P. Massey, Thos. L. Eliot, Edw. M. Wheelock, C. W. Wendte, and others.

Boston.—The South Congregational Society (Rev. Dr. Hale's) which sold their old church last summer, to move towards the Back Bay—whither a large part of the parish had already migrated—has solved its problem by taking the New Hollis St. church, on the corner of Exeter and Newberry streets. The Hollis St. Society merges into the South Congregational in this arrangement. It was carrying so heavy a load of debt, that this plan is probably the best way out of a difficulty, and the result will be one very strong church.

—Rev. H. Bernard Carpenter, in this arrangement, with his own generous concurrence, is left without his old pulpit, but his people have made him a very handsome parting gift, it is said $10,000; and he will preach during the winter for the Third Hingham Society.

—Rev. James Freeman Clarke occupies his own pulpit each Sunday. Some one of the congregation assists him in the devotional service, but he preaches, and with the old strength and interest. It was pleasant to see him at the Monday meeting of ministers, Oct. 10, where he gave a brief address which was listened to with the deepest interest.

—The church formerly occupied by Dr. Edward Everett Hale has been dedicated as a Jewish synagogue. The congregation that is to occupy it had the only synagogue in Boston forty years ago. Now there are seven in the city.

Chicago.—On October 9th an Independent Liberal Church of colored persons was formed in this city, under the pastoral leadership of Rev. Bird Wilkins, who had been pastor of the Bethesda Baptist church, but grew liberal, and has now gathered about him a company of men and women who share his more advanced views. Rev. J. V. Blake and Rev. David Utter made addresses on the occasion. It is claimed that this is the first African Unitarian society in the world.

—On Sunday, Oct. 16, St. Paul's (Universalist) church dedicated the vestry of the beautiful new house of worship which they are erecting on Prairie avenue, near 30th street, the site of the old Fourth Unitarian church. Since the pretty chapel

erected by our Fourth society under Mr. Wendte's leadership, fifteen years ago, had to sink under the terrible burden of debt that was on it, and be lost to us, it is gratifying to know that, after all, the spot is permanently to be consecrated to Liberal Christianity. May prosperity and blessings attend our Universalist brethren in their new home.

—The Chicago Women's Unitarian Association have thus far this fall held two meetings, one at the Church of the Mesiah, Sept. 29, at which the subject of temperance was discussed—Mrs. E. A. West reading a paper on "Temperance Work in Unitarian Churches," and Mrs. Butler, of Oak Park, a paper on "Temperance Work in Universalist Churches,"—and a second meeting, at the Third Church, Oct. 27, of which we have as yet no report.

Ann Arbor, Mich.—The work here opens excellently this fall—the number of students in attendance at the church being large, and the Unity Club and Religious classes starting well. Mrs. Sunderland supplied the pulpit morning and evening, Sunday, Oct. 16th, while Mr. Sunderland was in Kansas City, preaching the dedication sermon of the new church there.

Arcadia, Wis.—The Wisconsin Conference held its fall session here Oct. 5-6, with sermons, papers or addresses by Brethren Forbush, Crooker and Earl, of Wisconsin; Crothers, of St. Paul; Simmons, of Minneapolis; Effinger, of Chicago; Stevens, of Indianapolis; and Batchelor, Western Agent of the A. U. A. The imperfect report which we have seen indicates a good conference.

Brooklyn, N. Y.—Rev. A. E. Goodnough was installed pastor of the Church of the Saviour on Wednesday evening, Oct. 5th, Rev. Robert Collyer preaching the sermon, Dr. F. A. Farley offering the Installing Prayer, Rev. Stephen H. Camp extending the Hand of Fellowship, Rev. Dr. A. P. Putnam making the Address to the People, and Rev. T. C. Williams, Rev. J. T. Bixby and Rev. A. D. Smith otherwise taking part in the services. The church was full, and the service was an inspiring one. The English Unitarian friends who have been visiting in this country, Rev. Robert Spears, Mr. and Mrs. Edwin Lawrence, Mr. Courtney S. Kenney, M. P., prolonged their stay in New York so as to be present.

Camden, N. J.—The new church, dedicated last winter, proves well adapted to its uses, and the dwelling house attached is a model of convenience and comfort. A general reunion of all the friends and of invited guests was held on Friday evening, Oct. 7. Active work is in progress for a fair soon to be held.

Canton, Mass.—The annual meeting of the Temperance Society connected with the Sunday School of the Unitarian church, was held on Sunday, September 18. Addresses were made by Rev. William L. Chaffin, of North Easton, and Rev. C. R. Eliot, of Dorchester. The pastor, Rev. Henry F. Jenks, stated that the Temperance Society had been working in the Sunday School for eleven years. The children of the society are offered several pledges, any or all of which they may choose, and at the end of five years of faithful membership, diplomas are given to them testifying to the fact. The diplomas are very attractive, giving an engraving of the church and the pledges in full. These pledges include one in regard to intoxicating beverages, one in regard to tobacco, and one in regard to profane language.

Concord, Mass.—During his recent visit to this place Rev. Oscar Clute preached in the chapel of the State Reformatory, on Sunday morning, and in the afternoon he lectured before the "First Grade" men on "The West." This prison is managed by modern methods, and the results in reforming men are most encouraging.

Dublin, N. H.—A temperance society, on the basis of the "Total Abstinence" pledge, has been formed in the Unitarian Sunday School here, and named "The Monadnoch Temperance Society," with Henry Allison, president. Meetings taking the place of the usual Sunday School exercises, are held on Sundays once a month. On Sunday evening, Sept. 25, Rev. Mr. Gallagher, of Keene, gave an able and interesting temperance lecture in the town hall under the auspices of this society, which was much appreciated by a good audience. Dublin is favored in having among its summer visitors many loyal Unitarians from Boston, New York, St. Louis, and other places, who manifest a lively interest in our church here, and the congregations the past season have been unusually large. Sunday, the 16th of Oct., a very successful Harvest Concert was given in the church by the Sunday School, using the exercise published by the Unitarian S. S. Society. The church was very beautifully decorated with autumn leaves, fruits, vegetables and flowers.

Grand Rapids, Mich.—Within the two years that Rev. Mr. Hugenholtz has been pastor of the Liberal Holland church here, the number of members has increased from 60 to more than 300.

Holyoke, Mass.—While the pastor, Rev. J. W. Carney, was away spending his summer vacation, the church here was repaired, newly carpeted and refurnished. The society is increasing rapidly, and promises to be one of the most prosperous in Western Massachusetts. The Club

meetings and annual festivals are unusually interesting and successful.

Iowa City, Iowa.—The Religio-Scientific Association of the Unitarian church publishes a programme of topics for study and conversation, weekly, on Sunday evenings, from September to June, The field covered is wide and rich, embracing Mythology, Sociology, Ecclesiastical History, Miracles ancient and modern, Architecture, a series of inquiries as what to read in Poetry, Fiction, Biography, Science, etc. To go carefully through such a course as this association has marked out (or Brother Beavis *for* the association), is almost an education in itself.

La Porte, Ind.—A recent number of the *Herald Chronicle* contains an excellent practical sermon, by Rev. A. G. Jennings, on "Some of the Evils of Human Life, and how to avoid them."

—A Unity Club has been formed in La Porte, for the study of Emerson, taking the essay on Domestic Life for the first topic. It starts out with encouraging prospects —several have joined from other churches. The Free Kindergarten Association of La Porte, have one school in active operation, and are devising means for the support of another in a different quarter of the city. *A Lend a Hand* Club has been organized among the young people of the Unitarian Church and their friends, to assist the above association in its work.

Lowell, Mass.—The first anniversary of the installation of Rev. Geo. C. Wright as pastor of the Free Chapel, and minister at large, was celebrated Oct. 13, with music and addresses. The church was beautifully decorated with flowers, and the congratulations extended to Mr. Wright over his successful year of labor were warm and cordial. A new pulpit has just been placed in the church and other improvements made.

Meadville, Penn.—The Theological School opens with twenty-eight students. One comes from Norway, one from England, one from Washington Territory, one from Colorado, one from Ontario, the rest from various States east and west. Rev. Mr. Green, father of the student from England, has been visiting Meadville. Mr. Barrett, who spend his summer in California, in returning had the fortune to be on a train which was robbed in Arizona by a band of masked desperadoes.

Midland, Mich.—The Church and Sunday School celebrated their Harvest Sunday on Oct. 9th. The church was beautifully decorated with autumn leaves, fruits, grains, etc., and there were interesting recitations by the children, and practical addresses by several laymen, and a very large audience.

Moline, Ill.—The new society here has called Rev. H. D. Stevens, of Indianapolis, Ind., and he has accepted. This will be Brother Stevens' first pastorate among us, but he brings to his new work an earnest consecration from which we expect much.

Nantucket, Mass.—A temperance meeting was held here in the Unitarian church on Aug. 28. Addresses were made by the pastor, Rev. Cyrus A. Roys, Rev. Joseph H. Allen, Rev. C. R. Eliot, and Capt. Swain. A temperance organization is contemplated.

Neponset, Mass.—The Unitarian Society has recently had the opportunity of extending a helping hand to both the neighboring Orthodox and Methodist parishes, whose churches have been undergoing repairs, by giving them the use of its church, to the former for two Sundays, and to the latter for three Sundays. In both cases the offer was cordially accepted and a very genuine good feeling is manifest between all the societies.

Philadelphia, Penn.—A correspondent writes: The Philadelphia branch of the Women's Auxiliary Conference, held the opening meeting of the year at the Spring Garden church, on Oct. 6, Mrs. F. B. Ames in the chair. Reports from different officers showed valuable work for the year. The ministers of the vicinity and some other guests were present, and spoke briefly on missionary and Sunday-school work. The meeting closed with lunch and a friendly visit.

—The New Century Club held its regular meeting in the Club House on Girard St., on Oct. 5. Prof. Loeiff, of the University of Pennsylvania, read an essay on "Drunkenness." His paper called out remarks from other gentlemen guests, and from many of the members. As the Club is soon to lose by removal its present able President, Miss Mary Thorn Lewis, the committee on nomination presented the name of Mrs. Fanny B. Ames, as their candidate for the place. The Club is composed of some of the ablest and most philanthropic women of Philadelphia, and has done much good work in the nine years of its existence.

—Another correspondent writes: Efforts are now making to draw still closer to our Unitarian fold Rev. M. Mangasarian and his new Independent Society. Last evening a union meeting of Mr. Mangasarian's Society, the First Unitarian, the Spring Garden and the Germentown Churches, was held in St. George's Hall, one of the largest auditoriums in the city. The hall was crowded, and the services were most edifying and impressive. Work in all our churches is alive with vigor and earnestness.

Salem, Mass.—Mr. F. B. Mott, of the last Meadville Theological class, was or-

dained and installed as pastor of the Boston Square church, Sept. 30, brethren Ramsey, H. H. Mott, Herford, Israel, Tilden, Wilson, Batchelor, and Haskell taking parts in the service.

St. Joseph, Mo.—The minister of the Unitarian church, Rev. C. B. Roberts, and some thirty of his people went down to Kansas City to attend the recent dedication and installation there.

Toronto, Can.—The Young People's Association connected with the Unitarian church here have printed an interesting fortnightly programme of meetings for the winter, with discussions, papers on various topics, "An Evening with Longfellow," "An Evening of Natural Science," "A Scotch Evening," etc.

Weymonth, Mass.—Hon. John D. Long has been engaged to lecture before the Unitarian society here, Nov. 13, and Rev. H. Price Collier, Dec 6.

Winona, Minn.—Rev. H. D. Stevens has been preaching here two Sundays.

JOTTINGS.

Rev. Lyman Abbott, editor of *The Christian Union*, is engaged to speak in Plymouth church until the society find a successor to the late Henry Ward Beecher.

A law has been passed in Illinois forbidding the sale of cigarettes to boys under sixteen years of age.

A college professor once tried to convince Horace Greeley of the value of classic languages. The professor said: "These languages are the conduits of the literary treasures of antiquity." Mr. Greeley replied, "I like Croton water very well, but it dosen't follow that I should eat a yard or two of lead pipe."

Booksellers and publishers occasionally get some curious inquiries. Here is one that came lately to a Philadelphia firm from a western town: "Do you publish a good family Bible of a high moral tone?"

The graves of three famous men have lately been visited by a Boston *Transcript* writer. "The pink white rock," he says, "is the only memorial that marks the grave of Emerson—a sufficient one for this generation at least, which needs no carved record to mark the burial place of its greatest native spiritual guide. The little slab at the end of the long grave in the inclosure of arbor vitæ bears upon it the word 'Hawthorne'—that is all. The low head and foot stones have already grown mossy and ancient in the shade of the hilltop. And the third gravestone bears upon it the name of Henry D. Thoreau, and the brief record of the birth and death of the man whose wood-notes still so widely echo. Where else in all the world can be found the clustering graves of three great men that are so simply marked as these?"

Christianity is not simply historical and traditional, but, present and permanent, with its roots in the infinite past and its branches in the infinite future—the eternal spring and growth of Divine love; not the dying echo of words uttered centuries ago, never to be repeated, but God's good tidings spoken afresh in every soul,—the perennial fountain and unstinted outflow of Wisdom and Goodness, forever old and forever new.—*Whittier.*

TEMPERANCE SERVICES.—The attention of Ministers, Sunday-school Superintendents, and others interested in Temperance Work, is called to the MANUAL OF TEMPERANCE SERVICES, published by the Unitarian Sunday School Society.

This Manual was prepared by the Executive Board of the Unitarian Church Temperance Society, and contains four services suitable either for Sunday-school use or adult meetings.

The titles of the services are: "Self-control," "Self-sacrifice," "Temperance," "The City of God." Music for the hymns in the services is given in full; while the words of fifty familiar hymns are added at the close. pp. 51, octavo.

The Manual is printed on handsome paper, substantially bound, and is sold at the very low price of ten cents, which is made possible by the generosity of friends.

A HISTORY OF UNITARIANISM.—We suggest to our subscribers that if they will take pains to preserve each number of the UNITARIAN, and at the end of each year, *bind*, they will have in the most convenient possible form for reference and permanent preservation, a concise *history of Unitarianism* which omits no important event in this country or England. We have a few complete files from the beginning, which we will furnish at the regular ubscription price.

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WHAT GOOD HAS LIBERAL CHRISTIANITY DONE? The interesting and able article on this subject by President Livermore, published in THE UNITARIAN, has, by request, been issued as a *tract*. It is a most *effective missionary document*. 3 for 5 cents; $1 a hundred. Address, office of THE UNITARIAN.

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THE UNITARIAN.

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EDITORIAL NOTES.

With the beginning of the New Year THE UNITARIAN *will be increased to 48 pages (double its present size), a colored cover will be added, its scope will be enlarged, and it will be otherwise much improved. Its subscription price will then be made one dollar a year.*

A gentleman of Chicago has just furnished us money to send 200 copies of the UNITARIAN the coming year to as many students of the University of Michigan. Other friends have sent us nine dollars to pay for nine copies for the same use. To all, thanks! We cannot think of any way in which more telling results for the dissemination of Unitarian thought can be accomplished. Now are there not others who will be glad to do the same thing for other colleges and universities—Cornell, Harvard, Bowdoin, Wisconsin University, Iowa University, Kansas University, and many more? The UNITARIAN is particularly adapted, and as enlarged and improved in the future will be better adopted still, for this important kind of missionary work.

Horace Mann's tribute to our world-honored philanthropist, Dorathea L. Dix (which we print in another column), was uttered as a part of a sermon to the students of Antioch College. It was by holding up habitually before the young such lives as Miss Dix's, Dr. Howe's and scores of others of like heroic mould, that he was able to kindle such moral enthusiasm and lofty consecration among his students.

Says Rev. Arthur May Knapp, whom the American Unitarian Association is sending as its missionary to Japan:

An individuality like that of Christ, a devotion like his to the loving service of man, a union like his to the very life of God,—this is the whole of Unitarianism. It is the whole of Christianity. It is the whole of religion.

We rejoice at all signs of prosperity among our sister denominations, especially in that denomination which stands nearest to us. Says the *Universalist Record* for November:

The General Convention of Universalists, held in Dr. Eaton's church, New York, Oct. 19, 20, 21, was the largest in the history of the denomination. It reported larger collections for missionary work than ever before; more students in our theological schools than at any previous time; a greater number of accessions to the church during the past year than during any other year of its history; a larger aggregate of bequests to its funds than in any previous year; a more decided, united and aggressive movement all along the line than it has ever before been the privilege of the Convention to report.

In our last we spoke of the slowness with which the Revised Version of the Scriptures is coming into public use. Rev. J. H. Allen writes us pointing out what he believes to be the cause. He says:

I think the blame is all with the revisers. If they had contented themselves with doing what was expected of them

and what they promised—to respect the existing text and weed out errors simply, especially preserving the familiar diction —they would have given a great boon to the churches. As it is, I never listen to it without resenting every change, and feeling afresh how greatly inferior it is to that which it attempts to supplant. Its best use, I think, is to suggest on good authority an alternative phrase here and there, or the correction of some vulgar error. I never use it otherwise.

Says the New York *Independent:*

The proper method of dealing with the Bible is to accept it in the aggregate as of divine authority, to attach this authority to each portion of the Bible, to read and study the Bible under this impression, and then devoutly regulate our lives by the rules which it supplies.

When the *Independent* says this does it keep in mind I. Sam. xv. 3, where the divine (?) command to Joshua is, to "slay both man and woman, infant and suckling, ox and sheep?" Does it have in mind Exodus xiii. 16, where we are told the Israelities borrowed from the Egyptians, with the divine approval, "jewels of gold and silver," etc., not to return them again? If men are to-day to accept these and many other similar passages of the Bible, and attach "divine authority" to them, and "regulate their lives by the rules" which these supply, then, certainly, as for ourselves, we do not understand the obligations of either Christianity or morality. No! Such utterances as this of the *Independent* are simply unreasoning fanaticism. The truth is simply this: The Bible contains rich and priceless stores of that which is good, and true, and eternally binding on men. But it also contains some things that are long since outgrown, and must be laid aside—some things which, accepted to-day as right and proper standards for conduct, would simply overturn the moral foundations of society. If we do not wish our thinking age to throw the Bible all away, let us be reasonable in our claims for it and theories about it.

The poem written by Oliver Wendell Holmes for the dedication of the Shakspeare Memorial Fountain presented by Geo. W. Childs, of Philadelphia, to the town of Stratford-upon-Avon, ends with the following beautiful lines, showing how indissoluble are the ties that join England and America in one:

Land of our Fathers, ocean makes us two,
But heart to heart is true!
Proud is your towering daughter in the West,
Yet in her burning life-blood reign confest
Her mother's pulses beating in her breast.
This holy fount, whose rills from heaven descend,
Its gracious drops shall lend,—
Both foreheads bathed in that baptismal dew,
And love make one the old home and the new!

MR. BATCHELOR'S ILLINOIS CONFERENCE SERMON.

Rev. George Batchelor, in a sermon preached at the late meeting of the Illinois Unitarian Conference, said a true, strong and needed word. The subject of the sermon was "The Evolution of Christianity." After pointing out that religion is a growth and forever must be,—that Christianity was an evolution from Judaism, that Unitarianism is Judaism and Christianity pushing along the path of an unbroken development, and that all true religious evolution is not away from but toward and into a deeper realization of the great, eternal spiritual truths of Christian theism, he said:

The time has come for a positive and jubilant proclamation of our theism as the glorious consummation of our hope for man, the medicine for our sorrows, the source of our courage, the fulfilment of the law written in our hearts and consciences, and the source of it. To what relations with our fellow-men of other forms of faith will this bring us? To full, unequivocal, and unshrinking brotherhood and co-operation. We shall not say to the Hebrew, I am a Hebrew, or to the Turk, I am a Moslem, or to the Japanese, I am a Buddhist; nor shall we say to them that they are Christians in disguise or other than what they are. But we will, each in his own way, each in the line of his own vision, go forward with mutual helpfulness. We shall not attempt to make either our Christianity or our Unitarianism include all good men and women, for that would be to abandon the dictionary and lose the God-given faculty by which we distinguish things that differ. We should do better, and draw together, as we are not now doing, the many loyal souls who, each in his own way, is doing his own work as a child of God. The old Unitarian words, "the fatherhood of God and the brotherhood of man," are just coming to be the watchwords of the movements which will end in the enfranchisement of the world.

We think Mr. Batchelor is right, and that every year brings new assurance of it. Every year it is more clearly seen by the tallest souls of every religious name, that the banner which must float above the better religion coming to the world will be that of God's Fatherhood and Man's Brotherhood. Unitarianism has seen this plainly from the beginning, and under that banner our prophet souls and their followers have marched with reverent joy, with one heart and one mind. Never till of late has the thought come among us that in place of these symbols of a grandly ethical and humanitarian theism, there may be substituted a banner of ethics only, with all God-recognition left off. We are glad Mr. Batchelor sees so clearly that this is not only a dividing but a backward looking thought—one that can only turn us aside from the path of the world's sure advance, and from the religious leadership that ought to be ours. Nobly does his sermon end:

"I verily believe that in glad submission to the overmastering idea of Godhead, and loyalty to it, lies for us the only way to liberty, enlargement and power. * * * What the doubters ask of us is, not that we partake of their doubts or give place to them, but that we shall impart to them our faith. * * * Brethren, a movement is preparing in the Christian world. When its hour strikes it will sweep into itself the loyal souls of all creeds and of no creeds. Whether we shall lead it, or even join it, depends upon our ability to recite the words of

That grand *credo* which in prophet hearts hath burned
Since the first man stood *God-conquored with his face to heaven upturned.*"

A NOTABLE MEETING OF MINISTERS IN CHICAGO.

A meeting of Unitarian, Universalist and Independent Liberal Ministers, representing the west and to some extent the east, wes held in Chicago, on November 1st and 2d, in response to a call from Dr. W. H. Thomas and others, for consultation over the desirability of taking steps to draw into closer union the various Liberal Christian organizations and workers of the country. Only a limited number of invitations had been sent out, but about twenty ministers were present, and letters, generally sympathetic, had been received by Dr. Thomas from as many more. Five sessions were held; the present condition of Liberal Christianity in this country was thoroughly considered; the faith of all was united and strong that a great future is in store for the central doctrines and principles which Liberal Christianity today stands for, and the feeling was earnest that anything that could be done ought to be done to strengthen the common cause by a general drawing together. It was agreed on all hands that Universalism and Unitarianism are now essentially the same thing, and that both are mainly in harmony with the Liberal Christianity of the Independent churches that are springing up—Prof. Swing's and Dr. Thomas's, in Chicago, Plymouth Church in Brooklyn, and so many others,—and only a little removed from the so-called Liberal Orthodoxy of Andover Congregationalism, and Broad Church Episcopalianism, and the most advanced thought in other bodies. Why, then, should Universalists and Unitarians stand so much apart? and why should the Independent churches remain isolated and unconnected with others? and why should there be no sense of comradeship springing up between us and the broad and liberal men inside the orthodox denominations? It was felt that the time had come to begin working to bring about a better state of things.

A considerable number of the brethren of widest experience believed the time had arrived definitely to organize, in no matter how small a way, or with how humble a beginning, a broad, undogmatic, uniting Christian movement, to be called, perhaps, The United Christian Church, or The American Free Church, or The New Christian Church, or The Christian Union Church, or some equally inclusive name, with a view to drawing together, little by little, all organizations and all workers, of whatever name or antecedents, who care for the great central heart of Christianity, God's universal Fatherhood and Man's universal Brotherhood, and who would like to join hands for fellowship, and worship, and work for the world on that line.

Others believed that such an organization was the goal to be aimed at, but that the time had not yet come to form it, but only to take steps looking in that direction.

The decision which the meeting finally reached was in harmony with this view. After further discussion, the meeting resolved that at least two things could be wisely done now: one, to organize a Ministers' Alliance, of the Liberal ministers of the country, and the other to take steps to hold, in one or another of our great cities, an annual or a bi-ennial Congress or Convention, to represent as fully as possible the Liberal Christian thought and strength of the land, without reference to denominational connections or names. Accordingly action was taken definitely to go forward in these two directions. A Ministers' Alliance was formed, with Prof. Swing as its President, and Dr. Thomas as Chairman of the Executive Committee; aud a committee was appointed to draft a call and otherwise make preparations for the first proposed Congress or Convention, which it is hoped will be held within a few months, in Chicago. These are good beginnings; results of importance ought to follow.

RAMABAI DONGRE MEDHAVI.

This distinguished woman, who is only 29 years old, appears all the more wonderful to us when we recall that she comes of a race whose women are most despised and abject, the Hindus, to whom the education of women is nothing less than a breach of religious law. It would be profitable to trace the origin and development of an individuality strong enough to break through the trammels of sex and custom and gain an eminence equal to that of her most favored English and American sisters. This remarkable woman had a remarkable father, a man who dared to educate his wife, a girl of nine years, and when perseccuted for so doing, betook himself to the forest in order to execute his purpose in peace and freedom. The wife thus educated became in turn the educator of their youngest child, Ramabai, the subject of this sketch. In the dedication of her book, "The High-Caste Hindu Woman," Ramabai calls her mother "the light and guide of my life."

Much might be expected from the child of such parents, but circumstances conspired to develop and strengthen her character still further. When she was nine years old, her father lost much of his property and was obliged to earn his living as a travelling scholar. In this wandering life his family accompanied him. Ramabai learned many of the Indian languages, and we may suppose, much of that practical knowledge of human nature to be acquired only by freely mingling with men. At the age of sixteen she received the further discipline of sorrow. Within six weeks she lost both father and mother. She now became dependent upon her own resources. Having early become proficient in Sanskrit, she took it up as a profession, travelling about under the protection of her brother. In a short time, he too was taken from her by death. Six months later, she married a Bengali, Bipin Bipari Medhavi, but at the end of nineteen months of happy married life, she found herself again desolated by death. One child, a daughter, was born of this marriage. Ramabai afterwards came to England, and in March, 1886, to the United States, where she now is.

A woman for whom education and opportunity had done so much, must and did see what they might do for her countrywomen. She is fully alive to their condition. At the expense of her popularity as a scholar, she has never slackened her efforts for the rescue and uplifting of Hindu women. She believes they must be trained to help themselves, that only qualified native women can effectually reach the women and children in the *zenanas*. These teachers she proposes to draw from that class which seems to have no place in the Hindu order of things, the widows, twenty-one millions of them, 79,000 of whom are under nine years of age. Her plan is to establish a Normal School for these child widows. But as they inherit no property from husband or father, the school must be supported by outside help for a period of at least ten years, when she hopes it may become self-supporting. Her purpose in coming to the United States is to raise money for such a school by lectures, by the sale of the book already mentioned, and by such contributions as she is able to obtain. An association in Boston with Edward Everett Hale at its head has undertaken to help her. Ramabai Circles

have been formed among the women students of Cornell University, the Unitarian women of Chicago, and in other places.

Unitarians will be especially interested in the religious side of Ramabai's development. Her acute mind early detected the insufficiency of the native Hindu mythology. She then passed through a period of dark doubt, but again found partial satisfaction in the eclectic theism of the Brahmo Somaj. She at length discovered Christianity to be the best form of that theism, and after her arrival in England, where she wished to "think out things more unreservedly," she made the further discovery that Unitarianism was the best form of Christianity. She regularly attended the Unitarian church during her stay in Cheltenham and "declared her intention of laboring for the spread of such a form of Christianity in her own country," but in no denominational spirit. A charming characteristic of her character is the disposition to receive the truth, call it by what name you will.

She is eminently fitted by nature, birth and experience for the work she has undertaken, the emancipation of the women of India. Now that her book and presence have brought more vividly before us what was known perhaps but indifferently before, will not the women of America, who are privileged and blessed above the women of perhaps any other land, make her cause their own, and help do a work of good for humanity the results of which will be incalulable?

THANKSGIVING HYMN.

Eternal King of Kings,
Each creature homage brings
Unto thy throne;
The Cherubim do raise
With Seraphim high praise,
To Thee, "Ancient of Days,"
To Thee alone.

This universe of thine
Praises the love devine,
Bestowed so well;
We join the grand acclaim,
And magnify the name,
Star heralded that came,
Immanuel.

Thy blessing manifold,
Choicer than gems and gold,
Jehovah, Friend,
Our North and South have crowned;
May harvests rich abound,
And Freedom here be found,
Till time shall end.

S. A. WHITCOMB.

A CHRISTMAS HYMN.

A thousand years have come and gone,
And near a thousand more,
Since happier light from heaven shone
Than ever shone before;
And in the hearts of old and young
A joy most joyful stirred,
That sent each news from tongue to tongue
As ears had never heard.

And we are glad, and we will sing,
As in the days of yore!
Come all, add hearts made ready, bring
To welcome back once more
The day when first on wintry earth
A summer change begone,
And downing in a lowly birth
Uprose the Light of Man.

For trouble such as man must bear
From childhood to fourscore,
Christ shared with us, that we might share
His joy for evermore;
And twice a thousand years of strife,
Of conflict, and of sin,
May tell how large the harvest-sheaf
His patient love shall win.

A CHRISTMAS PARABLE.

OF "A LITTLE BOY WHO WAS LOOKING FOR JESUS."

BY JAMES FREEMAN CLARKE.

There was once a little boy who read in his Testament the stories about Jesus; and as little children think everything they read is near by, he supposed that Jesus and his disciples were living near by, in the same town or the next, and he thought he would like to go and find Jesus and ask him whether he might not stay with him awhile, and be one of his scholars. So one morning he got up early and set out on his journey before any one else was up. He left a little note on the table for his father and mother, which was this:—

Dear Papa and Mamma:—I am going to find Jesus. I wish to be one of his disciples, with Peter and James and John. I am very little, but I can do something. I can bring him water when he is thirsty, and wash his feet when he is tired with walking, and by-and-by I will come home and tell you all about it. CHARLEY.

So Charley set out very bright and fresh. He had an idea, as little children have,

that the world is only a few miles across, and that everything is close by; so he thought he would meet some one soon who would tell him where Jesus was. But after walking for an hour or so, he began to get tired, and wanted his breakfast. He went straight into a house and sat down. Now, in this house there lived a very old man and woman who had no children. When they saw this little curly-headed boy coming in, they said: "What do you want, my son?" And he told them he wanted some bread and milk for breakfast. They gladly gave it to him; and while he was eating it, he told them how he was going to find Jesus, and asked them if they could tell him where Jesus and his disciples were to-day. The old man and woman were astonished at this question, and said: "My dear child, we do not." So he thanked them for his breakfast, and they gave him a piece of bread to take with him, and he went away. Then the old man and woman said to each other: "Is it not strange that this little boy should be trying to find Jesus, and we have never tried to be Christians all our lives?" So they resolved they would begin then to be Christians, and they knelt down and prayed God to make them so, and they felt very happy.

So the little boy went on, and came to where two men were sitting and disputing. One was an infidel, and did not believe in Jesus Christ at all. The other was a Christian, but he was a hard sort of a Christian, who could argue for Christ, but he did it as if he were scolding. The little boy stopped to listen, and presently went up and said: "If this man wants to know Christ, don't wait here talking and scolding, but come help me to find him, for I am looking for him too." Then he took them each by the hands and, led them along, and they stopped arguing, curious to see where he was going; and they went along together.

Presently they came to where some one was lying on the ground, groaning with pain. Then the little boy said: "Oh, now we shall see Jesus, for he always goes where people are sick; he will come here presently. Let us sit down by this sick man, and nurse him, and make him comfortable, and Jesus will come here directly." So they sat down and nursed the sick man, till at last he felt better, and got up and went away thanking them. But no Jesus came, and the little boy began to be discouraged.

However, he said: "Let us go and look further; for he said, 'Seek and ye shall find.'" But the two men said: "No, little boy, we will go no further, for we know how to find him now. We see that Jesus is not to be found by disputing but by following him. Good-bye, little boy; you have done us a great deal of good."

Then the little fellow journeyed on till he came to where a poor beggar sat on the ground, and he asked the little boy for bread. Charley took the piece he had saved in the morning, and broke it in two, and gave the beggar half, and said; "Take this and eat it in the name of Christ, and I will eat the rest." And the beggar said: "Dear little boy, this is the first time I have eaten the Lord's Supper for fifty years."

So night came on, and the little boy began to be frightened. But the beggar asked him who he was, and where he lived; and he told the whole story. Then the beggar got up and went with him, and show him the way home. And his father and mother, who had been looking for him all day, were very glad, and said: "We have sought you all day." But he said: "Why so? I have been looking for Jesus." Then he went into his little bed and went to sleep.

And he dreamed, and behold! Jesus came to him and said: "My dear little boy, you have looked for me all day, and I have been near you all the time. I was with you when you went to look for me, and when you went to see the old man and woman, and the two arguers, and the sick man, and the beggar, and you have led me to all of them. The old man and woman will now be my disciples; the two arguers have left off disputing, and have begun to do good works; the sick man blesses God for the charity of his fellow-men, and the old beggar feels that he is not alone in the world. Go on, little boy, and always do so, and I shall be with you. Though you cannot see me, you shall feel me in your heart."

A SHORT EXPOSITION OF THE LORD'S PRAYER.

Dr. Channing, speaking of the Lord's Prayer, said: "This is the pefection of the Christian Religion." He might have said. It is the perfection of all religion. The prayer is no creed, it has no system of theology in it, and yet it is an all sufficient creed and system of theology. There is no better summing up of the thought of religion than this prayer, for all religion is here. Its opening words carry us to the very heart of religion, which is "the thought of God."

> "One thought I have, my ample creed,
> So deep it is and broad,
> And equal to my every need,—
> It is the thought of God."

And in carrying us thus to God, it takes us there as children with the words of confidence and love upon our lips, "*Our Father.*" At the same time, while it brings the divine power near us—a God at hand and not one afar off—it makes us deeply conscious of the majesty of Deity. "Our Father *who art in heaven.*" Nobody today saying this prayer and having any understanding of it, for one moment, can get any other thought than that God fills all things with his Presence, the High and Holy One. The prayer begins with the beginning. It makes the Father the head and source of all. In what an unaffected way it states the great truth that God is the author and finisher, the beginning and the end of all. It puts forth the great truth of the dependence of all upon the One. And religion is dependence; it is the soul feeling its need of Him who is its author; and its finding satisfaction in right living links it to God.

I imagine that I also find in the prayer an emphasis laid upon the soul's ideals. I can never read or say the words, "*Hallowed be Thy name,*" without feeling that there is in them a tender regard for the best in man. I cannot think for one moment that it affects God when men take his name in vain. It is the soul, the man, that is marred. We lower the dignity and worth of ideals, and when that is done we drag the man down. Therefore from the words, "Hallowed be Thy name" I gather a thought like this: Be careful of ideals—*they* are the man after all.

And this thought is strengthened by the petition following: "*Thy Kingdom come.*" It is not, mark you, "Save us in heaven," —not, mark you, "Take us to Thy Kingdom of love and glory." One of the Christian ideas of the Kingdom of heaven is that it is *in* the man—a power purifying and exalting the soul. The petition is that the spiritual forces of the Universe may take hold upon us—our real selves—and build us up into characters so noble, that our thoughts and actions, hopes and aims,—a Kingdom in us—may become the Kingdom of God. We have reason, therefore, for saying that this prayer has great respect for the soul's capacities. For it is in the spiritual nature of man that the Kingdom of God is to be built up.

But we are not left in the dark about the building up of this Kingdom—that is, as to how it is to be done. The words, "*Thy will be done,*" plainly tell us how. If Jesus were living to-day he would say, that in order to do God's will we must conform to God's laws. And at the same time he would say, God's laws are those of the body, the mind, and the soul. If we really wish the Kingdom of God to come to us, we must violate no law which has to do with the health of the body, the vigor of the mind, or the clear moral perception of the soul. There is also in these words the thought of resignation, of full trust—"Thy will be done," not because we cannot help ourselves, but because it is the best will. The gift of faith—that is, the confidence that this Universe, all life, my life, is under the guidance of an all wise God, who will do the right and the very best thing that can be done. This faith is a supreme gift. This thought is in the words, "Thy will be done." Let it be done because it is the deepest, the wisest, the best. It is not all of us who can get to where we can use these words. And there come times when no words are so hard to use as these. The "whys" and "wherefores" come on so thick and fast upon us, and with no answers to them, that it is almost impossible to say, God's will be done. Let us, therefore, see if there be reasons for thinking His is the best will. Let us seek in ourselves to see if we can find reason to put confidence in God as Father and All Merciful Guide; and if we do find what we

seek we may carry it with us into the hours when it is impossible to think, and only possible to feel doubt and terror. If we do not find ourselves able to use these words, let us not think ourselves the worst of human kind, with hearts of stone, without deep emotions and incapable of love to God. Far from it; for Jesus who gave the prayer found it difficult to use these words when his great hour of trial came. You remember how, when he was about to die, he prayed God to take the cup from him—thrice in greatest agony he prayed for this. And it was only after severest struggle that he submitted, saying, "Nevertheless not my will, but thine be done." It may take you and me a long time before we shall be able to use the words. But the time will come when we shall see so clearly, that we shall know that all was for the best. The words will of themselves gladly, like song, leap from our lips—"Thy will be done."

And, if it be thy will, we pray Thee prolong our days, or give us life for this day. Such is one thought to the words, "*Give us this day our daily bread*," or, "*Give us day by day our daily bread*." We depend on Thee; we do not ask to live a day longer than we can serve Thee on earth. When we fail to serve Thee cut off the life-supply, the daily air, the daily food, let the lungs breathe no longer, let the heart cease its beating. What a petition! It asks that our days be filled with usefulness, helpfulness. And indeed why should we ask for one day's air and food, one day's beating of heart and breathing of lungs, unless we intend using the day nobly? Such is the thought I get out of the petition for daily bread. There is no thought here of changing the laws of nature, or of idling and allowing God to supply our wants. But this thought is there, that God is the author and sustainer of life; that its simplest functions depend on him. Not a breath is drawn but comes from the Eternal. To say that it is the very nature of hearts to beat and lungs to breathe is only another way of saying that they beat and breathe in harmony and by the will of the Creator—the present, all-sustaining God. This simple petition, "Give us this day our daily bread," carries us to the thought of an ever-present Creator whose will is gravity and whose life is eternal creation.

Well may this petition for air and food, for one day more to live a life of usefulness, be followed by what seems to me to be the humblest petition of the prayer, "*Forgive us our debts as we also have forgiven our debtors*." Some one has suggested that the words would be better suited to mortals if they were changed so as to read, "Forgive us our debts as we ought to forgive our debtors." But I am inclined to believe they had better stand as they are; for there are a great many things we mortals ought to do which we never do. Besides it is a great deal better for us, if, when we come with our gift to the altar, we there remember that our brother hath aught against us, that we leave our gift and go and be reconciled to our brother and then come and offer our gift to God. This is the better way, that we do our forgiving first and then come asking forgiveness. There are two thoughts in this petition for us. The one is, we do our own forgiving—we measure out mercy to ourselves—the weights and measures we use in giving to others are used in giving to us. In a word the soul is its own healer, and God pardons us through our pardoning others. The second thought is this, that there can be no real prayer except as one comes with a heart filled with love for even his enemies,—those who have wronged him, or who he thinks have wronged him. The prayer offered in this spirit is answered; for the prayer simply enlarges the soul that it may hold more of this loss which is forgiving. The object of all prayer is to make larger the soul, to make room for God. The forgiving spirit does this, and so draws the answer to itself. There is a tender, kindly spirit in this petition. It softens our harder natures, it melts our hates into gentle love.

This is the fit spirit with which to enter life—that is, a life of struggle. And in this spirit we do enter and may confidently pray, "*Bring us not into temptation, but deliver us from evil*," or "evil one," as Jesus put it. We like it better "from evil." There is no need of any discussion about God's leading us into sin; the thought is plain: Be our strength when most we need

strength. I find in the words also the great deep thought of Christianity, that God is a real helper. We are not alone in this struggle. We have not to work out alone our salvation; but along with God we work it out, who wills, in his good pleasure, to aid us in bringing out this life in us. Religion is not self-culture alone, but it is self-culture and divine culture. It is the cultivation of the self, aided by God, to bring out the deeper self, the God-self in us. Christianity is the science of manhood, but more: it is the science of the divine manhood in all men. We are not alone either in the work as continuous or as done. We are not alone either in the process or the end. This is the thought I find in these words. In our hours of deepest darkness God is there—in weakness he is there, in sorrow he is there. We sing, "We need Thee every hour." Just as great as is our need, so great is his presence with us.

"*Deliver us from evil*," so completely deliver us, that we shall become sons of God in as deep and intimate a sense as was he who gave us this prayer. Such a thing is possible—and not only possible, but the thing that will be some day realized. With this hope, what wonder that the Christian church added the words of praise with which the prayer closes? We can join heartily in this doxology, "For Thine is the Kingdom and the Power and the Glory forever and ever, Amen."

ALBERT WALKLEY.

A VISIT TO MUNKACSY.

The Rev. William Harrison, Unitarian minister at Glossop, England, whom some of our readers will remember as having visited this country several years ago, preached a sermon on the great artist's pictures — "Christ before Pilate" and "Christ on Calvary." These sermons, printed in a local paper, after a while found their way into the hands of the artist himself. The result has been that Mr. Harrison was recently invited to see M. Munkacsy himself, and he gives in the *Unitarian Herald* the following interesting account of his visit:

Munkacsy lives in the Avenue de Villiers, a broad road planted with trees in a quiet part of Paris, full of the mansions of the rich. Had I gone a day before I should not have seen him, for he had only returned the previous night from his country residence, about a hundred miles from Paris. When we rang the bell the gate was opened by a porter or porteress, and our names were sent up. We were at once requested to go upstairs. Munkacsy did not wait for us to enter his room, but met us at the top of the staircase. A few words from my conductor explained to him who I was, and that ensured me a most hearty reception. I found Munkacsy looking much older than I expected to find him. His hair and beard were perfectly grey, but on closer inspection you can see it is a greyness not of age, but of thought and nervous anxiety. He was dressed in a light summer suit, and he wore it as if he were not anxious about personal appearance. Munkacsy is forty-four years old; he is above the middle height, his frame looks sinewy, and perhaps because he had just returned from a summer holiday, he had a healthy glow on his cheeks. He looks exactly what he is, a born genius. He is one of those men you would turn round to look at if you passed him in the street. The short-cut hair which stands straight up, the broad forehead, the thick moustache, the deep marks in the face, the expressive eyes, all bespeak a man of no ordinary powers. But, like all great geniuses, I found him very quiet and modest. He apologized for the house not being as orderly as he should like it, as he had only returned home the day before. Much of the furniture was covered, and some of the carpets were not laid. I found the house a true artist's home. The interior reminded me of an old baronial hall. It was like a great museum. All the woodwork was in dark carved oak and all the furniture was made, or rather bought, to match. The furniture was all old and curious. There were several elaborately carved chimney pieces and side-boards. The rooms were not separated from one another by doors, but by thick curtains. The walls were hung with tapestry and adorned with many costly paintings, and in corners there were busts and groups of marble statuary. The first object which attracts notice on reaching the top of the

stairs is a group of white marble statuary called the "First Funeral." It represents Adam carrying the dead body of Abel to the grave, and Eve walking by his side kissing the dead face with deep motherly grief depicted upon her countenance. Then on the landing and in the passages there are suits of old armour and old weapons. The ceilings are carved, and the dim light and the dark furniture give the house a very antique appearance. I was then taken to the studio where "Christ before Pilate" and "Christ on Calvary" were painted. The walls were hung round with many pictures, some only just begun, some half finished, and others completed. There was the exact model of a horse carved in wood the size of life, from which the picture of the horse in "Christ on Calvary" was drawn. I was informed that every figure in those two great pictures was drawn from living models who were in this studio day after day, and received as much as ten francs a day for their attendance. The forms and features were copied, but the expression which appeared in each countenance was the creation of the artist himself. For instance, I was told that the man who stood for the figure of Christ in "Christ before Pilate" was not at all a fine looking man. He was an Italian who had long brown hair hanging over his shoulders, but the noble bearing, that look of tenderness, firmness, courage and humility, the deep lines of sorrow mingled with tender pity—*these* were not on the man's face, *these* were created in the artist's own soul! After seeing all that was to be seen, we took our seats on a sofa to have some talk. Munkacsy apologised, and expressed his sorrow that he could not speak a word of English, and I was quite as sorry as he was. He is a Hungarian, but he can speak French. But notwithstanding the difficulties we managed to hold a conversation. I was anxious to learn the ideas he had in painting the two great pictures. What did he aim at? What was his motive? What did he want to teach? Those who have seen the pictures will have noticed that the figure of Christ is treated in a very different manner from what it is treated in other pictures. In all the great religious pictures of the world Christ is represented with a ring of light around his head called a nimbus. In Munkacsy's pictures this ring of light is absent: Christ is represented as the other men in the picture. I asked him what his ideas were in departing from the custom of the old masters, and leaving out the ring of light. His reply was significant; he said, "Because I wish to be truthful; no man ever appeared in real life with a halo round his head, and I wished to represent Christ as I supposed he appeared to the eyes of men." And he added, "Had Christ appeared with a halo round his head the Jews never would have crucified him." I told Munkacsy that I belonged to a denomination of Christians who believed that Christ was a man and not the Deity; and he replied, "Well, I suppose it is heresy, but I am inclined to that belief myself." Now, remembering that Munkacsy considers himself a Roman Catholic, that is heresy. I gathered from him that when he was painting these two great pictures, the idea that Christ was God never entered his mind. Christ to him was a noble-minded, pure-souled, religious reformer, who gave himself up for the good of mankind, and it was as a *sublime man*, not the Deity in human form, that Munkacsy wished to represent him. It is this fact that has made those pictures appeal not to Catholic or Protestant as such, but to people of all churches and all creeds. It appeals to men and women not as sectarians, but as human beings. It is this that makes people love that figure of Christ, either while it is standing erect before the Roman magistrate with calm brow, with firm but sorrowful countenance, or hanging in agony on the Cross with such an expression on the face as seems to say, "My God, my God, why hast thou forsaken me?" I told Munkacsy that I thought both his pictures had had a religious influence on those who went to see them; that they had helped to bring Christ and his goodness nearer to people's minds, and helped to make him a more living reality to them than he had ever been before. And he said he was glad I thought so; that that was his motive, and he wished every one to feel that Christ was the truest human friend. He thanked me for the two sermons I had preached, and said he thought I had well brought

out the religious meaning of his pictures. and that he was glad they had inspired me to preach about them. It was now time to go, and especially as I knew some one was waiting to see him. He thanked me for calling, and said if ever I came to Paris again he would be most happy to see me.

HORACE MANN'S TRIBUTE TO DORATHEA L. DIX.

No greater ornament of human nature has been produced by the modern world than Dorathea L. Dix. She was a young lady of Boston, who taught a private school for a livelihood. Being very successful, she accumulated a little competence, which was augmented by the legacy of a relative; and was meditating some enlarged sphere of usefulness. As she was walking home from meeting, one Sunday, after having heard Dr. Channing preach one of those sermons that made the vicious envy the beauty of virtue, and sent men and women into the various spheres where suffering humanity needs aid, whether it be the prisoner shut up in solitude by his own crimes, or to the destitute who suffer from the crimes of others (and Boston can show many such men and women, so sent and heaven-recorded), she accidentally heard some one describing the suffering condition of some insane people at the jail in the adjoining town of Cambridge. It was a wind-wafted seed, but into what celestial soil did it fall! Her resolve was instaneously made, in pursuance of which, the next morning she visited the insane in the Cambridge jail, found their condition deplorable, and forthwith began a system of measures for their immediate relief, and, if possible, their ultimate cure. But, before this work could be accomplished, she heard of others in a distant part of the same county in a similar condition. These also she visited and succored. As her thoughts were now flowing in this channel, her ear was quick to hear what otherwise would have passed unnoticed; for we hear and see the things we care about, and but little else. Then her visits extended to a neighboring county; then to another and another, until she had examined every prison, jail, house of correction, poor-house, suspicious-looking barn or out-house in the State, where an insane person was confined. Indeed, she penetrated farther; she descended into cellars, knocked at closed arch-ways, opened trap-doors. But when she stood on the borders of the State, here was a limit. She had done what she could for her native State; let others take care of theirs. Not so did she conclude. Her benevolence poured out, like God's, wherever sorrow held out its supplicating hands to receive it. In her heart, the map of the world had no state or national lines. Soon she was accidentally in Newport, R. I., where a lady of her acquaintance took her out shopping. While abroad, she heard the cry of an insane person. She rushed forth to find the victim, and having found him, she never stopped until she had found all the insane in the State. Then she was abroad on a voyage of discovery, with the whole world before her. She visited state after state as swiftly as the wings of a strong compassion could carry her. She learned the number and inspected the condition of all the insane in their jails, prisons, and other receptacles. She prepared, printed, and circulated memorials at her own expense. She besieged governors and legislatures. She caused committees to be appointed, and wrote the eloquent reports which they read. She kindled sympathy in human hearts; even misers gave of their stores to her importunity. She changed, at least for the hour, politicians into men. She obtained grants for hospitals, selected sites for their location, prepared plans for their structure, found superintendents for them, and set them in motion. Not content with this, she caused them to be embellished with libraries, music rooms, and means of varied employment, so that sane faculties might be worthily employed to disarm the activity of insane faculties. She travelled from one end of the country to the other, taking journeys of a thousand miles alone, supplying knowledge to meet new emergencies, and subduing sinister opposition, until, in the States this side the Mississippi, including one in Canada, she established nineteen hospitals for the insane.

What can I say to deepen the impression I would leave of the character of Miss Dix? Her life is her long, long eulogium. Out of the abundance of the heart not only does the mouth speak, but the hands

act. To those who have never seen her, however, I may remark that she is a person of singularly reserved and modest demeanor. It seems to require as great an effort in her to appear before committees, or assemblies of men, as for a soldier to volunteer in a forlorn hope. Again and again have companies of distinguished ladies, her co-operators and admirers, requested her to sit for her picture, but she always declines. Her voice is womanly and low, with deep tones, but never loud. So wholly is she devoted to doing, she has no time for displaying. Yet with all this retiring sensitiveness, which recoils from public assemblies, she always addresses prisoners when she can, and she will speak to hundreds of them till the sun goes down, and show them how they can transform the Hades of a penitentiary into a mere stopping place on their way to glory.

In her peregrinations she has always travelled alone, carried often by rude drivers in the night time over unfrequented roads, to reach some special destination at an appointed time. Once in passing through the wards of a prison in Michigan, a young man caught sight of her through the bars of his grate, and made known his wish to speak with her. He asked if she did not remember being taken from such a place to such a place, quite a distance, in an open wagon, by night. On her replying in the affirmative, he said, "I was your driver." "But why are you here?" she asked. "I robbed a man of his money," he replied, "when driving him shortly after." "But I had money at that time," she said, "and a gold watch; why did not you rob me?" "Oh," said he, fetching a deep breath, "I wasn't devil enough for that." I said she had travelled her tens and her hundreds of thousands of miles without accident and without injury. I might have added,—without insult. In the perfect virtue of a woman there is a defensive armor which is villain-proof.

The benedictions of thousands whom she has redeemed from misery descend upon her, like perpetual hymns of joy. Oh, the sin of envy and coveting, if her consciousness were its object, would be transmuted into a virtue.

WILL HOPE END WITH EARTH?

We must utterly put away the notion that this life—so short, so treacherous, so unequal in its conditions—is our *final* state of probation. Until we do this, until we adopt the highest Liberal Christian conception of its purpose, and its ties to the future, we cannot hold a worthy conception of the character of the Infinite Father; we cannot estimate properly the breadth of the purpose and plan of Christianity; we cannot feel the inmost sanctions of duty; we cannot work wisely, steadily, and with peaceful hearts, for the good of man and the glory of God. We are not placed here, corrupt in our very constitution, to prepare for a judgment that will decide our destiny for ever, by a flat of Omnipotence. Man was made to be a recipient of the divine life. We are here to rise by all our faculties to the knowledge of God, the Infinite Father—to an acquaintance with His wisdom, by our intellect; with His art, by our love of beauty; with His law and justice, by our conscience; with His very personal life and love, by our finest spiritual sensibilities; and to be co-workers with Him, to know something of His joy, to be a child of His adoption, a joint heir with Christ, and not simply a creature of His power—by our consecrated will. On every one of our distinguishing faculties there is the stamp of a great future, the possibility of unending growth, the signet of immortality. This world is simply the threshold of our vast life, the first stepping stone from nonentity into the boundless expanse of possibility. We commence our career here, sheathed in fleshly bodies to take our first look, through senses, at the riches of Infinite thought; to learn the alphabet of the unsearchable wisdom; to get our eyes trained, little by little, through these physical screens, to see and bear the light of the Infinite glory. This world is the infant-school of the soul; and the universe, as spread out before our mortal eyes—the physical universe and the spiritual trials and mysteries of our discipline—is simply our primer, our grammar, our spelling dictionary, to teach us something of the language we are to wield in our maturity. An unbounded future, a future unfettered by any arbitrary judgments and judicial wrath of God, a future ruled by sleepless and perfect laws of which we are to learn something here, a future for stern and beneficent education and training—such is the vista to which we are to look from this pebble of a planet; such is the scale on which we are to project our life; such is the light in which we are to study the character of God, and the meaning of Christianity.

This life our final state of probation! No opportunity for moral change, for profiting

by experience, for spiritual consecration and growth in the unwasting ages of time to come! Think of God creating an *infinite capacity*, and affixing this law to it, that, if it does not develop to a certain degree in thirty years, it shall be prohibited from making any advance afterwards; it shall be arrested by His hand; every stirring and throb of life shall be checked; and it shall for ever be kept in misery, too, for its failure to grow during those few years of trial—infinitely less, in comparison with its whole career, than a second is, contrasted with a life of seventy years! Think of the Infinite Reason ordaining such a government as that! Think of the Infinite Father establishing and sustaining such a rule!

Look at the idea in the light of an illustration. Suppose that three boys—a young Beethoven, a young Newton, a young Raphael, were placed in a thoroughly appointed university, and because they refused to study during the first hour—were even deliberately disobedient and idle we will say—should be miraculously removed from it by the Infinite Intellect, and immured in a dungeon near those grounds. Soon they see their folly; they feel their ingratitude; the thirst for knowledge, a sense of the unspeakable glory of wisdom, a desire to learn and publish the charm and mysteries of truth, loveliness, and melody, stirs in their bosoms. They pledge themselves wisely and reverently to the objects for which the university was reared. They pray for release, that their faculties may be consecrated. But no. For that first hour of idleness, they are told that they are never to be permitted to study. No light shall visit them. No beauty shall be revealed to them. No starry wonders shall tempt their reason. No instruments shall provoke their genius for music. The Infinite Reason forbids them ever to learn, or to develop their glorious capacities. To all eternity they are to be kept in that dungeon, willing to study, praying to be allowed to study, burning with the agony of straitened faculties, prevented from dying, all to illustrate the equity of the creative Mind, who of His own pleasure, affixed that penalty to the wandering thought and mental unfaithfulness of the first hour!

Say nothing now of justice. Can you conceive of the Infinite *Intellect* forbidding a finite mind to learn, because it was once false to its own law? Can you conceive of God interfering by his power to debar a mind from the acquisition of some of His profuse and opulent truth? You can conceive of a mind injuring its own quality, greatly damaging it, by laziness and immethodical habits, and continued violations of its in-wrought laws; but when, through a bitter experience of this waste and wrong, it desires to be loyal again, and begins to be, can you conceive of the *Creator*, the *Perfect Intelligence*, doing anything else than offering it welcome to the whole wealth of His truth, and feeling joy in finding a new channel for his wisdom? And can you think of *Infinite Love* arbitrarily restraining a soul from rising nearer to Him, from flying to him with a penitent prayer, from consecrating itself to His service—forbidding this throughout eternity, on account of its unconsecration and misuse of time in its short hour of earthly experience? The question between "evangelical" and Liberal Christianity is not whether a soul shall not be thoroughly punished, fearfully punished for evil—nay, the question is not whether a soul may not *choose* to live away from God and true life, and substantial joy for ever—but this is the question: if a soul is penitent, desires to return, is willing and anxious to be a recipient of the Divine life and His child, will God arbitrarily and for ever prevent it, having fixed its doom at the day of judgment? Orthodoxy says, Yes. Liberal Christianity says, this is blasphemy against the Infinite. It affirms that there will never be any barrier between the Infinite Love and a human soul, but that soul's own alienation. And it declares with emphasis and joy, against every form of orthodoxy, that there will never be a moment in eternity when it will not be the desire of the Infinite, and for the interest of the universe, too, that the alienation of a darkened spirit should cease.—*T. Starr King.*

RELIGIOUS GUILDS FOR YOUNG PEOPLE.

At the Unitarian Sunday School Union held in the Second Church, Boston, Oct. 17th, a paper was read by Miss Kate L. Brown, of Reading, Mass., upon "Religious Guilds and Confirmation Classes." It was so suggestive that we give below an abstract of it, taken from *Every Other Sunday.*

In beginning, Miss Brown spoke of Religious Guilds as being well known in the Episcopal Church. The time has come for us Unitarians to adopt something of the kind. The ordinary "prayer-meeting" can never flourish among us; it is far from an unqualified success in other denominations. Yet there may be too much reserve in the expression of religious feeling, and there certainly is too great indifference among us with respect to the *religious* culture of our young people. We rely too much on general good influences, when what is demanded is personal influence. If we wish a child to do anything we must *train* him to do it; and if we desire

our young people to grow up in love with the faith we cherish, we must work directly for that end.

How shall we do it? By means of some sort of Religious Guild, or Young People's Meeting. Let the pastor or some other person suited for the work, gather the young people together for this purpose. It may be possible in some parishes to do this by giving a general invitation and welcoming all who come. By this method you are likely to bring in some who are merely pushing themselves into notice. It is not an easy problem to keep such in the background and bring out the finer, often more retiring natures. Even to hold together these young people of such various temperaments requires wise and loving leadership. The pastor or leader must be the frank, affectionate, sympathetic friend of all the members. A better way of organizing a Guild is to select the young people who have a marked tendency toward spiritual things and so would ardently support such a society. They would form the nucleus of the Guild, and would make it their first task to draw others into the society. The Guild organized, what shall it do? Let it aim to make clear to the young people that *religion is life*, and that no good thing can be left out of it.

When a boy realizes that the innocent, hearty zest which goes into his play and work is as sweet to the Almighty Heart as the wisdom of the sages, will not the honest boy-heart warm toward such an ideal of the Father?

When a girl is made to feel that her favorite occupations, her little ambitions, if worthy, her friendships, her shy, half-confessed aspirations and yearnings after perfection, are, oh, how tenderly cherished and understood by God, will not the girl-heart turn to him?

Said one of these dear children to me once: "If I thought God understood me when I cannot understand myself, and cared more for my troubles than even I do, oh, wouldn't I just love him! It would be perfect rest to think of him *that way!*" Can we not make our dear ones feel that God does understand and care?

Let the Guild also train its members in loyalty and discipleship to the Christ, and without superstition or cant show them that they cannot love or reverence too much a being who has best of all and in a special way shown us the character of God.

The Guild will naturally offer its members the fellowship and aid of the church. In its own meetings hymns will be sung or repeated in concert, short, simple prayers be read or made, and selections be given from religious writings. The leader will try to apply the topics talked about to daily life and conduct, and he will encourage all to ask questions. The members will be called upon to take their turn in conducting the meeting.

Finally, let the Guild do helpful works of Christian charity. There are so many missions to the poor, the sick, and discouraged, one need not search far to find an outlet for sympathy and kindness.

ILLUSTRATIONS OF UNITARIANS.

A DECLARATION OF THE SCRIPTURAL PRINCIPLES OF UNITARIAN CHRISTIANS. FROM "THE CHRISTIAN LIFE."

Unitarians believe in "One God the Father;" not in Trinity of persons in the Godhead—Matt. xxii. 9; 1 Cor. viii. 4, 6; Eph. iv 6; 1 Tim. ii. 5.

Unitarians worship "God the Father only," as commanded by Jesus Christ, not the Virgin Mary, Angels, nor Christ.—Matt. iv. 10, vi. 9; John iv. 23.

Unitarians believe "God is good to all, and his tender mercies are over all his works;" not that God has decreed the perdition of a single soul.—Ps. ciii. 8; Ps. cxlv. 9; Matt v. 45; Luke vi. 35.

Unitarians believe "that Jesus is the Christ, the Son of God;" not that he is God the Son —Matt. xvi. 16, 17; John xiv. 28; Acts iii 26.

Unitarians believe "that to love the Lord thy God with all the heart, the soul and mind, and strength, and thy neighbour as thyself, is the fulfilment of the law."—Mark xii. 26-33; 1 Tim i. 5.

Unitarians believe of human nature "God has made us and not we ourselves;" not that we are born totally depraved, and incapable of goodness.—Ps c. 3; Matt. xviii. 3; Mark x. 14; Cor. xiv. 20.

Unitarians believe "he that doeth wrong shall suffer for the wrong that he doeth;" and "that everyone shall receive for the things done in this body, whether they be good or evil."—Col. iii 25.

Unitarians believe that "Jesus Christ came to live and die to save us from our sins;" not to suffer, in our room and stead, for our sins.—2 Cor. v. 14, 15, 18, 19; Titus ii. 14; Peter ii. 21.

Unitarians believe in Salvation by the free and unpurchased Grace of God: not by a mere profession of faith, nor by the merits of good works.—Eph. ii. 8, 9; Titus iii. 5-7.

Unitarians believe "That if the wicked forsake his way he will be abundantly pardoned;" "and if we forgive we shall be forgiven."—Is. lv. 7; Ezek. xviii. 27; Matt. vi. 14; Luke vi. 37.

Untiarians believe that the Bible contains the Word of God; not that every word it contains is God's Word.

Unitarians maintain the right and duty of Free Inquiry, and of Private Judgment in forming religious opinions, and that no man has any authority over the consciences of other men.--Matt. xxiii. 8; Luke xii. 57; Acts xvii. 11; 1 Thess. v. 21.

Unitarians believe that "God will not cast off for ever," and that all punishment is remedial, not eternal.—Micah vii. 18; Lam. iii 31-33.

Unitarians believe in a future state of endless happiness for mankind.—John xiv. 2; 1 Cor. xv. 24, 26, 53; 2 Cor. v 1.

The above can be had free of cost, at the Office of THE CHRISTIAN LIFE PUBLISHING COMPANY, Essex Hall, Essex street, Strand, London, as a large placard or a leaflet.

OUR FOREIGN MSSION WORK.

The recent meeting in Boston of the American Unitarian Association, to inaugurate their mission in Japan, and give a God-speed to the Rev. Arthur M. Knapp, who goes out as their worker to this far off field, is a significant one in our denominational history. The denomination has confidence in the ability of Mr. Knapp, and his good purpose to carry to the Japanese people not merely a higher civilization, but the very gospel of Jesus Christ, as exemplified in that kind of Christianity which is not only the property of the best Unitarians, but of all the noblest men and women of every sect. It does not become Unitarians, however, to make strictures upon the work of other missionaries, on account of their intellectual shortcomings which have been amply offset by a spirit of devotion and self-denial which Unitarians have never equalled. Moreover, until the recent unfortunate action of the American Board of Foreign Missions, there have been many scholarly and wise orthodox men and women in foreign lands, who while teaching their religious doctrines, many of which we cannot accept, have reclaimed thousands from barbarism, and commanded the respect of the upper classes at the same time, though they may not have converted them.

When a denomination has received such a flattering appeal from educated men in Japan as ours has received, there is great danger that it will foster intellectual pride in the upper classes and carry to them culture in abundance, but leave them the minimum of the gospel of Christ.

Meantime other denominations may sweep the country, and Unitarians will have a knot of refined followers who, while respecting Jesus Christ, will believe that ethical societies are better than churches. Such an attitude would be fatal to our proper work in Japan. And yet it would be more excusable there than is the same attitude when taken by Unitarians at home, who have been brought up in the freedom and under the sanctities of the historic church of Christ, and ought to know the difference between this church and any union for intellectual or even moral culture.

Mr. Knapp will have a difficult task to perform, but he knows well these difficulties, and goes to this field, we are sure, armed with a faith that can surmount them.

We cannot, in this connection, help expressing our profound regret that the Indian mission of the Association is closed. The Hindoo people are quite as intellectual as the Japanese, and for spirituality have perhaps no superiors in the world. They have already an organization, the Brahmo Somaj, running all over India; these societies are almost Christian in their standpoint, their meetings, and their missionary spirit. We will not say that the Association should have continued to support the schools of the lamented Charles H. A. Dall, already assisted by the English government. We do not feel qualified to speak on that subject. But we do feel that there should be a Unitarian minister sent to Calcutta to preach the gospel every Sunday and keep Christianity in fellowship with these Hindoo theists. Thus would Unitarians pay a fitting memorial to their beloved Dall, whose name should ever live in the heart of the denomination.

MARTHA P. LOWE.

[We have no doubt that the A. U. A. would very gladly send out a missionary to India, if the right man appeared and sufficient support were forthcoming. But, with its limited means, we think the Association is right to do the duty that lies nearest.—EDS. U.]

THE NEW MINNESOTA CONFERENCE.

The first meeting of the Conference of Unitarian churches of Minnesota, was held in St. Paul and Minneapolis, Nov. 16th and 17th. At the opening session, Wednesday (16th), Mr. E. E. Woodman, of St. Paul, gave the address of welcome, and was followed by Rev. H. M. Simmons and Kristopher Janson, of Minneapolis, and Rev. J. R. Effinger, Secretary of W. U. C. Thursday morning the business session was held in St. Paul. Eight societies were represented:

Minneapolis, Rev. H. M. Simmons.
" Rev. Kristopher Janson.
Winona, Mr. and Mrs. Pudor and Mr. Clark.
Duluth, Rev. James H. West.
Sioux Falls, Miss C. T. Bartlett.
Luverne, Mrs. Mahoney.
St. Paul, Rev. S. M. Crothers.
" Rev. Kristopher Janson.

The following constitution and resolutions were adopted:

CONSTITUTION.

This Conference is formed to bring the churches into closer co-operation, and aims to help preserve and strengthen Religion in Minnesota, by working to make it more reverent, rational, just, charitable and humane.

Since the idea of Divine Unity, expressed in the Unitarian name, has assumed so large a meaning and importance in modern thought; and since its included duty to Human Unity and Love is the nearest one in religious life; the Conference adopts this name. For the same reason it uses the name in no sectarian sense; but will gladly unite with any churches of any other name, that work for the above aim,—and cordially invites them to its meetings and membership.

The Conference shall hold an annual meeting in October of each year, and a semi-annual meeting in the spring, at such times and places as the executive committee shall appoint. At such meetings each church shall be intitled to representation by three delegates besides its pastor; and the delegates shall have power to fill vacancies.

The Conference shall at each annual meeting elect a president, vice-president, secretary and treasurer, who shall assume their offices at once, and hold them until their successors are appointed. They shall perform the usual duties of those officers, and, together with one representative chosen from and by each church, shall constitute the executive committee.

It shall be the duty of the executive committee to adopt such by-laws as they may think necessary for the transaction of the business of the Conference and executive board.

This constitution may be amended at any regular meeting, by three-fourths of the voters present, provided a year's previous notice has been given to the churches by the secretary; or by unanimous consent, provided thirty days' notice has been given.

RESOLUTIONS.

Resolved, That the Unitarian Church of Sioux Falls and any other Unitarian Societies which may be formed in Dakota, are cordially invited to full membership and fellowship in this Conference.

Resolved, That each of the several societies of this Conference are hereby requested to name their member of the executive committee provided for in our constitution and to send their name to our secretary at an early date.

Resolved, That our executive committee are hereby requested to consider at an early date the question of employing a State Agent for Minnesota, and that as soon as a suitable salary is guaranteed, at once secure the service of such an agent.

Resolved, That the thanks of this Conference are given to Rev. Oscar Clute, Missionary at Large for Iowa, and to the officers of the Wisconsin Conference for recent faithful and effective missionary work in this State.

Resolved, That the delegates and friends now in Conference assembled hereby tender to Unity Church, St. Paul, their cordial thanks for the hospitality extended to us during our stay here, and to the ladies of the society for their kind attentions to us and for the bountiful collation provided.

The officers elected for the ensuing year were as follows.

Edward Sawyer, of St. Paul, President.

Judge Stearns, of Duluth, Vice-President.

Clarence Sprague, Minneapolis, Secretary.

C. C. Pudor, of Winona, Treasurer.

Thursday evening the meeting was held in the First Unitarian Church of Minneapolis. Short addresses were made by Mr. West, Miss Bartlett, Mr. Janson, Mr. Crothers and Mr. Batchelor.

MARY E. HALE, Sec.

Minneapolis, Nov. 23, 1887.

WOMEN'S WORK.

THE SUFFOLK BRANCHES OF THE W. A. C.

Are beginning upon their winter's activities. The first business meeting was held on Nov. 7th.

The reports from the Churches contained promise for the future rather than work accomplished, as most of the branches had done but little work through the summer.

The Church of the Disciples has, however, sent seven barrels and one package of literature to various parts of the country during the last few months.

The P. O. Mission work is continued in a number of the branches and was reported to be growing rapidly.

The circular of the Directors describing the work proposed for the "Cheerful Letter Exchange," which it is hoped will interest the young people, was read.

Most of the branches have a class for Religious Reading or Study.

Mrs. Andrews was present and said the places needing our help this year are Millbury, Mass., which is building its Church, and hopes to get it covered in before winter.

Wolfboro, N. H., whose case is very urgent. The Church is half done and must be finished.

Pittsfield, Mass., where a society has been started—it is vigorous, but must be helped in its infancy.

Marshfield, Mass., still needs our fostering care.

The Montana Indian School also calls earnestly and loudly for sympathy and material aid.

At the Monthly Union Meeting, on Nov. 15th, Dr. Moors presented the needs and claims of the places near home, and General Marshall and Mrs. Bullard told of the needs of the Indian School.

This meeting was given up to the presentation of work needed and the usual essay and discussion postponed till the next meeting. G. M.

NEW YORK LEAGUE OF UNITARIAN WOMEN.

A conference of the Unitarian women of New York and vicinity, was called last Spring, to meet in the parlors of Mrs. Theodore C. Williams, of New York City, to discuss plans for the organization of a working association, who should be helpful to them, as members of their Church societies. At this preliminary meeting, a constitution and by-laws were drafted.

The name "New York League of Unitarian Women" was agreed upon, and competent officers and committees were chosen. It was decided to hold monthly meetings throughout the winter months, for the purpose of discussing the vital topics of the day, which bear most directly upon the lives and duties of women in general, and of Unitarian women in particular. The first meeting of the League was held on Nov. 4th, in the Chapel of Dr. Collyer's Church.

Naturally, some of those who had the cause most at heart felt just a little tremulous, as to the result of this initial gathering. But when they saw the Chapel packed with several hundreds of intelligent women all alive to the subject before them, their fears vanished.

Mrs. Williams called to order, and reports from the Religious News and Philanthropic Committees were read. Then Mrs. Charles H. Shepard, of Brooklyn, gave a paper upon Morals in Early Education. Her careful consideration of the subject provoked much discussion of the ways and means of this most vital problem, and when the enthusiasm of debate waxed high, Mrs. Dix, our corresponding secretary, gracefully brought it to a close by reminding all that each child ought to be received as a gift of God and trained with gentle firmness, as nearly as possible into an image of his Creator. Mrs. Dix closed with a tender prayer for wisdom and patience, after which a simple luncheon was served by the ladies of Dr. Collyer's church. The next meeting is to be held on December 2nd, in Mr. Chadwick's church, Brooklyn, when the Mind Cure, is to be the subject of consideration and Mrs. J. D. Elwell is to read the paper.

The further topics to be discussed this season will be Jan. 6, at All Souls Church, "So-called Social Duties;" Feb. 3, at Unity Church, Brooklyn, "Religious Life of Women;" March 3, (place not decided upon), "The Church;" April 6, at the First Unitarian Church, Brooklyn, "Religious Education of Children;" May 4, at Yonkers, three topics:

1. "Is drift life consistent with Christian Education?
2. The Value of Ideals;
3. Self-sacrifice *versus* Self-development.

S. F. G.

ENGLISH AND FOREIGN NOTES.

The British and Foreign Unitarian Association has been holding its autumnal meeting in the provinces, this year in Sheffield. These autumnal meetings, extra to the annual business meeting in May, which is always held in London, are purely for the sake of strengthening our cause in various districts. Why can not the A. U. A. adopt a similar course? A meeting of the A. U. A., say in Chicago, would be a most useful thing in drawing attention to our principles.

The Russian "Palestine Society" has been making excavations at Jerusalem in ground belonging to Russia, and announces that the investigations have resulted in the discovery of remains of the city wall, with gateways as they existed in the time of Christ. As the gateways are nearest to the site of Golgotha, it is believed that they are those through which Jesus must have passed on his way to Calvary.

The "Society for the Propagation of the Gospel" have declined to receive money from a fancy fair in a cathedral city, on the ground that the money so raised is not fit to be used for such a purpose.

Here is a good omen for missionary work: The Presbyterian and Congregational churches in Japan have agreed upon a plan of union by which they become one church.

The German Principality, Waldeck, forbids the issuing of a marriage license to any person addicted to drunkenness, or without full proof of reformation, to any person who has been addicted to it.

The recent report of convict prisons in England, shows that whereas ten years ago the number of female convicts was 1477, last year there were only 706. Less than half! Good for the old country! All the earnest work for women and girls of the past ten years, have not gone for nothing. The male convicts have also steadily decreased, from 11,660 in 1869, the year before the education act was passed, to 7,441 last year.

A paragraph like the following, from *Christian Life*, means more in England than it does here: At a banquet held the other day at Hastings, to inaugurate the opening of a new hospital, a sight probably unique was witnessed—the Bishop of Chichester and a Jewish Rabbi (the Rev. Ph. Bender) standing together to respond to the toast of "The Bishop and Clergy."

The "Church Congress" (Episcopal) was held at Wolverhampton, October 3-7. The meetings seem to have been very successful and interesting. In some things we may well learn from them. Each morning, afternoon and evening session was given to a special general topic, on the affiliated subjects of which various papers were read. The papers were limited to twenty minutes, and the speeches to ten—*and the limit was absolutely enforced.*

The annual meetings of the Congregational Union, and of the Baptist Union, have also just been held respectively at Leeds and Sheffield. A leading topic at each,

was the possibility of the two denominations uniting. Meanwhile Rev. C. H. Spurgeon has shaken off the dust of the Baptist body from his shoes and gone out, because there is too much liberalism *in it!*

The *Inquirer* wonders, with Rev. R. A. Armstrong, that Rev. Dr. Martineau's recent letter on "Organization" (severely criticising the British and Foreign Unitarian Asociation, which Dr. M. thinks stands in the way of the wider organization of religious life which we should seek) has not received more notice and drawn forth some earnest debate. There is nothing to wonder at really. Organization is not Dr. Martineau's forte. On the great subjects of religious and philosophical thought we have no man like him; but he has never entered heartily into the active work needed of Unitarians in the present day, and in musing upon some possible, ideal, unsectarian organization has held aloof from the actual organizations which we have, and which are quite as broad as any opportunity Unitarians have or are likely to have.

LITERARY NOTES.

Mr. Stedman has made a very careful revision of his excellent work on "Victorian Poets," and has added a chapter in which he discusses recent English poetry, and the poets, before unknown, who have risen into greater or less prominence within the last twelve years. The work thus brought down to date is one of great literary and critical value.

One of the best philanthropies of our day is the Red Cross movement. An excellent account of it by Helen H. S. Thompson, may be found in the *Atlantic Monthly* for November.

Houghton, Mifflin & Co.'s principal holiday book for this year will be Mr. Lowell's poem, "The Vision of Sir Launfal." It will contain a new portrait of Mr. Lowell, and illustrations by several of the most eminent of American artists.

A very interesting series of short articles on "The Origin and Descent of the Bible," by Rev. Joshua Young, is appearing in the *Unitarian Record.*

Mr. H. G. O. Blake, literary executor of Thoreau, has culled from Thoreau's journal of many winters those passages which are of most value and permanent interest. The volume is entitled "Winter," and will be uniform in size and style with the two previous volumes from Thoreau's journal, entitled "Early Spring in Massachusetts" and "Summer."

Mrs. Whitney has nearly ready a little book entitled "Bird-Talk," containing poems which purport to be spoken or sung by various familiar birds,—the owl, the chickadee, the quail, etc. The fifteen or twenty poems of which the book consists are illustrated with various decorative designs of birds, flowers, and landscapes, and the book with a dainty cover will form a very attractive holiday volume.

Miss Edith M. Thomas, who is generally recognized as one of the leading poets among the women of America, has collected a new volume of her poems which she entitles "Lyrics and Sonnets," to be published immediately by Houghton, Mifflin & Co.

Mrs. Mulock-Craik, who has recently died, is generally known only as a novelist. Rut she wrote poetry as well, and her volume entitled "Thirty Years: Poems New and Old," has not a few pieces of sterling worth and great beauty.

Prof. Toy, of Harvard, will spend the next year in travel and study in Europe, he having been given a leave of absence for the purpose.

"The Holy Land and the Bible: a Book of Scripture Illustrations gathered in Palestine," by the Rev. Cunningham Geikie, will appear this month from the press of Messrs. Cassell & Co. The author has been engaged for several years on this work, and visited Palestine to collect the material for it.

Complete courses in the Semitic Languages and Literature are now offered by the University of Pennsylvania. The Biblical Hebrew is taken by Prof. John P. Peters; Assyrian, Babylonian and Ethiopic by Prof. Herman V. Hilprecht; and Arabic, Syriac and Rabbinical Hebrew by Prof. Morris Jastrow, Jr.

Rev. M. J. Savage thinks the first Unity Club in this country was organized in connection with his church in Boston (then Mr. Hepworth's church) in January, 1865.

Rev. George Willis Cooke will lecture as usual during the coming season. He will give his attention mainly to his course of six lectures on "Woman in Literature, or the Intellectual, Educational, and Literary Advancement of Women from the Time of Elizabeth to that of Victoria." He has also a course of three lectures on the life and poetry of Robert Browning, the special topics being "Browning as a Man and a Poet," "Browning's Dramatic Genius," and "The Religious Teachings of Robert Browning." Mr. Cooke's address is Dedham, Mass.

For tho present at least we must bid adieu to the *Truthseeker*, the excellent little monthly which has been published by Rev. John Page Hopps, of Leicester, Eng., for almost twenty-five years. Mr. Hopps says: "The reason for giving up, or suspending the publication of, the *Truthseeker* is, that I have at length decided to set in or-

der and to publish a selection from my sermons of the past ten years, especially those most suitable for gathering together under the designation of *Sermons for Our Day*. The sermons will be published in monthly numbers, price two pence, and each number will contain two sermons. They will also be published in half yearly parts (stiff covers), price one shilling each.

The A. U. A. has issued a series of five "Missionary Leaves," entitled, 1. "The American Unitarian Ascociation and its Needs;" 2. "District Missionaries: Why have they been appointed? What do they accomplish? What is needed for their efficient support?" 3. "An Account of work in Southern New England;" 4. "An account of work in Northern New England": 5. "A Modern Instance." We have never seen more pointed, telling missionary pleas than these. They ought to bring quick and large responses in money from our churches.

A new volume of essays by Richard Holt Hutton, editor of the *Spectator*, is on the eve of publication. It is entitled, "On Some of the Modern Guides of English Thought in Matters of Faith," and deals with Newman, Matthew Arnold, George Eliot, and others.

Archdeacon Farrar is engaged on another work on church history, dealing with the times subsequent to the Apostles.

Houghton, Mifflin & Co. have issued Dr. Holmes' "One Hundred Days in Europe," in book form.

Harvard University has recently come into possession of a valuable collection of fifty-eight Babylonian tablets. They come from the reigns of Nebuchadnezzar, Evil-Merodach, Neriglissar, Nebonidus, Cyrus, Cambyses and Darius, and throw much light upon ancient Babylonian social and private life.

The next number of the UNITARIAN will contain, among other things, Mr. Herford's recent Unitarian Club Paper, on "Business Enterprise in Religion," an account of "The Guild of the Good Shepherd," in Springfield, Mass., by Rev. John Cuckson, and a Sermon by Dr. Hedge.

Publications Received.

TO PUBLISHERS.—*All books sent to* THE UNITARIAN *will be promptly acknowedged under the head of "Publications Received," with statement of publisher's price, if known.*

"Social Equilibrium and Other Problems Ethical and Religious." By George Batchelor. Boston: Geo. H. Ellis. pp. 286.

"Damen's Ghost." By Edwin L. Bynner. Boston: Ticknor & Co.

"Christianity *vs.* Ecclesiasticism, or Parochial Parleys," etc. Edited by J. H. London: Williams & Norgate. pp. 468.

"A History of the Clapboard Trees or the Third Parish, Dedham, Mass., now the Unitarian Parish, West Dedham." By Geo. W. Cooke. Boston: Geo. H. Ellis. pp. 139.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

The New England Committee on Fellowship have passed favorably upon the application of Rev. B. W. Pennock to join our Unitarian ministry.

Mr. Giles B. Stebbins, of Detroit, is ready to make engagements to speak in Unitarian churches anywhere in the west, for single Sundays or for continuous service. He offers especially a series of four religious discourses, for Sundays or week evenings, on "Deity," "Duty," "Immortality" and "Evolution." Also he would like to give, as popular lectures, or as talks before Unity Clubs, two addresses on "Oliver Cromwell" and "The Old and the New." Correspondents may address him at Detroit, Mich.

A Michigan Conference of Unitarian and Independent Churches is to be held in Jackson, Dec. 6–8, in connection with a Dedicatory Service of the Unitarian Church Social Rooms just completed. The exercises begin Tuesday evening and last through Wednesday and Thursday, day and evening. Most of the Unitarian ministers of the State, and several from outside, are expected to be present and take part. The Jackson society invites all the churches of the States to send delegates and offers hospitality to the same.

The annual meeting of the Suffolk Conference of Unitarian and other Christian Churches, will be held this year in the Mt. Pleasant Congregational Church, Roxbury, on Dec. 7. At the afternoon session the following subject will be discussed: "The Duty of Congregations to their Churches." Revs. E. A. Horton, Jas. De Normandie, Geo. M. Bodge and J. F. Moors will speak. In the evening—following the collation—a very interesting discussion is likely to occur upon this subject, "In order to make our churches more effective in reaching the people, are any changes in methods and organization necessary?" On this subject Revs. C. F. Dole, Brooke Herford, W. H. Ramsay and the Hon. Geo. S. Hale, will speak. The names of these speakers are sufficient guaranty of an interesting and profitable meeting.

Baltimore, Md.—The *Baltimore American* has been printing either wholly or in part several sermons of Rev. Charles R. Weld, among the number sermons on "The Trinity," "Eternal Punishment" and "Political Reform."

Boston.—Vesper services are being held for a few Sundays at the First Parish church, Dorchester, with special music and a brief sermon by the pastor. Seats free, and a welcome to all.

—Mr. Charles S. Hurd was ordained as minister at large, at the Parmenter Street chapel on Sunday evening, Nov. 13.

—A series of popular Sunday evening services is in progress at the Union Chapel, Centre and Walden streets, in charge of Rev. C. F. Dole.

—The Channing Hall Lecture Talks to Sunday-school teachers, by Dr. Peabody and Mrs. Wells, are having a large hearing and are highly appreciated.

—A correspondent writes: "I do not remember reading in your pages any mention of the organization of our new church in Allston (the Allston District, Boston). We are a little more than a year old. The work was begun by two men, and we now have 70 families, with a minister settled, a good Sunday-school, a Ladies' Benevolent Society, and a Unity Club of 65 members." Well done! So good work as this should certainly be recorded.

—The "True Helpers," which is the Temperance Society of the First Parish Sunday school, Dorchester, held its first meeting for the season, on Oct. 23d. An address was made by Mrs. Emily A. Fifield, in which she told about the harm coming to children through the intemperance of parents, referring especially to the evidence of this found in the School for Feeble-minded Children in South Boston. The children are more than ever interested in their Society and are planning, among other things, a "Temperance Sociable" to which they are to invite their friends. A committee was appointed to arrange for several "Social Afternoons" for poor children. Copies of the Temperance Story, "Mary Elizabeth," were voted to the Sunday schools at Troy, N. Y., and Saco, Maine.

—At the annual meeting of the Associated Charities, held at Huntington Hall, on Nov. 16th, Rev. Frances G. Peabody spoke upon the intimate connection between all charitable work and the Temperance Reform. One of the good results, he said, of the work of the Associated Charities is that it leads so many persons, who might otherwise have been indifferent, to feel the evils of intemperance and to become Temperance workers. Prof. Peabody is one of the earnest advocates of "no-license" in Cambridge, and in his work among the students of Harvard College is leading them to study these questions of practical reform.

—The "Union for Christian Work," Boston, Rev. Wm. Bradley, president, has been in existence twelve years. Its objects are the following:

To provide good homes for unfortunate and homeless children;
To supply opportunities for industrial education;
To assist the unemployed to find employment;
To encourage the emigration of the poor from our crowded cities to agricultural districts;
To care for the sick;
To afford improved opportunities for social intercourse among the people;
To sustain a free, unsectarian place of Christian worship;
To favor the union of Christians in every good word and work, under the leadership of Christ; and, in the unity of the spirit and the bond of prace;
To labor for the quickening of the public conscience, the reconciliation of the sinful to God, and the bringing of all to the Christian life.

The religious services of the Union, which are held every Sunday, are free to all. Its preaching is thoroughly non-sectarian, its work fraternal, humanitarian, broad.

Camden, N. J.—The pastor of the new Unity Church, Rev. N. A. Haskell, has just begun the publication of a monthly paper called *Unity Journal*. Its first number contains a sermon by Mr. Haskell, on "Jesus, the Christ: a Preacher of the Unitarian Faith," announcements of his own and the Philadelphia churches, and other interesting matter. Price, 50 cents a year.

Charleston, S. C.—The one hundredth anniversary of the building of the Unitarian church edifice was commemorated on Oct. 30th, with a sermon by the pastor, Rev. E. C. L. Browne.

Chicago.—Rev. Mr. Hugenholtz, of Grand Rapids, Mich, has been over here, speaking several times, in the Third Unitarian Church, to his Holland countrymen.

—The Sunday-school Institute in the same church, the announcement of which we noted last month, was interesting to the little company that attended. Some of the papers, addresses and lessons were excellent. The especially noticeable thing about it was the absence of nearly all the Unitarians of the West except the few Unity brethren, who planned it, and their Chicago friends. The absence of the pastors of the two largest Chicago churches, Mr. Utter and Mr. Milsted, was particularly noticeable.

—In one of his sermons, two or three weeks ago, Mr. Milsted summarized the work done by his church during the past year. A few points will be of interest. In the new Industrial School the total enrollment is 160, the average daily attendance, except Saturday, has been 41, and the average Saturday attendance 99. The daily average of children cared for in the Nursery has been 9, the whole number of admissions to the nursery during the year 2700. In the Sewing School there have been made and distributed 236 garments: total number of garments, new and old, distributed, 528; Christmas gifts made by girls for their mothers, 107; days works

found for poor women, 130; situations found for girls, 16; calls on the sick or needy made by matrons or assistants, 301; loaves of bread distributed (gift of C. W. Partridge), 2904; families sent to Highwood, 6; girls sent for "country week," 31.

Dighton, Mass.—Rev. Alfred Cross, late of South Hingham, entered upon his work as pastor of the First Parish here, November ninth.

Duluth, Minn.—Rev. Jas. H. West, late of Geneva, Ill., has been called to the newly organized Unitarian Church here, and has accepted.

Elgin, Ill.—The Universalist Church is enjoying great prosperity under the leadership of its new pastor, Rev. A. N. Alcott; the Sunday congregations are large, and the Fortnightly Club, literary in its character, which has been organized in the church, draws an attendance that sometimes fills the auditorium.

Geneva, Ill.—Mr. Byrnes, late of Meadville, has been invited to settle here, and will probably accept.

Greenfield, Mass.—Rev. David Cronyn will for the present make his home in this place. His first pastorate was at Montague, a small village in this vicinity. Some years ago he resigned his charge there and went to California. After some experience at several points he established himself at San Diego, organized the Unitarian Society, and drew around it excellent material. By struggle and sacrifice he and his able wife held the fort through the times of business depression in San Diego. Recent years have brought a boom to most of the California towns, and San Diego has been making rapid progress. Against earnest protestations Mr. Cronyn resigned and helped his people to find a successor. Then he brought his family east, and is now at least temporarily here.

Jamaica Plain, Mass.—A Temperance Society has been formed in the Unitarian Church (Rev. C. F. Dole's) with a good constitution and corps of officers. Its motto is: "Truthful Words, Noble Deeds, a Pure Life."

Keene, N. H.—A stirring meeting of the New Hampshire Unitarian Association was held here the last week in October, with papers, addresses and discussions on "Agnosticism," "How to Increase the Devotional Spirit in our Churches," and "How to Draw the Young to Church," Sunday-school and Unity Club work, etc.

Lawrence, Kansas.—The work here goes forward hopefully. Prof. Marsh of the State University, has organized a promising Bible Class in connection with the Unitarian church.

Lawrence, Mass.—The meeting of the Essex Conference, held here Oct. 26th, was large and interesting. There was a thoughtful paper by Miss Harriet E. Lunt, of Newburyport, on "The Chief Need of our Unitarian Churches To-day," an address on the Missionary Work of the A. U. A. in Southern New England, by Dr. J. F. Moors, with discussion, and a powerful sermon by Dr. A. P. Peabody.

Louisville, Ky.—A sad loss has come to the Unitarian Society here, and to the whole community, in the death of Mr. J. L. Danforth, for many years one of the leading members of the society, as well as one of the best known, most esteemed and most influential residents and business men of the city. Mr. Danforth was sixty-seven years old; was descended on his mother's side from Mary Chilton, who is said to have been the first one of the Pilgrim band to set foot on Plymouth rock; was a graduate of Harvard; was in early manhood a merchant, but had been for thirty years in the insurance business, twenty of the number as president of the Board of Underwriters. For a time he was president of the School Board of this city, and was all his life interested and active in many charities. At the funeral, which was held in the Unitarian Church, the attendance was very large. He leaves a wife and five children. A wise, noble and true man has gone!

Luverne, Minn.—The new society grows under the labor and care of Mrs. E. T. Wilkes, who comes from Sioux Falls, 30 miles away, every Saturday morning and stays until Monday evening.

Malden, Mass.—An entertainment called the "Festival of the Seasons" was recently given at Barrett's Opera House, which in addition to being a very delightful occasion, cleared for the Unitarian Society some four hundred dollars.

Manistee, Mich.—One of the Manistee papers prints a stirring sermon from Rev. Albert Walkley, on "Social Purity." We are glad to see this important subject gaining the attention of our pulpits.

Merrill, Wis.—Rev. A. N. Somers, recently of Jamestown, N. Y., has organized a Unitarian church here. A room has been rented on Main street, and fitted up attractively as a chapel.

Midland, Mich.—The Unity Club, which meets fortnightly, publishes an excellent programme of study and discussion for the winter, on "Taxation," "How we can best pay our bills," "War," "Our Legislature and Legislators," "Your Dinner," "Darwin," "Longfellow," "Channing," "Emerson," "Sumner," etc. It wisely em-

ploys mainly home talent, but is to have as lecturers from a distance, Rev. Albert Walkley, of Manistee, Rev. Reed Stuart, of Detroit, Rev. J. T. Sunderland, of Ann Arbor, and Mrs. Eliza R. Sunderland, of Ann Arbor.

Monroe, Wis.—Rev. G. W. Buckley has just accepted a call to the Universalist church.

Neponset, Mass.—The Church of the Unity gave their pastor and his wife, Mr. and Mrs. Hosmer, a reception Wednesday evening, Nov. 16th. More than one hundred and fifty were present, and it was a very cordial and hearty gathering. The parish is now strongly united and full of an earnest spirit.

Philadelphia, Pa.—An Institute of Religious Study has been established by the several liberal ministers and societies of Philadelphia, for the instruction of Sunday-school teachers and others. Its sessions will be held in the parlor of the Spring Garden Church on the second and fourth Tuesday evening of each month, from November to May. Its Board of Instruction consists of Rev. Charles G. Ames, principal, Rev. Joseph May and Rev. M. M. Mangasarian. The first year will be devoted to a study of the Origin and Growth of Religious Ideas and Customs. All instruction is free.

—The Independent Liberal Church, under the earnest leadership of Rev. M. M. Mangasarian, is just entering with growing prosperity upon its third year of life. There is talk of a new church edifice.

—The Unity Club of the Spring Garden Society is vigorously engaged in its winter's work. It divides itself this year into two classes, one scientific, the other literary, the first taking the subject of "Heat" for its winter's study, and the other "Emerson and his Works." The Club also announces three "Sociables" during the season, one "Musicale" and one "Play."

Salem, Mass.—Mr. Mott, the new pastor of the Barton Square Church, writes that long as Unitarianism has been established in Salem, he finds an astonishing eagerness to know more about it. To aid in meeting this want he has organized a Religious Study Class, which has a large attendance. The course of study outlined for the three months covers the Principles, Beliefs and Hopes of Unitarianism.

Sioux Falls, Dakota.—The prosperity of the new Unitarian society under the leadership of Miss C. J. Bartlett is quite remarkable. The new house of worship will soon be done.

Templeton, Mass.—In connection with the Unitarian Church here has been organized "The Temperance Helpers." It is a branch of the Unitarian Church Temperance Society, and aims to promote *Temperance* and *Purity*. Its motto is "Keep thyself pure." Its badge is a white star having on it the initials of the motto. Persons joining sign the following declarations:

Wishing to become a member of the "Temperance Helpers," I promise to use no intoxicating liquor as a beverage—including wine, beer and cider—so long as I retain this card of membership. I will also abstain from the use of tobacco, and will faithfully endeavor to illustrate the motto of the "Helpers," in my daily life, by avoiding all profanity and all impurity.

Vineland, N. J.—The First Congregational Church is prospering under its new pastor, Rev. Wm. Gilbert, a new comer from the Methodist fellowship.

Waltham, Mass.—The First Parish is soon to complete and occupy the large addition to its Chapel, which has been erecting at a cost of above sixteen hundred dollars, and shows the society to be in a very prosperous condition. Rev. Edward J. Young, the pastor, recently celebrated the seventh anniversary of his settlement.

Yonkers, N. Y.—Rev. James T. Bixby is delivering a course of Sunday evening lectures upon "The Religion of Modern Thinkers." The special topics are:

"Tennyson and the questionings of our Age;"
"Newman and the Medieval Reaction;"
"Spencer and the Creed of Science;"
"Tolstoi and the New Quakerism;"
"Carlyle as a Preacher;"
"George Eliot and the Religion of Humanity;"
"Robert Browning and the Faith of the Future."

A new year of the Unitarian begins with the next number. Renewals of subscriptions should be made without delay.

TITLE PAGE AND CONTENTS FOR Vol II. The title and contents will be issued with the January number. If there are any subscribers who are discontinuing with the present issue we shall be glad to send them this extra four pages free. on application.

A HISTORY OF UNITARIANISM.—We suggest to our subscribers that if they will take pains to preserve each number of the UNITARIAN, and at the end of each year, *bind*, they will have in the most convenient possible form for reference and permanent preservation, a concise *history of Unitarianism* which omits no important event in this country or England. We have a few complete files from the beginning, which we will furnish at the regular ubscription price.

With the beginning of the new year the Unitarian will be increased to 48 pages (double its present size), a colored cover will be added, its scope will be enlarged, and it will be otherwise much improved. Its subscription price will then be made one dollar a year.

SUPPLEMENT TO THE UNITARIAN.

DECEMBER, 1887.

THE UNITARIAN TO BE ENLARGED.

Two years ago the UNITARIAN was an experiment. We felt that such a popular monthly, standing for "earnest, rational, distinctly avowed Christianity" was needed. Without asking for a cent of aid, we committed ourselves to the enterprise. The result showed that we had not miscalculated the desire for such a periodical. Starting in January, 1886, with 2,500 subscribers, worked up largely by the kindness and interest of friends, we made little farther effort. Our subscription list grew of itself. Week by week, month by month, new names kept coming in from all parts of the country, and far beyond, until by the end of a year we had reached 6,000 paying subscribers, and the monthly was self-supporting. With the second year there was some falling off, of certain subscriptions that had been made by friends for others, to help us in getting started. But these losses have been more than made good by new subscriptions received during the year. So that we have more than held our own,—indeed, for some months past we have not printed less than 6,500 copies.

Such a really extraordinary success achieved by the UNITARIAN is, of course, gratifying. Assured by it that we are supplying a real want felt by the denomination, we are encouraged to press forward.

Meanwhile, our friends in many parts of the country are urging us, as they have been for a year and more, to make the magazine *larger*. Indeed, for 18 months out of the 24, since we began, we have actually given our readers 32 pages, when all we originally promised was 24 pages. However, our price of subscription is so very low that we cannot give such added space without actual loss. So, after full consultation with leading friends east and west, we have resolved to do what so many of them wish (and what, if all continue to stand by us as in the past, we can do without loss) namely, **increase the UNITARIAN to twice its present size,** making it 48 pages instead of 24, and **add a cover,** at a subscription price, henceforth, of **One Dollar a Year, postage paid.**

This greatly increased size will enable us to very much improve and strengthen the magazine, and in many important ways add to its scope, while at the same time its price, still kept exceedingly low (as low relatively as ever), will leave it in the future, as in the past, *within the reach of all.*

Moreover, our former price, 50 cents, has been found in practice a very inconvenient sum for subscribers to send by mail. We have in this country no fractional currency, and the subscriber has been compelled to get a bank draft, or to go to the post-office for a postal note or money order or stamps for remittance. The new price will be very much more convenient, since now any one at any place can simply inclose a one dollar bill.

Nor do we think, in many cases, the

increase of price will be found a hardship, even among those of our readers who are most straitened in circumstances. We have taken pains to communicate with a considerable number of our subscribers, in city and country, and especially among those of limited means, and have found a surprisingly large proportion of all favorable to the change—preferring to add the extra half dollar for the sake of the greatly increased amount and variety of reading matter. So that we may still speak of the UNITARIAN as published at a price low enough to enable it to go into nearly or quite every Unitarian home in the land, and at the same time to be used more generally than ever before by our missionaries, Post Office Mission committees, ministers and individual laborers, as a popular, inexpensive, effective and everywhere available missionary periodical.

The UNITARIAN has heretofore been so small that we have from the very beginning felt ourselves seriously crippled for want of room.

Now, with our doubled amount of space, we shall be able to do several important things which we have greatly desired to do.

1. We shall be able to have more of the leading ministers and writers in the denomination represented in our pages.

2. We shall be able to give our readers not only twice as much reading matter, but a correspondingly greater variety.

3. We can always have a sermon.

4. The Unitarian periodicals of England are full of good things. We shall now be able to give our readers not a few of the best of these.

5. We intend adding a distinct department of "Universalist Notes and News," to appear every month. Occasionally, too, we shall give a sermon from one of the leading Universalist ministers of the country, and thus, in these and other ways, do what we can to let our readers know how large and real a fellowship we have in that body, which, while not taking our name, is yet essentially one with us in aim and work.

6. We shall also make a specialty of reporting as fully as we can the work and thought of the independent liberal churches of the country,—the Liberal Friends, the Liberal Jews, the liberal movements that are springing up within the Orthodox bodies, as the Broad Church movement in Episcopalianism, the New Theology or Andover movement in Congregationalism. With all of these Unitarianism has much in common. We shall do what we can, not only to give our readers information regarding all these, but to prepare the way, so much as in us lies, for the coming of that larger, uniting Christian movement, which must come by and by, when there shall be a general drawing together of all who hate dividing names and non-essential dogmas, and who want to make Christianity to consist in simple worship of God, as Father, and service of Man, as Brother, which the great Founder of Christianity taught was the whole matter.

7. With our added space we shall be able to report more fully than ever the activities of our own churches. Of this department (our "News from the Field") we have made a specialty from the beginning, and the expressions of appreciation regarding it that have come to us from all parts of the country have been very gratifying. But we confidently hope now to make this department of home church news fuller and better still.

8. In the past our "Woman's Work" department has greatly suffered from our scant room, being always too much abridged, and sometimes entirely crowded out. The editor of this will now be able to make it much more complete and useful.

9. With our enlargement we shall be able to print much more matter than heretofore for the Home, and the Young People.

10. While we do not propose to do much book reviewing, yet really valuable and significant books in the line of our own

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To the Publishers of THE UNITARIAN,

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Inclosed find .... *dollar* . *for which please send The Unitarian for the coming year to the following addresses:*

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work and thought we shall now be able to give some adequate space to notices of, instead of crowding our word about such into a sentence or two as we have been obliged to do in the past.

11. Our "Illustrations of Unitarianism," drawn from every source, will appear, as heretofore, in every number; Mr. Herford will continue his "English and Foreign Notes;" and our "Editorial Notes" and "Jottings" will be extended.

12. We shall also be able to give much more space to Sunday-school work, the religious education of the young, personal religious life, Lend a Hand Clubs, Unity Clubs, Religious Guilds for the young, Religious Study Classes, Post-Office Missions, Temperance and Philanthropies.

Thus, in these and other ways, we hope to make the UNITARIAN more prized in all the homes which it visits, a more effective auxiliary to our ministers in their work, a more influential preacher of our gospel to thousands. Especially we ask our friends to bear in mind that the value of the UNITARIAN for *missionary* purposes will not be lessened but increased by the change that is to be made in it. Each number, twice as large as past numbers, can be made correspondingly better illustrative of our thought and work. And the price remains, still, lower than any other periodical of like character in the denomination. We shall keep the missionary aim steadily in view in the future as in the past.

Our ambition for Unitarianism is to see it become as consecrated as it is rational; as earnest as it is free; on fire everywhere with enthusiasm of humanity and missionary zeal; everywhere organized and united; loyal to truth, to God, to its great inheritances from the past; extending the fraternal hand to all other Christian bodies, and thus leading the way toward a brotherhood of Christendom. For this we shall labor; and to this end we ask the co-operation of sympathizers everywhere.

What can our friends do to help us, as we set out upon this larger work that now opens before us and them? We must have the assistance of our ministers and churches, and our isolated individual workers near and far, or we shall fail of the success which for Unitarianism's sake we ought to have, and easily may have.

Among the things our friends can do to help are the following:

1. Subscribers of the past years can renew their subscriptions promptly.

2. Pastors can speak from their pulpits such words of kindly commendation as may be in their hearts, as so many have done in the past.

3. Persons who have kindly acted as local agents in the past can continue co-operation in that way; and in churches where there are no agents, such may to advantage be appointed.

4. Friends everywhere can speak of the UNITARIAN to their neighbors, solicit subscriptions where this is agreeable, and at all events send us names of persons to whom we may mail sample copies, which will be gladly sent without charge.

5. Finally, many can contribute, in sums large or small, to our Missionary Fund, to send copies of the UNITARIAN to college students, to college and other libraries, to hospitals, to poor persons unable to pay even its small cost, to persons unacquainted with Unitarianism. We have calls for two or three times as many missionary copies as the contributions we have received for that purpose as yet, enable us to supply.

The place of publication of the UNITARIAN will continue to be Ann Arbor, Michigan, where the managing editor resides—a place centrally located for the whole country, and which, because of the great University situated there, has come to be generally known as one of the most important literary centers of the nation. But, while the main office will thus be as heretofore at Ann Arbor, we shall also keep, as in the past, a Chicago office (308 Dearborn street), a Boston office (with Geo. H. Ellis, 141 Franklin street) and an agency

in England (H. Rawson & Co., 16 New Brown street, Manchester). As far as practicable, however, all communications should be sent to the Ann Arbor office. Absolutely all editorial communications should be sent there; and subscriptions and other business there sent will be attended to with least delay.

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VOL. II. JUNE, 1887. No. 6.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

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WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

The most frequent word hat comes to us about THE UNITARIAN is one of astonishment that we can give so much for so little,—a magazine the size we publish twelve times a year for 50 cents. Coupled with this come frequent expressions of gratification that now as a denomination we have a periodical whose price will allow it to go everywhere, to poor and rich, into country and city, and to be employed widely without large expense by Post Office Mission workers, by Churches to put on their tract tables, by friends to send to friend, and neighbor to neighbor, and parents to sons and daughters away at school. Very numerous and hearty are the expressions of satisfaction that come regarding our positive and unequivocal, while yet broad and catholic, Christian attitude. We quote below, almost at random, a few testimonials from a very large number of similar ones received:

From the State Geologist of ——: "I value THE UNITARIAN highly."

From a Western Professor: "I am much pleased with your magazine. The catholic, practical temper is the right one. I wish THE UNITARIAN had been started half a dozen years ago."

From a Student at Meadville: "Welcome to THE UNITARIAN. We students here feel the need of the positive side of Christianity, such as you present. Send me sample copies, and I will try to turn sympathy into money."

Among the Farmers: "I have been requested by our pastor to receive subscriptions for THE UNITARIAN. I will be glad to do all in my power to help you along. This is a farming section, so I do not expect to do much, but I send you eighteen subscriptions."

From one who has been a Unitarian Worker Fifty Years: "THE UNITARIAN has grown better each month, and the —— number surpasses all that went before it."

From a Boston Woman Settled in Colorado: "I must write to thank you for the good things I find in THE UNITARIAN. Every number seems to me perfect. You are certainly doing a grand work for a permanent cause."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Central New York: "I wish to express my high appreciation of your excellent monthly. The message it bears is so pure, so noble, so deeply religious, that I cannot but wish it might find a lodgment in every home in the land."

From a Lady in Southern California; "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spiritually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so, and cannot tell you how every month it feeds and satisfies and delights me."

From a Post-Office Mission Worker in Mass.: "I want to tell you how thoroughly I enjoy every department of THE UNITARIAN. I think the field notes particularly must prove a great incentive to larger work in all our churches."

From one of our most Active and Successful Western Post-Office Mission Workers: "Send me as many copies as you can spare, fifty at least. THE UNITARIAN is exactly what I want."

From another Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From the Minister of a large Universalist Church: "I am much interested in THE UNITARIAN. I know that many subscriptions can be obtained in my parish."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

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From a Michigan Pastor: "Where do you pick up so much news? It is capital."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From Another Western Pastor: "I send you fifty-nine names of persons to whom I hope you will send sample copies. I am with you heart and hand."

Another Western Pastor: "I send you eighty subscriptions for THE UNITARIAN: hope to make the number 150."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

TO OUR SUBSCRIBERS.

We call the attention of our subscribers to the fact that the first year of the UNITARIAN ended with the December number. The time has come, therefore, for those who began with the year, to renew their subscriptions. Let us ask, for our own sake and our subscribers', that these renewals be made as promptly as possible. For directions for sending orders and money, see above.

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